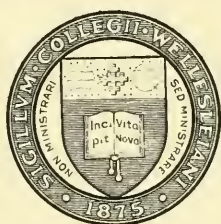


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THE
HOLY BIBLE,

In the Authorized Version;

WITH NOTES AND INTRODUCTIONS

BY

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BISHOP OF LINCOLN.

VOL. II.

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INTRODUCTION TO THE BOOK OF JOSHUA.

WHEN we look at Palestine, as represented on a map, we are struck by the smallness of its size. Its length from north to south is not much more than that of the two English counties, Devonshire and Cornwall, from east to west. When we also examine the census of the Hebrew nation at its exodus from Egypt, and at its entrance into Canaan, we find that at neither of these periods did the total population exceed two millions and a half¹—about the population of London.

The BOOK of JOSHUA is a history of the entrance of this population into Canaan, and its settlement there.

If, therefore, we regard this history simply as a *history*, we cannot deny that the event which it describes—the march of Israel into Palestine—sinks into insignificance, when compared with many other migrations and conquests of ancient and modern times.

Let us consider also the circumstances which are said to have attended this entrance of Israel into Canaan.

The writer of the Book of Joshua affirms that it was accompanied with stupendous miracles.

The waters of the river Jordan, he says, went back to a distance of many miles, and afforded a passage across its bed to the people of Israel². They went over dryshod, and appeared before the city of Jericho, which was strongly fortified against them. The history relates, that they compassed that city in a religious procession for seven days; and that on the seventh day, at the seventh circuit, when the seven Priests, going before the Ark, blew the seven trumpets, and the people shouted with a great shout, the walls of Jericho fell flat to the ground³.

Let us pursue the course of the history. After the destruction of Jericho and Ai, another city, Gibeon, is received into league by Joshua. The king of Jerusalem, Adonizedek, gathers together four other kings of the south of Canaan and attacks Gibeon. Joshua comes to the rescue, and pursues the kings to Beth-horon, and many of the Canaanites are destroyed by a storm of hailstones from heaven⁴. What next follows? “Joshua spake to the Lord, and said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies⁵.”

The kings fled, and hid themselves in the cave at Makkedah. But their hiding-place became their prison. They were drawn out of their retreat, and Joshua said unto the captains of his men of war, “Come near, put your feet upon the necks of these kings⁶.”

What follows?

The kings of northern Palestine, headed by Jabin, king of Hazor, having heard what had been done by Joshua to the kings of the south, muster their forces, “horses and chariots very many,” and “their hosts with much people,” “even as the sand that is on the sea-shore for multitude,” and they come and pitch together “at the waters of Merom, to fight against Israel⁷.”

The Israelites had not been trained in war; they had spent their time as a pastoral and nomad tribe in the Wilderness of Arabia. But the Lord said to Joshua, “Be not afraid because of them, for to-morrow, about this time, will I deliver them up all slain before Israel⁸.”

So it came to pass. They were routed, and their cities were taken by Joshua, and the whole land was subdued before him.

How are such things as these to be accounted for?

If the entrance of Israel into Canaan under Joshua was a mere ordinary event, if this settlement

¹ See Num. ii. 32; and xxvi. 51.

² Josh. iii. 14—17.

⁵ ch. x. 12, 13.

⁶ ch. x. 17—26.

³ ch. vi. 20.

⁴ ch. x. 11.

⁷ xi. 1—5.

⁸ ch. xi. 6.

of about two millions and a half of people in a small strip of territory like Palestine, is to be classed with other events in this world's history, then it must be admitted that such an amount of miraculous phenomena is incredible. There was no adequate cause for them; and we must be also prepared to allow, and even to affirm, that God works nothing without reason. Therefore, on the hypothesis now stated, we should even be ready to concur with those who say that the drying up of Jordan was due to some chance action of the wind; or, as others allege, that the history of the passage through the river, driven back at the touch of the Priests' feet, is a mythical legend, devised to exalt the character of the Priesthood; and that the fall of the walls of Jericho was caused accidentally, by one of those shocks of earthquake which are frequent in Palestine; and that the storm at Beth-horon was only a violent hurricane, magnified into a miracle by a fervid imagination; and that the standing-still of the sun on Gibeon was only an optical delusion, or that the record of that day is only a fragment borrowed from some popular poem and lyrical lay, written in the high-flown style of eastern hyperbole.

But if this theory is accepted, then it follows also that the BOOK OF JOSHUA ought to be cast aside; certainly it ought not to be publicly read in churches as the Word of God; but to be assigned to some obscure place among fabulous legends in the large library of Oriental Romance.

The question, therefore, which now meets us is this:—

Are the events which form the main subject of the BOOK OF JOSHUA, namely, the entrance of Israel into Palestine, and their settlement there under his leadership, to be classed with other events of this world's history?

To this question we would answer—No; certainly not.

The Church of Christ has ever taught that Joshua, the son of Nun, is a figure of JESUS CHRIST, the Son of God. The Church of Christ has ever taught that Joshua, or Jesus, the *Saviour* of Israel, as his name, given by Moses, indicates¹, was indeed a signal type of Him whose name was called JESUS by a message from heaven, because He should *save* His people from their sins².

This resemblance, or rather the identity of name, which is not so obvious to us who call the type *Joshua*, and the Antitype *Jesus*, was ever sounding in the ears of the Ancient Church, both Eastern and Western, who called both by the same name, *Jesus*. Joshua is called *Jesus* by St. Stephen³ and St. Paul⁴. The Book of Joshua is called the Book of Jesus in the Greek Version, and in the Latin Vulgate. The Acts of Joshua, as read by the Ancient Christian Church, were the Acts of Jesus; and this identity of name was a great help to them, as rescuing them from low and servile notions concerning this Sacred Book, and as raising their eyes from the human type to the Divine Antitype⁵.

It is well said by an ancient Father of the Church, S. Augustine⁶, who utters the consentient opinion of the Christian Church, "If we inquire who was the successor of Moses, we find that His name was Jesus; and He who said 'My Name is in him,' is the true JESUS, the Ruler and Leader of His people into the inheritance of life eternal according to the New Testament, of which the old was a figure. And with regard to prophetic pre-adjustment, nothing more significant could be done or even said, since the resemblance was carried out even to identity of name."

It is also well said by our great English Expositor of the Apostles' Creed⁷, Bishop Pearson, "If we look on Joshua as Judge and Ruler of Israel, there is scarce an action (of his career) which is not clearly predictive of our Saviour." "Joshua, far more particularly than any other Saviour of Israel, is represented as a type of our Jesus; and that typical singularity is manifested in his name. It was he alone of all who passed out of Egypt who was designed to lead the children of Israel into Canaan, which land was a type of heaven, the inheritance of the saints; Joshua, who brought the Israelites into that place of rest, is a type of Him who only can bring us into the presence of God, and there prepare our mansions for us, and assign them to us, as Joshua divided the land for an inheritance to the tribes. The hand of Moses and Aaron brought them out of Egypt; but left them in the wilderness, and could not seat them in Canaan. Joshua, the successor, only could effect that in which Moses failed. The death of Moses and the succession of Joshua prefigured the continuance of the Law till Jesus came (Acts xiii. 37. Luke xvi. 16). Moses must die, that Joshua may succeed. 'By the deeds of the Law shall no flesh be justified;' 'but now

¹ See on Num. xiii. 16.

² Matt. i. 21.

³ Acts vii. 45.

⁴ Heb. iv. 8.

⁵ The prophetic character of the Book of Joshua seems to be recognized by the Hebrew Church itself in the title given by her to the class of Sacred Books in which this book holds

the first place, and which she called "The FORMER PROPHETS."

⁶ S. Augustine c. Faust. xvi. 19. Cp. S. Greg. Nyssen., Orat. contra eos qui differunt baptismum (ii. 124), where he traces the typical resemblance.

⁷ Bp. Pearson on the Creed, Art. ii. p. 76.

the righteousness of God without the Law is manifested, even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them that believe' (Rom. iii. 20—22).

"The command of circumcision was not given to Moses, but to Joshua¹, which speaketh Jesus to be the true Circumciser, the Author of another circumcision than that of the flesh commanded by the Law, even the circumcision of the heart (Rom. ii. 29), which is therefore called 'the Circumcision of Christ.' If we look on Joshua as the minister of Moses (Exod. xxiv. 13), he is even in that a type of Christ, the minister of the circumcision for the truth of God (Rom. xv. 8). If we look on him as the successor of Moses, in that he represented Jesus, inasmuch as 'the Law was given by Moses, but grace and truth came by Jesus Christ' (John i. 17). Joshua begins his office at the banks of Jordan; and there Jesus was baptized and entered upon the public exercise of His prophetic office. Joshua chose there twelve men out of the people, to carry twelve stones over with them: our Jesus thence began to choose his twelve Apostles, those foundation-stones in the Church of God'" (Rev. xxi. 14).

Joshua brought the people into Canaan, after they had been lying, as it were, helpless under the Law in the wilderness for *thirty-eight* years after their sin and exclusion at Kadesh-barnea. Jesus came to the impotent man who had been *thirty-eight years* in his infirmity, and lay beneath the shade of Bethesda with its *five porches*, and bade him arise and walk (see John v. 1—8, and above on Exod. xvi. preliminary note).

The Book of JOSHUA has a twofold character. It looks back to the past history of Israel, and it looks forward to the future destiny of the World.

The Book of JOSHUA is an historical record of God's truth in fulfilling His promise made five hundred years before to Abraham. In it we trace the conquests of Joshua, treading in the footsteps of Abraham. For example, at Shechem², where God first appeared to Abraham in Canaan, and where Abraham built his first altar, there Joshua assembled the Tribes of Israel and built an altar, and offered sacrifice, and recited the blessings and the curses, and the hills of Ebal and Gerizim re-echoed their loud AMEN, and he renewed their covenant with God. At Shechem also Joshua delivered his farewell charge to Israel, and recounted God's mercies to them ever since the call of Abraham, and made a solemn covenant with the people that day; and wrote the words which he had spoken in the book of the Law of God, and set up a great stone under the oak there, as a witness of the covenant³. Between Bethel and Ai Abraham had built his second altar. There also we find Joshua⁴. From that spot sprung forth his men, who captured Ai. At Hebron the mortal remains of Abraham and Isaac and Jacob repose in a peaceful grave, and in a joyful hope of a blessed resurrection. Hebron was the first place in Canaan that was bestowed as an inheritance; and it was given to Caleb, the heir of Abraham by faith⁵. The historical moral of this Book—proving God's faithfulness—is stated by Joshua himself:—"Ye know in all your hearts that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass⁶."

But this is not all. The fulfilment of God's promises to the literal Israel by the hand of Joshua was only an earnest of a still larger measure of God's mercy and love; namely, the fulfilment of His promises to the spiritual Israel,—the Universal Church,—by JESUS CHRIST.

The Book of JOSHUA is not only a divinely-inspired history of the entrance of Israel, under the leadership of Joshua, into the land of Canaan, which had been promised by God to Abraham; it is not only a record, that the God of Israel proved Himself to be the Lord of the Universe by mighty miracles; but it is also a prophetic representation of—

(1) The acts of JESUS CHRIST at His first Advent, in the Church Militant on earth, and of the extension of the Visible Church Universal, the seed of Abraham by faith, and the true Israel, and of her gradual settlement by means of Christian Missions in her earthly inheritance, co-extensive with the whole world;

(2) It is also a prophetic representation of the acts of JESUS CHRIST at His second Advent, in the

¹ Josh. v. 2.

² Bp. Pearson has quoted passages from *S. Justin Martyr*, *Tertullian*, *S. Ambrose*, *S. Cyril Hieros.*, *S. Augustine*, *Theodoret*, and *Lactantius*, in support of the above observations; and he might have confirmed them by numerous citations from *Origen* in his noble homilies on this book. *Origenis Opera*, tom. ii. pp. 397—457, ed. Benedict. Paris 1733: see also *Prosper Aquitanus* de Promissis ii. 14—16, where he traces the resemblances between the type and the antitype; and, of more recent authors, *Dr. Barrow*, Sermons on the Creed, Sermon

xvii. p. 376; where, having summed up the resemblances between Joshua and Jesus Christ, he says, "Our Saviour, therefore, not only when He at last in fulness of truth did come into the world, but anciently in *type and shadow* may be supposed to have received this name Jesus, conferred upon Him in the person of Joshua, His most illustrious representative." See also *Mather* on Types, pp. 100—103, ed. Lond. 1705.

³ See ch. viii. 30—33.

⁴ ch. xxiv. 1—27.

⁵ ch. viii. 9.

⁶ See xiv. 9—13.

⁷ xxiii. 14.

Church Triumphant, and of the final settlement of the Church glorified in the heavenly Canaan of her everlasting inheritance¹.

These *antitypical* events are events of unparalleled importance and infinite solemnity to all Mankind. We need not therefore be surprised that their *typical* foreshadowings—namely, the circumstances attendant on Joshua's march into Canaan, and his conquest of that country, and the settlement of Israel there—should have been signalized by stupendous miracles.

In this view, the very insignificance of the physical dimensions of Palestine, and the fewness of the Israelites—to which we have adverted—no longer perplex us. Palestine is in the spiritual world, what Attica² was in the intellectual. The territorial diminutiveness of each serves to bring out in bolder relief, and stronger contrast, the grandeur of their inner life. The littleness of Palestine, the paucity of its inhabitants, are very appropriate and significant, because they exhibit more clearly the important truth, that the Book of Joshua is not of the earth, earthy; that its value is not to be measured by the limits of time, and by geographical degrees of latitude and longitude, or by tables of population; but that it moves in a spiritual element, and breathes a heavenly atmosphere, and reaches forward to eternity.

It displays the infinite superiority of mind to matter, of spirit to sense, of faith to sight.

An ancient Father of the Church, who lived and died in Palestine (S. Jerome), and who knew from his own observation how narrow its limits were, has well said, after speaking of the smallness of its extent, "I do not mention this, to disparage the Land of Promise, or to undermine the truth of the sacred history, which is the groundwork of all spiritual exposition, but in order that I may humble the superciliousness of the Jews, who prefer the narrowness of the synagogue to the amplitude of the Church; for if we only follow the letter which killeth, and not the spirit which quickeneth, let them show us, if they can, their land flowing with milk and honey. But we can point to God's promises fulfilled to us in Christ (Ps. ii. 8. Isa. xlix. 9), whence it appears, that all their history was a type, and shadow, and image of what we now see, and that it was 'written for our admonition, on whom the ends of the world are come'³" (1 Cor. x. 11).

Let the Book of Joshua be read in this spirit, and it will be seen to be consistent with the highest reason, the wisdom of God Himself⁴.

¹ S. Jerome, Epist. ad Paulinum, has well expressed this twofold design of the Book of Joshua as presignifying the acts of Christ, first, in the Church militant; secondly, in the Church triumphant,—"Veniam ad Jesum Nave, typum Domini, non solum gestis, sed etiam nomine. Transit Jordanem, hostium regna subvertit, dividit terram victori populo; et per singulas urbes, viculos, montes, flumina, torrentes, atque confinia, Ecclesiæ cœlestis Hierusalem spiritualia regna describit."

² May the writer of this Introduction be permitted to refer to what he has said in another place (his description of GREECE, p. 118), concerning this remarkable characteristic of Attica, as partly applicable, *mutatis mutandis*, in a higher degree, and in a nobler and grander sense, to Palestine?

The superficial extent of Attica is estimated at not more than seven hundred square miles, its greatest length is fifty, and its breadth thirty miles. If it is compared in *size* with some of the provinces of Europe, and much more with the wilds of Africa, or the forests of America, it sinks into the insignificance of some baronial estate, or of a private allotment in a colonial dependency. This, it is evident, is the case, if we look at its *physical* dimensions. But from a consideration of these we may pass to another view of the subject. While, strictly speaking, it occupies a space in the Map which is hardly perceptible, to how many square miles, or rather thousands of square miles, in the social, moral, metaphysical, and political geography of the world does Attica extend!

This is, in truth, a contemplation which fills the mind of man with a feeling of triumph and exultation, and with an ennobling sense of its own dignity, as compared with that of the accidents and qualities of all the material objects of the world; it inspires him with a sublime sense of the energies of the intellectual and moral, and (may we not add?) of the divine and spiritual part of his own nature; for, it presents to his sight a small province, confined within the narrow bounds which have been specified, yet stretching itself, like a living agent, from its contracted limits, by the vigorous growth, elastic energy, and expansive activity of those powers, to a comprehensive vastness, nay, even to a kind of intellectual omnipresence, upon the surface of the earth.

There is not a corner of the civilized world which is not breathed on by the air of Attica. Its influence makes itself felt in the thoughts, and shows itself in the speech of men; and it will never cease to do so; it is not enough to say that it lives in the inspirations of the Poet, in the eloquence of the Orator, and in the speculations of the Philosopher. It exhibits itself every

where in visible shapes, it animates the most beautiful creations of art. The works of the architect and of the sculptor, in every quarter of the globe, speak of ATHENS; even our manufactures are imprinted with her ornaments; the galleries of Princes and Nations, the temples and palaces, the libraries, and council-rooms of capital cities, pay homage to Athens, and will do so for ever. But, above all, it is due to the intellectual results produced by the inhabitants of this small canton of Europe, that the language in which they spoke, and in which they wrote, became the vernacular tongue of the whole world. The genius of the Athenians made their speech universal. The treasures which they deposited in it, rendered its acquisition essential to all; and thus the sway, unlimited in extent and invincible in power, which was wielded by the arms of Rome, was exercised over Rome herself by the arts of Athens.

To Attica, therefore, it is to be attributed, first, that precisely at the season when such a channel of general communication was most needed, there existed a common language in the world; and, secondly, that this language was Greek, or, in other words, that there was at the time of the first propagation of the Gospel a tongue in which it could be preached to the whole earth; and that Greek, the most worthy of such a distinction, was the language of Inspiration, the tongue of the earliest preachers and writers of Christianity.

Therefore we may regard Attica, viewed in this light, as engaged in the same cause, and leagued in a holy confederacy, with Palestine; we may consider the philosophers, and orators, and poets of this country as preparing the way, by a special dispensation of God's providence, for the Apostles, and Fathers, and Apologists of the Christian Church.

Such was the influence exercised on the destinies of the world, and such the manner and degree in which the highest interests of mankind have been, still are, and will for ever be, affected by a small province, whose physical dimensions may be said to bear the same ratio to those of Greece, which the estate of Alcibiades did to the territory of Attica itself.

³ S. Jerome, Epist. ad Dardanum, tom. ii. p. 610.

⁴ It is, therefore, much to be regretted that in the commentaries on the Book of Joshua, which have lately been published by some of the Biblical Critics of Continental Europe, this important truth seems to be altogether lost sight of. Even in the most orthodox recent exposition of this Book, the name of JESUS, the Divine Antitype of Joshua, occurs only once.

How different is such a treatment as this from the expo-

The moral and spiritual lessons to be derived from this Book of Joshua receive additional force and clearness from the smallness of the territory in which the events that it relates were transacted. The mind, in contemplating those events, is not distracted by a variety of actions happening in distant countries; it is not wearied by a long inductive process of laborious generalization, but it sees the workings of Divine Power concentrated, as it were, in a focus, and displayed in a brilliant light in the grand scenes which take place within the limits of a few miles, and of a brief interval of time.

It is a main design of the following notes to illustrate these statements.

Let us now take a summary view of the contents of this Book, considered with reference to Jesus Christ.

Israel comes to the Jordan. The feet of the Priests bearing the Ark are dipped in the Jordan, and the waters flow backward, and the people pass over. God had said to Joshua, "This day will I *begin* to magnify thee in the sight of all Israel¹."

Here was a foreshadowing of the manifestation of our Divine Joshua at His *first* Advent, in the sight of Israel, at the same river Jordan, when He *began* His ministry; and the heaven was opened, and the Holy Ghost descended upon Him, and the Voice was heard from heaven, "Thou art my beloved Son: in Thee I am well pleased²."

Christ is not only our Captain, but our Priest; and His feet were then dipped in Jordan; and He then entered on His office as our Priest, as well as our King; and He "sanctified water to the mystical washing away of sin;" and He bare the Ark with Him into the land of her inheritance.

Surely it is not without a mystery, that the waters of the Jordan, when the priests' feet were dipped in them, are said to have flowed back to a place called *Adam*³. Why was this recorded? The place is not found in our maps; it does not appear in the history of Israel. But may we not see a prophetic significance here? Is it not explained by the Baptism of Christ in the river Jordan? Then, when His feet were dipped in Jordan, the waters of sin, which flowed down upon us from *Adam*, were driven backwards, and we were saved from the overflowing stream, which would otherwise have drowned us; and we enter our Canaan through Him. And, as if to explain this mystery, the Holy Spirit has guided the Evangelist St. Luke to connect our Lord's Genealogy with His Baptism, and to trace that Genealogy *backward* to *Adam*, and so to suggest to us, that the tide of Death, which flowed down upon us from Adam, has been stemmed and driven back from us in Christ.

Joshua began his work in Canaan at the river Jordan, and the priests began theirs. He commanded twelve stones to be taken up from Jordan, and to be set up in Gilgal. So Jesus Christ, when He had been baptized in Jordan, began His ministry. He began to choose His twelve Apostles, whose names are written on the twelve foundation stones of His Church⁴, which is built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Corner Stone⁵.

This passage of Israel over Jordan has also a prophetic reference to Christ's *second* Advent.

There is a river which separates us from our heavenly Canaan. There is a stream which divides Time from Eternity. That stream is Death. The feet of our Great High Priest were dipped in that Jordan. He was baptized in the waters of Death⁶; and when His feet were dipped in them, the waters, which were flowing down upon us from Adam, and stopped our entrance into heaven, were suddenly arrested and driven back; and all true Israelites now pass over it dryshod into their heavenly Canaan. "As in Adam all die, even so in Christ shall all be made alive⁷."

In another respect also the passage of Israel over Jordan seems to have a prophetic reference to Christ's second Advent. Joshua ordered twelve stones to be taken out of Jordan, and set up in Gilgal, where the Israelites lodged after they had crossed the river.

The wall of the heavenly city, where the true Israel will lodge, after they have crossed the stream of Death, has, we read in the Apocalypse, "twelve foundation stones, and in them the names of the Twelve Apostles of the Lamb." The apostolic stones, set up by Jesus after His baptism in the river Jordan at His First Advent, when He had crossed the stream of Death, appear again in His

sitions of *Origen*, *Theodoret*, and other ancient interpreters! Surely, in what is most essential—viz., in the unfolding of the *spirit* of this Book—modern Biblical Criticism has not made progress; but rather has declined from the standard of ancient exposition, and needs to be elevated from its present level to that of earlier times.

¹ See below, iii. 7.

² Luke iii. 21—23. Matt. iii. 16, 17. Mark i. 10, 11.

³ As the words of the original ought to be translated; see below, on iii. 16.

⁴ Rev. xxi. 14.

⁵ See Matt. xx.

⁶ Eph. ii. 20.

⁷ 1 Cor. xv. 22.

INTRODUCTION

Second Advent. But they are now glorified; they have now become jewels, precious stones; and are described as such in the Apocalypse¹. The Apostolic Church, which was militant at the first Advent, will be triumphant at the second Coming of Christ.

As soon as Joshua had set up the stones at Gilgal, he was commanded by God to make *knives of stone*, and to circumcise the people who were uncircumcised. This act of Joshua is regarded by all ancient Expositors as figurative of the work of Jesus Christ, who alone can circumcise the heart, and whose circumcision is the true circumcision—the circumcision of the Spirit². This act of Joshua is connected with his passing over Jordan. Baptism, instituted by our Jesus, is not only a baptism by water, but a circumcision of the heart also, by the power of the Holy Ghost. We cannot enter Canaan, unless we have both. “Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God³.”

The Passage of Jordan and the Circumcision of Israel is followed immediately by the eating of the Passover⁴. The feeding on Him who is the true Passover follows the Sacrament of Baptism; and the participation in that spiritual food is declared by Christ Himself to be a necessary preparation for the fruition of that heavenly life⁵ of which Canaan was a type.

Strengthened by that food, the Israelites began their campaign in Canaan.

Gilgal was near Jericho. Jericho was strongly fortified. It was the first city of Canaan which they encountered. But it would not fall by man’s power. The victory will be the Lord’s; yet man must do his part; he must do it in faith. The means prescribed by God appeared to be inadequate for the purpose. In the eyes of the world, they seemed to be foolishness. But this seeming foolishness was to be the trial of Israel’s faith. The warriors of Israel were ordered to march round the city; but it was not to be taken by *them*. The Ark of God was to be borne round the city every day for six days; and seven priests, bearing seven trumpets of Jubilee⁶, must march before it; and they were commanded to compass the city seven times on the seventh day; and at the seventh time the priests were to make a long blast with the seven trumpets, and all the people were to shout with a great shout, and the wall of the city would fall down flat to the ground.

Such was God’s promise. It tested their faith. They believed and obeyed; as the Apostle says, “By *faith* the walls of Jericho fell down, after they were compassed seven days⁷.”

What does this represent? The final triumph of Christ. Jericho typified the City of this World, as opposed to the City of God⁸. The Ark of God is now making a circuit of the world; it will continue to do so until the Coming of Christ to Judgment. And then, when the week of her work is over, and the Sabbath of Eternity is at hand, then the trump of God will sound, and the People of God will shout for victory, and the Jericho of this World will fall⁹.

It may be thought surprising at first, that the final consummation of all things should be represented at such an early stage in the history of Joshua.

But this is the manner of Scripture. Even at the beginning it anticipates the end. When our Lord, at His first Advent, was beginning His course at Jordan, the Baptist foretold the glory and majesty of His second Advent. He saw the present Saviour, and proclaimed Him as the future Judge. “His fan is in His hand,” he says, “and He will thoroughly purge His Floor” (the threshing-floor of this world), “and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire¹⁰.”

In like manner, at the beginning of the Apocalypse, there is a prophecy of the End. “Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him¹¹.” So in the First Seal, in the Apocalypse, which refers to Christ’s first Advent, there is an anticipation of the second Advent. Christ is the Warrior, wearing a crown, and riding on the White Horse, and He has a bow in His hand, and “He goes forth conquering, and to conquer¹².” The victory of Christ

¹ Rev. xxi. 19.

² See below, ch. v. 2–5.

³ ch. v. 10.

⁴ See ch. vi. 4.

⁵ John iii. 6.

⁶ John vi. 53.

⁷ Heb. xi. 30.

⁸ Hence *S. Augustine* (1 Epist. 55) says,—“Unde et illius civitatis muri, quæ Jericho appellatur (quæ in Hebræo eloquio *Iana* interpretari dicitur) septimo circuitu circumactâ Testamenti Arcæ corruerunt. Quid enim nunc aliud agit annuntiatio regni cælorum, quam circumactio Arcæ significavit, nisi ut omnia munimenta mortalis vitæ, id est, omnes spes *hujus sæculi*, quæ resistit spei *futuri sæculi*, in dono septenario Spiritûs Sancti per liberum arbitrium destruantur? Ob hoc enim circumteunte Arcâ, non impulsu violento illi muri ceciderunt, sed sponte.”

⁹ Hence *S. Augustine* thus speaks (c. Faustum xii. 31):

“Videat Jesum (Joshua) introducentem populum in terram pro-

missionis; neque enim hoc temerè ab initio vocabatur, sed ex ipsâ dispensatione, nomine mutato, *Jesus* appellatus est. Videat in *Jericho* tanquam in hoc mortali sæculo meretricem, de qualibus ait Dominus quod præcedant superbos in regnum cælorum (Matt. xxi. 31), per fenestram domûs suæ coccum mittentem, quod est utique sanguinis signum, propter remissionem peccatorum confiteri ad salutem. Videat muros ipsius civitatis, tanquam munitiones mortalis sæculi, septies circumactâ Testamenti Arcâ, cecidisse; sicut nunc per tempora, quæ septem dierum vicissitudine dilabuntur, Testamentum Dei circuit totum Orbem terrarum, ut in fine temporum Mors novissima inimica destruat¹⁰.”

¹⁰ Matt. iii. 12.

¹² Rev. vi. 2.

¹¹ Rev. i. 7.

is sure : therefore let His servants trust in Him : but their faith will be severely tried, for the World will fight against Him ; but “this is the victory that overcometh the World, even our faith¹.”

Let us now proceed to consider what were the forms of opposition to Joshua.

First, there was the league of *Adoni-zedec*, i. e., the *lord of righteousness*, the king of *Jerusalem*, with other four kings of the *south* of Palestine, who attacked the Gibeonites, the servants of Joshua.

Bearing in mind the typical character of Joshua and of his exploits, the reader may be invited to consider, whether this Confederacy did not represent one special form of opposition to Christ—viz., the first form of opposition which the Gospel had to encounter?

The first attack on the Church of Christ was not from the Heathen, but from the Jews. It was “from those who “went about to establish their own *righteousness*,” and persecuted the servants of Christ². And the head-quarters of that first confederacy against Christ was in Judæa, at Jerusalem. There was a league of a spiritual Adoni-zedec, a *lord of righteousness*, a king of Jerusalem, against our Joshua and His subjects. The voice from heaven said to Saul, coming with a commission from Jerusalem, and mad with zeal against the Church, and with fanatical confidence in his own “righteousness, which was of the Law³,” “Saul, Saul, why persecutest thou Me?”

The victory gained by Joshua over the forces of Adoni-zedec and his confederates, rising against the subjects of Joshua, seems to have been a foreshadowing of the conquests gained by Christ at His first Advent over the spiritual Adoni-zedecs ; a conquest begun at the walls of Damascus, when Saul, dazzled by the light from heaven, was smitten to the ground, as the Canaanites were by hailstones at Beth-horon ; and it was consummated at the taking of Jerusalem, when there were “signs in the sun and in the moon⁴,” and many fled to their Makkedahs, which became their prisons, saying “to the mountains, Fall on us ; and to the hills, Cover us⁵.”

But the events of the great battle of Beth-horon will have their complete Antitype at the *second* Advent of Christ. Then, “the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, will hide themselves in the dens, and in the rocks of the mountains ; and will say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb ; for the great day of His wrath is come, and who shall be able to stand ?”

The light of the sun was miraculously prolonged till Joshua’s conquest was finished. “There was no day like that⁶.” And what day will be like the Great Day ? Then Christ will put all enemies under His feet, as the kings were put under the feet of Joshua’s captains. Then the light of the sun and of the moon will be prolonged till Christ’s victory is complete, and then they will set for ever. “The heavenly city will have no need of the sun, neither of the moon to shine on it ; for the glory of God will lighten it, and that Lamb will be the light thereof⁷.”

Let us revert to the history of Joshua.

What was the next form of opposition to him ? It was that of the kings of the *north* of Palestine. These were led on by Jabin, king of Hazor ; and they had horses and chariots very many, and their hosts as the sand of the sea-shore⁸.

It is here submitted for the consideration of the learned reader, whether this second confederacy does not represent another league against our Joshua, Jesus Christ.

After the opposition of the self-righteousness of the Jew, and all other forms of self-righteousness, represented by Adoni-zedec of Jerusalem and his league, the next adversaries of the Christian Church were the Power and Wisdom of the Gentile world. These seem to be foreshadowed by the league of Jabin, king of Hazor. The name *Jabin* speaks of *wisdom*, and *Hazor* is expressive of *strength*⁹. The scene of their muster was not Judæa, but Galilee—Galilee of the Gentiles—near the waters of Merom.

This league of Jabin, king of Hazor, prefigured the marshalling of Antichristian forces in the heathen world ; the horses and chariots of worldly power and worldly strength ; the very much people, as the sand of the sea-shore ; the clamorous outcries of infuriated myriads against Christ and the Church, such as made themselves heard at Rome, and in other cities of the empire, sounds of savage execration, “Christianos ad Leones¹⁰.”

This combination of forces was defeated by the Divine Joshua. The Wisdom of this World was vanquished by “the foolishness of preaching¹¹.” Rome, the imperial mistress of this world, bowed

¹ 1 John v. 4. ² Rom. x. 3. ³ 1 Thess. ii. 14, 15.

⁴ Acts ix. 1—14 ; xxii. 3, 4, 19 ; xxvi. 10, 11. Phil. iii. 6, 9.

⁵ Luke xxi. 25.

⁶ Luke xxiii. 30.

⁷ Rev. vi. 17. Cp. Josh. x. 8.

⁸ Ibid. ch. x. 14.

⁹ Rev. xxi. 23. Cp. Isa. lx. 19, 20.

¹⁰ See xi. 4.

¹¹ See xi. 1, and preliminary note below to ch. xi.

¹² *Tertullian*, *Apolog.*, c. xi.

¹³ See below, on 1 Cor. i. 21.

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her neck beneath the mild yoke of Christ; and in the Roman Colosseum, where Christians had been cast to wild beasts, the cross of Christ stands. There was the victory of our Joshua at the "waters of Merom." But (as the Apocalypse portends)¹ the full revelation of the struggle, the complete consummation of the victory, are reserved for the last days.

The power of this World and the wisdom of this World will again muster their armies against Christ. There will be a godless rebellion of human Intelligence against Divine Revelation. Some sounds of the approaching conflict are now heard. The dust of the countless legions of Antichristian powers, marching to the battle, is even now rising in the air. The glitter of their polished arms is already seen glancing in the sun. Spiritual Jabins are coming forth from the Hazors of their strength, and are marching at the head of an innumerable multitude against the Divine Joshua, and will encamp against Him and against the Israel of His Church. But they will be discomfited with great slaughter, and "the land will rest from war," and then its peace will begin, the peace of Eternity. The fiercest outbreaks of Antichrist will be a signal for the second Coming of Christ².

After the display of God's power and favour, blessing the armies of Israel, the sacred Historian describes the settlement of the Tribes in their inheritance.

This act, likewise, had a prophetic reference to the First Advent of Christ, and also to His Second Coming.

At His First Advent, Christ did His part for the planting of His Church—the Israel of God, the tribes of His people, in the Canaan of the whole World. And at His Second Advent He will settle all faithful Israelites in their heavenly inheritance.

Christ has done His part. But in the Visible Church, men have been slack to profit by the grace of God. The work of Christian Missions has been slow. So it was with the literal Israel. God had done His part; but they were slow to do theirs. "How long are ye slack," said Joshua, "to go to possess the land which the Lord God of your Fathers hath given you³?" God Himself had not intended that their enemies should be driven out all at once. Their settlement was to be gradual⁴; but they allowed many years to pass away, and the work was suffered to pause, and even to go back. Fear, love of money, love of ease, withheld them from driving out the Canaanites, and taking possession of the land. And they even allowed the Canaanites to re-occupy cities and districts from which they had been driven by Joshua. The work of settlement was very slow. The various stages of its progress are remarkable. Have they not a prophetic significance?

The first tribes that received a *promise* of an inheritance, were the two Tribes and a half on the East of Jordan. They had been designated for that inheritance by *Moses*, and that inheritance was not in Canaan, properly so called; and it was not actually bestowed upon them by *Moses*, but by *Joshua*.

They represent (as Christian Antiquity believed⁵), the faithful Israelites, who lived under the Law, and who looked forward to an inheritance with hope, and who received it from Jesus Christ.

Next came forth the lot of Judah⁶, and next, that of Ephraim, and the other half of Manasseh⁷. This second allotment seems to represent the next stage of the Christian Church; that is, its condition, as long as it was limited to Jewish Christians.

Thus these five Tribes were provided for. But the completion of the settlement of all the Tribes of Israel, the figure of the Church Universal, militant here on earth, and hereafter triumphant in heaven, was not effected till they all assembled at *SHILOH*; a very expressive name, significant of Peace; and a name also given in Scripture⁸ to Christ, "who is our Peace⁹."

At Shiloh the Tribes of Israel found rest.

The order, in which the seven Tribes, which till then had not been settled, received their inheritance there, and completed the settlement of all, deserves careful attention. Why it was so ordered by God, that at Shiloh Benjamin's lot came out first; why Simeon's next; why they were followed by Zebulun, Issachar, Asher, Naphtali, and finally by Dan, are questions which have been considered in the notes in the following pages¹⁰.

It will be a profitable and delightful employment to the Christian student, to trace the analogies between these allotments and the gradual extension of Christianity, from the time of Peace and

¹ See Rev. xvi. 14, 16; xix. 17, 18; xx. 8, 9.

² Compare below, preliminary note to ch. xi.

³ See xviii. 3.

⁵ See on ch. xiii. 7—32.

⁴ Exod. xxiii. 28.

⁶ ch. xv. 1.

⁷ ch. xvi. 4—9; xvii. 1—18.

⁹ See below, on ch. xviii. 1.

¹⁰ See ch. xviii. 10, and ch. xix.

⁸ Gen. xlix. 10.

Rest, when the Gentiles were brought into the Church, and since which they are ever being brought into it, and find Rest and Peace in the Christian Shiloh, and in Him who is their Rest and Peace, and who joins Gentile and Jew to one another and to God in Himself. Christ is our Shiloh; and our Shiloh is in His Church; and the identity of name between the Person called Shiloh, and the place called Shiloh, has its correlative in the unity of Christ and His Church.

We may also derive instruction by considering the spiritual significance of the Cities of Refuge appointed by Joshua¹, and also of the cities set apart for the Priests², and of those assigned to the Levites³ throughout the tribes of Israel. All these Divine appointments have a religious meaning for us, and the Christian student may find profit and pleasure in searching for that meaning, and in gladly receiving it when found.

The full and circumstantial history of the Altar erected by the Two and a half Tribes on the eastern side of Jordan⁴, when they were sent by Joshua to their inheritance, was surely not written without a purpose for us. The answer to the inquiry, what that purpose was, has been supplied by ancient Christian Expositors. It reflects clear light on the relation of the Law to the Gospel, and of Moses to Christ. It shows that the Law looked forward to the Gospel, and has its fulfilment there.

The spiritual view of the BOOK OF JOSHUA, which has now been presented to the reader, seems also to suggest a solution of a moral question, which has been supposed by some to be beset with insuperable difficulties.

Joshua and the people of Israel were commanded by God to exterminate the nations of Canaan. They were forbidden to make peace with them; they were required to show them no mercy; to smite all the inhabitants of their cities with the edge of the sword⁵.

How is this extermination to be justified?

In reply, let it be remembered⁶, that God had waited patiently for five hundred years; that He had warned the Canaanites of His wrath against sin, by the terrible overthrow of the cities of Sodom and Gomorrah, on the soil of Canaan; that He had forbore to punish them many centuries before, because their iniquity was not yet full⁷; that He had given them the blessing of the presence and the example of a Melchizedek, as well as of an Abraham, an Isaac, and a Jacob; that the Canaanites had heard of the punishments inflicted by the God of Israel on the Egyptians, and knew what He had done for the Israelites on the other side of Jordan, as Rahab declared to the spies⁸; and that the Canaanites had therefore reason to know that the God of Israel was the true God.

Rahab the harlot profited by this knowledge, *before* Joshua passed the Jordan, and was spared, with her whole household; even the Gibeonites were saved, who induced the Israelites to make peace with them under false pretences, and Joshua rescued them from the kings of Canaan, who rose up against them.

It is also to be considered, that the Canaanites were guilty of enormous sins; and (as the event proved) the impure and savage idolatry of the Canaanites⁹, if spared, would prove contagious to Israel, and seduce them from the worship of the true God. The Canaanites were also polluted with the foulest and most unnatural abominations; so that, in the strong language of Scripture, "the land vomited out her inhabitants¹⁰;" and God might have destroyed them—men, women, and children—as He destroyed Sodom and Gomorrah, with fire and brimstone from heaven; but He chose, not an earthquake, nor a flood, nor a famine, nor a pestilence, to be the ministers and executioners of His vengeance against them, but He chose the sword of Joshua, in order that Israel might be deterred from committing those same sins, which, by God's express command, they themselves had so severely punished in others.

It is also not to be forgotten, that Death is not an evil, if it be followed by Life eternal, and that those Canaanites who repented, even at the eleventh hour—as, for example (we may suppose), some of the men of Jericho may have done, in those six days when the Ark was encompassing the walls—were mercifully accepted by God; and that the infants of Canaan, like those of Bethlehem, were taken from a world of corruption and evil example, to a world of holiness and peace, and are not to be mourned over, since their souls are with God. Their death was more blessed than their life probably would have been.

Nor can it be said, that the Israelites would be demoralized and brutalized by being made

¹ See xx. 1—9.

² See xxi. 4—19.

⁷ See Gen. xv. 16.

³ ch. xxi. 21—24.

⁴ ch. xxii. 1—34.

⁸ ch. ii. 10. Cp. the language of the Gibeonites to Joshua,

⁵ See Deut. xx. 15—18. Cp. Exod. xxxiv. 11—17.

ix. 10.

⁶ On this question concerning the extermination of the Canaanites, see note above, on Gen. xv. 16, and Num. xxxi. 2.

⁹ Deut. xii. 30, 31.

¹⁰ Lev. xviii. 28. 30.

ministers of God's wrath, or would be fired with an ambitious and sanguinary love of conquest and of carnage. God expressly provided against such a contingency. He forbade all aggressive warfare. He limited their commission to Canaan. At the very same time when He commanded them to execute His judgments upon Canaan, He required them to offer peace to all nations beyond it, even though those nations were enemies to Israel¹.

All this is true; but it is not the whole truth. Joshua was a type of Christ. The conquest of Canaan, and the extermination of the Canaanites, was a rehearsal of the dread events of the Universal Judgment to come. The Ancient Church of Christ regarded the seven nations of Canaan as having a mysterious moral significance. They considered them as typical representations of seven deadly sins².

Certain it is, that the command to exterminate the Canaanites was given to Israel by an all-wise and righteous God; and the history of that extermination by Joshua is written in Holy Scripture for a merciful purpose, to warn all men and Nations, by a terrible example, that a Day is assuredly coming, when, after long forbearance, God will arise to execute His full and final vengeance on all unrepented sin. "The LORD JESUS will be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord JESUS CHRIST; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and admired in all them that believe³."

The spiritual inferences from these statements are clear. We, who are Christians, are bound to wage war against sins within ourselves; to exterminate the Canaanites in our own hearts⁴.

As an ancient Father says, "Let Marcion and Valentinus and other heretics charge God with cruelty, because the kings of Canaan are placed under the feet of Joshua's captains, and were crucified by him; but let me see here a spiritual lesson for myself. Would to God, that Jesus Christ my Lord, the Son of God, would grant me His grace, and enable me to tread under my own feet the spirit of Lust, and to trample on the neck of Anger and Revenge, and to tread on the head of the malignant fiend of Covetousness and Vain-glory, and to bruise with my feet the spirit of Pride; and when I have done this, to ascribe all the glory of the work not to myself, no, but to His Cross, and to imitate the Apostle, who says, 'The world is crucified to me, and I unto the world'⁵!'" If we thus wage war against our Canaanites, and drive out the Powers of spiritual wickedness in high places from among ourselves, we may hope to inherit our heavenly Canaan through Jesus Christ our Lord⁶."

Such considerations as these seem to afford strong internal evidence of the Inspiration of the Book of Joshua. They appear to show, that it is pre-adjusted, in a marvellous manner, to future events; that it is, as it were, a *typical Gospel*; that it is a foreshadowing of the Acts of JESUS CHRIST, in the Church militant on earth, and in the Church triumphant in heaven.

Let any one compare the history of Joshua, and the settlement of the tribes in Canaan described in the Book of JOSHUA, with the treatment of the same subject by the Jewish historian, Josephus⁷, who had this book before his eyes, and also by the writer of the Samaritan Book of Joshua⁸; and in that contrast he will see abundant proof, that the writer of the Book of Joshua was not a mere human annalist, but was guided by the Divine Spirit, who came down upon Jesus Christ at His Baptism in the river Jordan, and who has recorded the acts of Christ in the Gospels; and has narrated the progress of the Christian Church in the Acts of the Apostles, and has revealed her future glory in the Apocalypse.

ON THE DATE AND AUTHORSHIP OF THE BOOK OF JOSHUA.

The Book of Joshua was accepted as a part of divinely-inspired Scripture by the ancient Hebrew Church⁹, and it was received as such by JESUS CHRIST Himself.

Who the person was, by whose instrumentality the Book was written, is a question of minor importance. The Book itself is an integral part of Canonical Scripture, delivered by the Holy

¹ Deut. xx. 1. 10—15.

² See, for example, *Prosper Aquilanus* de Prom. ii. 16,—*"Expugnat Jesus, Nave filius, Chananaeum, Cethaem, Phere-saeni, ceterasque gentes (Josh. ii. 3 seq.), quarum terras populo suo Dominus in hereditatem promiserat. Expugnat et noster JESUS Dominus idololatriam, superbiam, invidiam, luxuriam, ceteraque vitia, ut suis seipsum praearet eternam hereditatem."* The same feeling which is here expressed, has animated the devotions of some of our holiest divines: see *Bp. Andrewes*, *Præces Quotidianæ*, p. 107, "Superbia—Ammorhæus; Invidia—Hethæus;" &c. &c.

³ 2 Thess. i. 7—10.

⁴ See *Origen*, Hom. viii.

⁵ Gal. vi. 14.

⁶ See *Origen*, Hom. xii. Cp. Hom. xv.

⁷ In his *Jewish Antiquities*, book v. ch. i.

⁸ See *Fabricii Codex Pseudepigraphus Vet. Test.*, pp. 876—891; and the edition of it in Arabic, published under the title of *Liber Josuae, Chronicou Samaritanum*, Lugduni Bat., 1848. Cp. *Hävernick*, *Handbuch*, Einleit. ii., p. 64, § 154.

⁹ It seems to have been deposited, as such, in the Hebrew Temple: see *Joseph.*, Antt. v. 1. 17, where he speaks of it as among τὰ ἀνακείμενα ἐν τῇ ἱερῇ γράμματα (see ch. x. 4).

Spirit guiding and inspiring the writer. What the channel was, *through* which it comes, we do not know. We know the source, *from* which it comes. That is enough for us.

The composition of the Book was earlier than the latter part of David's reign. It speaks of the Jebusites as still in possession of Jerusalem (xv. 63), from which they were driven by David (2 Sam. v. 5). It represents the site of the Lord's house as not yet chosen (ix. 27); but it had been chosen in David's time (2 Sam. xxiv. 18). It speaks of Sidon as the capital of Phœnicia (xi. 8; xix. 28), which was not the case in David's age (2 Sam. v. 11. 1 Kings v. 15). The Book seems to date from the age of Joshua himself. The writer speaks of himself as among those who passed over Jordan¹. The harlot Rahab is mentioned as still living when the Book was written². Some things are recorded in it, which could only have been known in the first instance to Joshua himself; and which point to him as supplying the materials of it. Such are God's private revelations to Joshua³; such is the vision which he saw of the Captain of the Lord's Host, near Jericho⁴, and his conversation with him.

That Joshua himself was commanded by God to commit some things to writing, seems to be evident from the Book itself⁵; and that he added to the Pentateuch some records of his own acts, is also clear⁶. We seem therefore to be justified in ascribing a part of the Book to Joshua himself⁷.

The additions concerning the death and burial of Joshua⁸, at the end of the Book, may be compared with the record of the death and burial of Moses at the end of Deuteronomy⁹.

Some other incidents are recorded in this Book, which seem to have happened after the death of Joshua, and which serve to connect this Book with the succeeding Book of Judges, as the Book of Joshua itself is connected with Deuteronomy¹⁰.

The style of the Book of Joshua holds a middle place between the Pentateuch¹¹ and the succeeding Books of the Old-Testament. In language it has much in common with the Pentateuch, but the peculiar archaisms of the Pentateuch are not found in it¹². The attempts which have been made by some¹³ to disintegrate it into loose fragments seem hardly to require notice here. They will be examined in detail in the following notes.

The principal commentaries on the Book of Joshua are—among Ancient Christian Writers, *Origen* (in his noble homilies), *Augustine*, *Theodoret*, *Procopius Gazæus*, *Isidorus Hispalensis*, *Bede*; among the Rabbis—*Rashi*, *Kimchi*, *Abenezra*; among later Christian expositors—*Masius*, *Arias Montanus*, *Serarius*, *Bonfrerius*, *Cornelius à Lapide*, *Drusius*, *Seb. Schmidt*, *Rosenmüller*, *Maurer*, *Keil*.

The edition of *Keil's* Commentary on the Book of Joshua, referred to in the following notes, is that published at Leipzig in 1863.

Let us pray to the Divine Antitype of him whose name the Book bears, that He would so enlighten our minds, that we may read it aright, and profit thereby. May He who is the true Joshua, and who is also our Great High Priest, and whose feet were dipped in the River Jordan at His Baptism, and who "sanctified water to the mystical washing away of sin," and who has led us thereby into the Canaan of His visible Church, give us grace, who have been baptized into Him, to fight manfully under His banner against our spiritual Canaanites, Sin, the World, and the Devil, and to continue His faithful soldiers and servants unto our lives' end! May He, who after His Baptism in the river Jordan, chose His Twelve Apostles, and set them up as the foundation stones of His Church, build us up, as lively stones, on "the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone"¹⁴! May He, who has given the whole World to be the inheritance of His Visible Church, and has planted us therein, enable us to occupy and adorn that

¹ See ch. v. 1, "*we* were passed over." See also ch. v. 6, "*give us*;" this appears to be the true reading.

² ch. vi. 25.

³ See i. 1—9; iii. 7; iv. 1; v. 2; vi. 2; vii. 10—15; viii. 1; x. 8; xi. 6; xiii. 1; xx. 1; xxiv. 2.

⁴ ch. v. 13. ⁵ ch. viii. 32.

⁶ See ch. xxiv. 26. Joshua wrote these words in the Book of the Law. It is ascribed to Joshua by some of the Rabbis (see *Bava Bathra*, f. 14, c. 2). *Lightfoot* (i. 41) supposes it to have been written by Phinehas. Perhaps there is some truth in both these suppositions. It may have been begun by the one, and completed by the other.

⁷ The phrase, "until this day," does not necessarily imply that a long time had elapsed since the event with which it is coupled had taken place (see Matt. xxviii. 15).

⁸ ch. xxiv. 29. ⁹ Deut. xxxiv. 5, 6.

¹⁰ Josh. i. 1, 2; cp. Deut. xxxiv. 1, 5; and cp. Josh. i. 3—6. Deut. xi. 24; xxxiv. 7, 8.

¹¹ *Dr. Pusey* (Lectures on Daniel, p. 310) thus speaks: "On the ground of language, the Book of Joshua must have been very early; for its language has so much in common with the Pentateuch, although the Pentateuch has marks of greater antiquity, having archaisms which the Book of Joshua has not, and not having language which the Book of Joshua has. On historical grounds, it must have been written before the time of David."

¹² See *Keil*, Einleitung, pp. 8, 9; in d. Buch Joshua; and his Einleitung in d. A. T., p. 144.

¹³ *As Nachtigal*, in *Henke's Mag.*, iv. 2, p. 362; *Eichhorn*; *Bertholdt*; *Meyer*; *Paulus*; *De Wette*; *Herwerden*; *Maurer*, and others. These have been examined by *König*, *Steudel*, and particularly *Hävernick*, *Spezielle Einleitung in Handbuch*, ii. pp. 1—67. Cp. *Keil*, Einleit. pp. 9, 10; and *Rev. W. T. Bullock's* Article on the Book of Joshua, in *Dr. Smith's Dictionary of the Bible*, i. p. 1145.

¹⁴ Eph. ii. 20.

INTRODUCTION TO THE BOOK OF JOSHUA.

portion of the inheritance which He has allotted to us, and to drive out therefrom those spiritual enemies, against which He commands us to contend, and especially to expel them out of our own hearts! May He give us grace to extend His kingdom upon earth, by labouring to bring both Gentile and Jew into it, that in Him all Nations may be blessed! May He, who passed through the Jordan of Death, in order to bring us through its dark waters to the land of Everlasting Life, the Canaan of the Church triumphant in heaven, and who has made Death to be the entrance to a glorious immortality, enable us to follow Him in that march of victory; so that, at that Great Day, when all the types of the Book of Joshua will be swallowed up in their antitypes, when the Ark of Christ's Church will have ended her course, and the walls of all the Jerichos of this World, which oppose Christ, will fall flat to the ground; when the Sun and Moon themselves will be stayed from setting, till all things are subdued to Him; when all His enemies, who have fled to the dens and hiding-places of earthly security, and think themselves safe from the eye and arm of the Divine JOSHUA, in the Makkedahs of their worldly refuge, will find their hopes to be vain, and will be drawn forth from their caves and be placed beneath His feet; and when all the confederate forces of unsanctified Knowledge and antichristian Power will be routed, as the league of Jabin was at the waters of Merom, we may be with the Calebs of Israel, and have an inheritance in the spiritual Hebron, where Abraham, Isaac, and Jacob rest in peace, and may hereafter sit down together with them, in the kingdom of God!

JOSHUA.

I. ¹ NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' ^a minister, saying, ^a Ex. 24. 13. Deut. 1. 38.
² ^b Moses my servant is dead; now therefore arise, go over this Jordan, thou, ^b Deut. 34. 5.
and all this people, unto the land which I do give to them, *even* to the children of Israel. ³ ^c Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. ⁴ ^d From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. ⁵ ^e There shall not any man be able to stand before thee all the days of thy life: 'as I was with Moses, so ^f I will be with thee: ^h I will not fail thee, nor forsake thee. ⁶ ⁱ Be strong and of a good courage: for || unto this people shalt thou divide for an inheritance the land, which I swore unto ^f Ex. 3. 12. ^g Deut. 31. 8, 23. ver. 9, 17. ch. 3. 7. ^h Isa. 43. 2, 5. ^e Deut. 7. 24. ^d Gen. 15. 18. Ex. 23. 31. Num. 34. 3—12.
^h Deut. 31. 6, 8. Heb. 13. 5. ⁱ Deut. 31. 7, 23. || Or, thou shalt cause this people to inherit the land, &c.

CH. I. 1. Now] In the Heb. it is *vau*, and, which connects this Book with what has gone before. The Book of Judges is connected with that of Joshua by the same copula, *vau*; and the Book of Ruth with that of Judges, as that of Exodus is with Genesis, and Leviticus with Exodus, and Numbers with Leviticus.

— after the death of Moses] in the land of Moab, in the eleventh month of the fortieth year of the wandering. Cp. Deut. i. 3; xxxiv. 5, 8, whence it appears that the Israelites wept for Moses thirty days; and they afterwards passed over Jordan on the tenth day of the first month (Josh. iv. 19). They had come out of Egypt on the fifteenth day of the first month.

— the servant of the LORD] who was faithful in all His house (Heb. iii. 5).

— the LORD spake] probably in the tabernacle: see Deut. xxxi. 14, 23.

— unto Joshua] Joshua, in Greek JESUS, which name is given also to Joshua in the New Testament, as well as in the Septuagint: see Acts vii. 45. Heb. iv. 8. On the origin of the name (betokening *Salvation* to be effected by JEHOVAH), and the occasion of its imposition, see above on Num. xiii. 16; and cp. Matt. i. 21, concerning the divine Antitype: "Thou shalt call His name JESUS, for He shall *save* His people from their sins." When Moses is dead, God speaks to Joshua. All these things were figures of us (1 Cor. x. 11). Moses represents the Law; Joshua, or Jesus, the Saviour. The Law cannot bring us to our heavenly Canaan, but only to the borders of it. The Law dies, and our Joshua leads us into our Promised Land in the Gospel (*Theodoret*, Prolog. i.).

Another ancient Father thus speaks,—"This Book of Joshua not only records the acts of the son of Nun, but reveals to us the mysteries of our Lord Jesus. After the death of Moses, Joshua received the command. The Law is now dead, the legal ordinances have ceased. 'The Law and Prophets were until John, but now the kingdom of God is preached' (Luke xvi. 16). As St. Paul says, 'The woman which hath an husband is bound by the law to her husband as long as he liveth, but if her husband be dead, she is loosed from the law of her husband,' and may be married to another. And so the soul, which was bound to the Law, as long as the Law was in force, is now joined to Christ, since the Law is dead." *Origen*, Hom. i.: cp. *Tertullian* c. Marcion. iii. 16. Moses must die, that Joshua may succeed; for "by the deeds of the Law shall no flesh be justified; but now the righteousness of God without the Law is manifested, even

the righteousness of God which is by *Jesus Christ* unto all and upon all them that *believe*" (Rom. iii. 20—22). *Bp. Pearson*, Art. ii. p. 76.

On this subject see above, *Introduction* to this Book.

— *Moses' minister*] Joshua first appears as the minister of Moses (Exod. xxiv. 13. Num. xi. 28), but afterwards is his successor, and does what Moses was not able to do,—he leads the people into Canaan. So our Jesus was "made under the Law" (Gal. iv. 4), and fulfilled all the righteousness of the Law (Matt. iii. 15), that He might redeem them that were under the Law (Gal. iv. 5: cp. Rom. xv. 8. *Origen*, Hom. 2. *Theodoret*, Qu. 1).

2. the land which I do give to them] The conquest of Canaan, therefore, and the extermination of the nations of Canaan, were acts of God's sovereign power, using the Israelites as His instruments for punishing the sins of those nations: see Gen. xii. 7; xv. 13—16. *Hengstenberg*, Authent. ii. pp. 471—507. *Keil*, p. 12. Here therefore is the refutation of the objection that the subjugation of Canaan by the Israelites was an act of unjustifiable aggression on their part.

God gave the land to the literal Israel by Joshua; so He gives the good land to us by Jesus, who says, "Blessed are the meek; for they shall inherit the earth" (Matt. v. 5). *Origen*.

3. Every place that the sole of your foot shall tread upon] Not even so much as a foot's breadth is excepted from the grant of the land to the descendants of Abraham, to whom God gave not so much of it "as to set his foot on;" yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child (Acts vii. 5).

These words, like many others in this Book of Joshua, are a repetition of words in the Pentateuch, and confirm its genuineness; and connect the one book with the other: see Deut. xi. 24, 25.

4. From the wilderness] With regard to these boundaries of the land, see Deut. xi. 24.

— *this Lebanon*] Visible from Shittim, where Joshua was; cp. Deut. xi. 24, 25, where the pronoun *this* is not inserted; they had now come within sight of it, or, at least, of Antilibanus.

The limits here specified are far exceeded in the conquests of the Divine Antitype, whose dominion is "from sea to sea, and from the river unto the ends of the earth" (Ps. lxxii. 8).

6. unto this people shalt thou divide for an inheritance the land] As our Jesus will do; to whom all judgment is given by

k Num. 27. 23.
Deut. 31. 7.
ch. 11. 15.
1 Deut. 5. 32.
& 28. 14.
|| Or, *do wisely*.
Deut. 29. 9.
m Deut. 17. 18,
19.
n Ps. 1. 2.

|| Or, *do wisely*,
ver. 7.
o Deut. 31. 7,
8, 23.
p Ps. 27. 1.
Jer. 1. 8.

q ch. 3. 2.
See Deut. 9. 1.
& 11. 31.

r Num. 32. 20—
28.
ch. 22. 2, 3, 4.

† Heb. *marshalled*
by five: as
Ex. 13. 18.

s ch. 22. 4, &c.

their fathers to give them. ⁷ Only be thou strong and very courageous, that thou mayest observe to do according to all the law, ^k which Moses my servant commanded thee: 'turn not from it to the right hand or to the left, that thou mayest || prosper whithersoever thou goest. ^{8 m} This book of the law shall not depart out of thy mouth; but ⁿ thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt || have good success. ^{9 o} Have not I commanded thee? Be strong and of a good courage; ^p be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

¹⁰ Then Joshua commanded the officers of the people, saying, ¹¹ Pass through the host, and command the people, saying, Prepare you victuals; for ^a within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

¹² And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, ¹³ Remember ^r the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. ¹⁴ Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren † armed, all the mighty men of valour, and help them; ¹⁵ Until the LORD have given your brethren rest, as *he hath given you*, and they also have possessed the land which the LORD your God giveth them: ^s then ye shall return unto the land of your possession, and enjoy

the Father (John v. 22). As Joshua, and not Moses, led the people into the land, and divided it to them for an inheritance, so will Jesus Christ allot their portions of the good land to His people (*Justin Martyr*, Dialog. c. Tryphon. p. 377, ed. Thirlby).

8. *This book of the law*] The Pentateuch, which was laid up in the Holy of Holies in the Tabernacle (see on Deut. xxxi. 9. 26), where, it is probable, God was now speaking: see v. 1. He might therefore well say, *This Book*, or, as it is in the original, "The Book of this Law."

— *shall not depart out of thy mouth*] A precept in accordance with Deut. xvii. 18, where the future kings of God's people are required to write a copy of it: see also below, on viii. 32. 34.

"*This Book of the Law shall not depart out of thy mouth.*" This was God's charge to Joshua. And our Divine Joshua said, "Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfil. One jot or one tittle shall in no wise pass from the Law till all be fulfilled" (Matt. v. 17, 18); and as Joshua came to the Jordan to fulfil what God commanded by Moses (see iv. 10), so our Joshua came to the Jordan to be baptized therein, "in order to fulfil all righteousness" (Matt. iii. 15).

10. *the officers*] Heb. *shoterim*, from *shatar*, to write; they are called γραμματεῖς, scribes, by the Sept.; they were the prefects or functionaries through whom the edicts of the ruler were promulgated to the people: see Exod. v. 6; below, iii. 2; viii. 33; xxiii. 2; xxiv. 1.

11. *Prepare you victuals*] The manna had not yet ceased (see v. 12); but probably they would not have time to go out each morning to gather it, and to prepare it.

Perhaps, also, one of these three days was a *Sabbath*, upon which manna would not fall (Exod. xvi. 23—25).

— *within three days ye shall pass over this Jordan*] Therefore it seems most probable, that the events recorded below in chap. ii., concerning the sending forth of the spies and their return, had already happened; see ii. 16. 22, whence it appears that after the reception of the spies into Jericho, they remained three days in the mountains; and ep. iii. 1, 2, where it is said that Joshua rose early and the people came to Jordan, and lodged there, and after *three days* the officers went through the host and commanded the people to follow the ark through Jordan.

It does not seem likely, that *after* Joshua had received a command from God to *go over Jordan* (v. 2), he would have delayed and sent forth spies to search out the land. On this point see further below, ii. 1.

The term specified as *three days* in iii. 2, appears to coincide with the end of the *three days* mentioned here; and to date from the order given by God to Joshua: see further below, on iii. 2, as to what may perhaps be the typical meaning of this expression.

12. *And to the Reubenites—the Gadites, and to half the tribe of Manasseh*] It is observable that Moses assigned them their inheritance on the east side of Jordan (v. 14: cp. Num. xxxii. 33); but they were *not settled* in their inheritance by Moses; and that they were planted in it by Joshua, but not till after the *other Tribes* received their inheritance under Joshua on the west of Jordan (see iv. 12, 13); and that these two Tribes and a half went over Jordan to help the other Tribes to obtain their inheritance, and then *returned* to their own portion assigned to them by Moses, and were established in it by Joshua.

It is well said by *Bishop Pearson* (Art. ii.), that there is "scarcely an action of Joshua which is not clearly predictive of our Saviour;" and it can hardly be doubted that this act of Joshua at this critical time of the history of the march of Israel into Canaan, had some figurative reference to the acts of Christ in His Church, in regard to the assignment to His People of their spiritual inheritance.

The question, *what* that reference is, has been considered above, in the notes on Num. xxxii. 20—33; and see the interesting homily of *Origen* here (Hom. 3), who shows good reason for believing that these two Tribes and a half were typical of the faithful Israelites who lived under the *Law*, and looked forward with hope to the *Gospel*: see also *Bede*, Qu. in Josh. c. 4.

14. *armed*] Heb. *chamushim*; as to which word, see above, on Exod. xiii. 18. The Sept. has εἰς αὐτοὺς here, but πεμπτῇ γυνεῇ there: which seems to show that the Pentateuch and Book of Joshua were not translated into Greek by the same persons.

— *the mighty men of valour*] Heb. *giborey ha-chail* (see vi. 2; viii. 3; x. 7), an expression not found in the Pentateuch, which has *beney chail*, "sons of valour" (Deut. iii. 18).

it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising.

¹⁶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. ¹⁷ According as we hearkened unto Moses in all things, so will we hearken unto thee : only the Lord thy God 'be with thee, as he was with Moses. ¹⁸ Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death : only be strong and of a good courage.

II. ¹ And Joshua the son of Nun || sent ^a out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and ^b came into an harlot's house, named ^c Rahab, and † lodged there.

t ver. 5.
1 Sam. 20. 13.
1 Kings 1. 37.

|| Or, *had sent*.
a Num. 25. 1.
b Heb. 11. 31.
James 2. 25.
c Matt. 1. 5.
† Heb. *lay*.

15. on this side Jordan] Heb. *be-eber hay-yarden*. Sept. *πέραν τοῦ Ἰορδάνου*. The sense in which this term is used is clearly defined by the context, "toward the sunrising" (see above on Deut. i. 1).

PRELIMINARY NOTE ON THE SPIES.

The following chapter, concerning the sending forth of the spies by Joshua, is read in the synagogues as the *Haphtarah* to Num. xiii. 1—xv. 41, which describes the sending of the spies by Moses; and thus a comparison is suggested between the two acts. Moses, the representative of the Law, sent forth spies, but with the exception of Joshua and Caleb they brought an *evil report*, and the people murmur, and are excluded from Canaan. But Joshua, the type of Jesus, sends forth spies, and they bring a *good report* (v. 24); and the people are cheered thereby, and pass over Jordan into Canaan. Here the difference is marked between the unbelief of the great part of the Jewish Nation under the Law, and the faith of the Apostolic Missionaries of the Gospel.

CH. II. 1. Joshua the son of Nun sent] *had sent* (as in the margin). Here is a return to a point antecedent to the speech of the Lord to Joshua in the first chapter (i. 1—9; see note on i. 11); and a similar recapitulation is observable in x. 16. Cp. John xviii. 24, "Annas had sent Him bound unto Caiaphas," where the writer *goes back* to a previous point and writes from it; see the note there.

Joshua sent the spies from Shittim *before* he had received God's command to pass over Jordan, which is mentioned in i. 2, and *before* Joshua himself had given orders to prepare for the passage in three days' time (i. 11).

Joshua would not have sent them *after* God's command, and after his own order; and if he had done so, the spies would not have found him still at Shittim, as they did, after they had gone from Shittim over Jordan to Jericho, and had spent *three days* in the mountains (ii. 22).

God's command is put in the first place, as the principal motive to Joshua's act in leading the people over Jordan; and this history concerning the spies is introduced parenthetically and subordinately to show that even *before* Joshua received God's command, he had made preparations for the passage.

But, if the passage had been represented as a consequence of the return of the spies, the act would not have appeared to be what it was, an act of obedience to God, and done by commission from Him.

This order of events seems to be a foreshadowing of Evangelical Mysteries.

Joshua first sends spies. They are well received by the *harlot Rahab*; and she and her household are saved, and are admitted into the family of Israel. And after the sending of the spies by Joshua, Joshua himself is sent by God.

So it was in the Gospel dispensation. First, our Joshua, Jesus Christ, sent forth His messenger, John the Baptist, to prepare His way by preaching repentance. "The *publicans and harlots* believed him," and went into the kingdom of God (Matt. xxi. 31, 32). Afterwards God sent His own Son (Matt. xxi. 37), in order to give life to all who had received His messengers, and to destroy those who reject them.

We have a somewhat similar instance of a *preparatory* action by Joshua with regard to the Twelve Men who were to be the bearers of the Twelve Stones (iii. 12), and the *consummation* of the command by God, in iv. 1—7; and this sequence

of events has doubtless also a figurative signification : see on iv. 1, 2.

"Joshua the son of Nun sent." He who had been sent himself as one of the spies by Moses into Canaan (Num. xiii. 16)—on which occasion his name was changed from Hoshea to Jehoshuah—now sends two spies to Jericho; perhaps Joshua knew something of the faith of Rahab from his own previous visit, and had directed the spies to her house.

— *Shittim*] so called from the Acacia-trees (cp. Exod. xxv. 5); its full name seems to have been *Abel-hash-shittim* (Num. xxxiii. 49), i. e., "meadow of acacias;" it was in the *arabah*, or valley, of Moab, about eight miles from Jordan (Josephus, Ant. iv. 7. 1) and opposite Jericho : see Num. xxii. 1; xxv. 1; xxvi. 3; xxxi. 12; xxxiii. 48, 49; below, iii. 1. Micah vi. 5.

— *Jericho*] situated about two hours west of Jordan, a little to the north of the valley now called *Riha*, in *Wady Kelt* (*Robinson, Raumer*). The ancient city is in Hebrew *Yericho* (with *yod* after the *resh*); it is thus called twenty times in this Book; but in the Pentateuch, where it occurs eleven times in the Book of Numbers, it is always called *Yarecho* (without *yod* after the *resh*).

Here is a sign of difference of authorship; cp. on xiii. 12, with regard to another case, where a difference is observable.

The name Jericho probably signifies *city of the Moon* (*Gesen*. 367), perhaps from the worship of the Moon there. *Heliopolis*, or *city of the Sun*, in Egypt, and *Beth-shemesh*, or *house of the Sun*, in Palestine, received their names for similar reasons. For this and other causes, e. g., its prominence among the cities of Canaan; the extraordinary manner of its overthrow under Joshua, the figure of Jesus; the curse pronounced by Joshua against those who should attempt to rebuild it (Josh. vi. 26. Cp. 1 Kings xvi. 34); Jericho was regarded by the ancient Fathers as a type of the *City of this world*, as opposed to the *City of God*: see *Augustine* c. Faust. xii. 31. *Epist.* 35. Cp. below on Luke x. 30; and on Rev. viii. 1, on the Trumpets.

THE HISTORY OF RAHAB.

— *an harlot's house*] The word harlot is to be taken literally—not (as *Josephus* and some of the Rabbis and Targumists understood it) as equivalent to *cauponaria*.

The Hebrew, *zonah*, requires this rendering, and so does the Greek *πόρνῃ*, by which she is called in the *Sept.*, and in the New Testament : see Heb. xi. 31. James ii. 25. *Pfeiffer*, p. 171; and *Wouvers*, Qu. 1.

Here is the moral of the history—Rahab was a harlot : but she did not *remain* such. *Origen* well says, "Illa meretrix, quæ ab Jesu missos suscepit exploratores, propterea suscepta *ne ultra sit meretrix*" (Hom. 1). Again he says (Hom. 6), "*Aliquando meretrix fuit, nunc vero casta.*"

Notwithstanding the circumstances of her position, living as she did in Jericho, an idolatrous city, Rahab profited by what she had heard of the wonderful works of the God of Israel, and professed her faith in Him (vv. 9—11), and prayed for deliverance, and declared her love to her father's house by interceding for them also (vv. 12, 13).

Therefore she was admitted into the Church of God, and is propounded as a pattern of faith, in the New Testament; and she was allowed to enjoy the high privilege of being among those who were ancestors of David, and of Jesus Christ according to the flesh (see Matt. i. 5).

Thus Rahab is an example of the penitent and faithful soul turning to Christ, like the woman in the Gospel who had

d Ps. 127. 1.
Prov. 21. 30.

² And ^d it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. ³ And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house : for they be come to search out all the country.

e See 2 Sam. 17.
19, 20.

⁴ ^e And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were : ⁵ And it came to pass about the time of shutting of the gate, when it was dark, that the men went out : whither the men went I wot not : pursue after them quickly ; for ye shall overtake them. ⁶ But ^f she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. ⁷ And the men pursued after them the way to Jordan unto the fords : and as soon as they which pursued after them were gone out, they shut the gate.

f See Ex. 1. 17.
2 Sam. 17. 19.

⁸ And before they were laid down, she came up unto them upon the roof ; ⁹ And she said unto the men, I know that the LORD hath given you the land, and that ^g your terror is fallen upon us, and that all the inhabitants of the land [†] faint because of you. ¹⁰ For we have heard how the LORD ^h dried up the water of the Red sea for you, when ye came out of Egypt ; and ⁱ what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon

g Gen. 35. 5.
Ex. 23. 27.
Deut. 2. 25.
& 11. 25.
† Heb. melt,
Ex. 15. 15.
h Ex. 14. 21.
ch. 4. 23.
i Num. 21. 24, 34, 35.

been a sinner (Luke vii. 37), and who was received graciously by Him.

In a larger sense, Rahab was also a type of the Gentile Church coming to Christ, by repentance and faith, in obedience to His gracious offers given by His Apostles and other Ministers of the Gospel in every age, and bringing forth fruits of love and holiness.

On the typical character of Rahab, see *Clemens Rom.* ad Cor. § 12. *Justin Martyr* c. Tryphon. § 112. *Irenæus*, iv. 37 ; and *Origen*, Hom. 3, who says, "This harlot, who received those who were sent by Joshua, and who formerly had been defiled by sin, now is filled with the Spirit, and confesses God's mighty works, and declares her faith in Him, and foretells the future (see v. 9) ; and 'ex meretrice fit propheta.' She is like the penitent on the cross, who prayed to Jesus, 'Lord, remember me when Thou comest into Thy kingdom' (Luke xxiii. 42). As long as our souls were living in the lusts of the flesh, we were like Rahab in her former state of harlotry ; but we have received the messengers of Jesus, and we have renounced the works of darkness, and are saved through His Blood. Hear the voice of the Apostle describing the state of the soul, first by nature, and next by grace,—'We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures' (Titus iii. 3). 'And such were some of you ; but ye were washed, ye were justified in the Name of the Lord Jesus, and by the Spirit of our God' (1 Cor. vi. 11) ; and so the soul which was once a harlot has now been espoused 'as a chaste Virgin to Christ' (2 Cor. xi. 2)." *Origen*, Hom. 6.

Let no one (says another Father) deem that Rahab is unworthy to be regarded as a figure of the Church. For as the spies sent forth by Joshua saved alive the Harlot for her faith, giving the scarlet line as a sign, so the Apostles of our Saviour rescued the Church, once a harlot—that is, given over to idolatry—from her former defilements ; and they saved her, not by a scarlet thread as a token, but by the precious blood of Christ (*Theodoret*, Qu. 2, who quotes Titus iii. 5. Gal. iv. 8. Eph. v. 8. 1 Cor. vi. 9, 10).

—named *Rahab*] Heb. *Rachab*, which signifies *wide, spacious* ; from *rachab*, to become wide (*Gesen.* 764). The Christian Fathers, who see in Rahab (once a harlot, and now by faith and repentance made a mother in Israel) a figure of the Church of Christ, gathered from the heathen world, and extended far and wide into all Nations, recognize in her name a happy omen of the diffusion of the Antitype, the Church of Christ. "*Raab*, quæ latitudo interpretatur, dilatatur, et profecit. *Japhet* etiam simili modo dilatatio interpretatur, qui utique et ipse formam populi hujus ferebat, qui salvatur ex gentibus" (*Origen*, Hom. 3).

3. the king of Jericho sent] So it is still ; the powers of the City of this world seek to destroy the messengers of Jesus : see Acts xii. 1, 2 ; and on Rev. vi. 4.

5. the men went out] Rahab was guilty of a falsehood : but here is an evidence of the truth of the history ; her moral infirmity is not concealed or extenuated, although she had been received into the family of God's people, and was dwelling in Israel, when the Book of Joshua was written (vi. 25).

Rahab had been brought up among Idolaters, who have little regard for truth ; and she lived in Jericho, one of the greatest cities of Canaan. It was not to be expected, that all at once she would become a lover of truth, and would think it sinful to employ an artifice in order to attain a good end. Her case was like that of the *Egyptian midwives*, who told a falsehood to Pharaoh in order to save the lives of the male children of Israel (see Exod. i. 17—21).

In both cases God was "not extreme to mark what was done amiss," but graciously accepted their acts of faith and mercy, although they were sullied and blemished by human infirmity ; and thus He gently led them on to higher degrees of virtue ; and with the spirit of obedience and trust, which the midwives and Rahab evinced, they would hardly fail to attain those higher degrees, when they were more fully conversant with His Law—the Law of Truth as well as of Love : cp. *Augustine* c. Mendacium, cap. 19 ; and *Dr. Waterland*, Scrip. Vindicated, p. 115, who observes that "Rahab is commended in Scripture (Heb. xi. 31, and James ii. 25) for her *faith* and *good works* ; i. e., for things truly commendable ; but *not* for her falsehood ;" which indeed Scripture condemns by whomsoever it is uttered.

6. the stalks of flax] probably recently cut, and laid out to dry in the sun on the flat roof of the house. The flax would be now ripe, for it was just before the Passover (see iv. 19 ; v. 10), and the flax was ripe at that season in Egypt (see Exod. ix. 31), the climate of which is nearly similar to that of Canaan. Cp. *Blunt*, Coincidences, pp. 71. 109 ; and as to the size of the flax-stalks, see *Hasselquist*, Reise, p. 501. *Winer*, i. p. 375.

7. the fords] of the Jordan. Cp. Judges iii. 28. 2 Sam. xix. 15. Probably at the mouth of *Wady-Shaib* ; or more to the south, at the mouth of *Wady-Hesban* (*Robinson*). Other fords of the Jordan are now found at *El-Meschra*, and at *El-Mocktaa* : see *Lynch*, *Seetzen*, *Ritter*, in *Keil*, p. 21. But the waters of the Jordan were now swollen (iii. 15), and probably some of these were not passable at this time.

9. And she said unto the men] This speech (vv. 9—13) is like the utterance of the Gentile Church, turning from heathenism to Christ. It contains a declaration of the impression produced by the communication of the wonderful works of God, and by meditation upon them. At first the knowledge of these miracles caused fear ; but this fear was a godly fear, and led to an acknowledgment of God's omnipotence, and to a desire for His protection ; and therefore takes the form of prayer for pro-

and Og, whom ye utterly destroyed. ¹¹ And as soon as we had ^k heard *these* ^k Ex. 15. 14, 15. *things*, ^l our hearts did melt, neither [†] did there remain any more courage in any man, because of you : for ^m the LORD your God, he is God in heaven above, and in earth beneath. ¹² Now therefore, I pray you, ⁿ swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto ^o my father's house, and ^p give me a true token : ¹³ And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

¹⁴ And the men answered her, Our life [†] for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that ^q we will deal kindly and truly with thee. ¹⁵ Then she ^r let them down by a cord through the window : for her house *was* upon the town wall, and she dwelt upon the wall. ¹⁶ And she said unto them, Get you to the mountain, lest the pursuers meet you ; and hide yourselves there three days, until the pursuers be returned : and afterward may ye go your way.

¹⁷ And the men said unto her, We *will be* ^s blameless of this thine oath which thou hast made us swear. ¹⁸ *Behold, when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by : ^t ver. 12. *and* thou shalt ^u bring thy father, and thy mother, and thy brethren, and all ^u ch. 6. 23. [†] Heb. *gather*.

tection; and this prayer is not a selfish prayer, but it extends to intercession for others, as grounded on the perception, that the God who shows so much care for His people, must be a God of love, and loves those who show love to His creatures.

Joshua is the type of Jesus. Rahab, receiving the two messengers of Joshua, and professing her faith in the God of Israel, and praying for salvation from Ilm, is like the Gentile Church receiving the Two Testaments which Jesus Christ sends forth as His messengers to the world, and professing her faith in Him (*Bede*, Qu. in Jos. c. 2).

^{11.} *our hearts did melt*] therefore the prophecy of Moses was fulfilled (Exod. xv. 14, 15).

— *he is God*] Rahab does not yet rise to the acknowledgment that He is *the* God (*ha Elohim*), the only God, which is the declaration of Moses (Deut. iv. 39); and is to be the confession of Israel. This again is perfectly natural and true. There was still some weakness in Rahab's faith, as there were some flaws in her morality: see v. 5.

^{13.} *ye will save alive*] The *Sept.* has *ζωγήσετε*, the word used in the Gospel to denote the act of the Apostolic messengers of Christ in saving souls *alive*: see Luke v. 10.

^{15.} *Then she let them down by a cord through the window*] As St. Paul, the Apostle of the Gentiles, was let down, in order to be preserved from his enemies. The words of the *Septuagint* here, compared with those of the New Testament, render the parallel more clear. They are, *κατεχάλασεν αὐτοὺς διὰ τῆς θυρίδος*, and the words of St. Paul concerning himself are, *διὰ θυρίδος ἐχάλασθην διὰ τοῦ τείχους* (2 Cor. xi. 33. Cp. Acts ix. 25).

THE LINE OF SCARLET THREAD.

^{18.} *thou shalt bind this line of scarlet thread in the window which thou didst let us down by*] The line was twisted with *scarlet* thread. Scarlet is the colour most often used in the Levitical sacrifices, where it has ever been regarded as emblematic of that only blood (see Lev. xiv. 4. 6. 49. 51, 52. Num. xix. 6) which can cleanse from sin, the blood of Christ.

A thread of *scarlet* is mentioned in the remarkable history of the birth of Pharez and Zarah from Thamar; not, it would seem, without some mysterious reference to the blood of Christ (see above on Gen. xxxviii. 28).

This scarlet line of Rahab was to be bound in the window, and to be a pledge of safety to those who were within the house. In like manner, the blood of the Passover was to be sprinkled on the doors of the Israelites by God's command, and to be a pledge of safety to the inmates (Exod. xii. 7. 13. 22, 23). That sprinkled blood of the lamb was certainly a type of the blood of the true Passover, by which we are saved from God's wrath.

The scarlet line of Rahab was the means by which Joshua's messengers had been saved; and it was prescribed and declared by them to be the pledge of salvation to Rahab and her house.

And there is none other way of salvation to the messengers of the true Joshua, who preach the Gospel, and win Rahabs to the faith; and those messengers cannot rightly prescribe any other pledge of salvation to those who receive them, than the Blood of Christ. That blood is the scarlet thread by which the messengers themselves escape from their spiritual enemies, and from the power of the King of this world's Jericho, even Satan himself; and they must also declare that the same blood, by which they themselves are saved, is to be the scarlet thread which must hang from the window of every house, in order that its family may be saved from the wrath of the Divine Joshua, when He comes to overthrow the Jerichos of this world, and to judge all men.

Hence the Apostles say, "There is none other Name under heaven given among men whereby we must be saved," than that of Christ (Acts iv. 2). God has set Him forth to be a propitiation through faith in His blood (Rom. iii. 25), and we are justified by His blood (Rom. v. 9), and have redemption through His blood (Eph. i. 7. Col. i. 14); and He has made peace through His blood (Col. i. 20); and the saints say, Thou hast redeemed us to God through thy blood (Rev. v. 9).

No wonder then that Christian expositors, from the times of the Apostles, should have seen in this *scarlet line* a type of Christ's saving blood. *S. Clement*, the friend and fellow-labourer of St. Paul (Phil. iv. 3), thus speaks: "On account of her faith and hospitality, Rahab, the harlot, was saved . . . and the spies commanded her to bring all her kindred into her house; and they also dictated to her this sign—namely, that she should hang from her house the *scarlet line*, thus declaring that *through the blood of the Lord* there is redemption to all who believe and trust in God" (*S. Clemens*, Ep. ad Corinth. § 2).

Similarly, *S. Irenæus*, the scholar of Polycarp, the disciple of St. John, thus speaks: "Rahab, the harlot, received the spies; and when at the sound of the seven trumpets the city of Jericho fell where she dwelt, she was saved with her whole house through faith in the *scarlet sign*; as the Lord afterwards said to the Pharisees who did not receive Him, and who nullify the sign of the scarlet thread, which was no other than the type of redemption and deliverance of the People by the True Passover, *The publicans and harlots go into the kingdom of heaven before you*" (Matt. xxi. 31). *S. Irenæus*, iv. 73.

And another Father who lived in the second century, *S. Justin Martyr*, uses similar language. The blood of the Passover, he says, saved the Israelites who were in Egypt: so the blood of Christ will save those who believe. Would not God have been able to distinguish the Israelites without this sign? Would He have mistaken the doors, if they had not been so marked? We may not so speak; but thus He presignified that mankind would be saved by the *blood of Christ*; and the token of the *scarlet thread*, which was prescribed by Joshua's

x Matt. 27. 25.

thy father's household, home unto thee. ¹⁹ And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, ^x his blood *shall be* on our head, if *any* hand be upon him. ²⁰ And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. ²¹ And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

messengers to Rahab, who was commanded by them to hang it from her window, by which they had been let down, in like manner exhibited a sign of the blood of Christ, by means of which they of all nations, who were formerly fornicators and unrighteous, are saved, receiving remission of their sins, and no longer continuing in sin (*Justin Martyr*, Dial. c. Tryphon. § iii.).

In the third century *Origen* thus writes: "The sign which Rahab was required to use was of scarlet, the colour of blood; for there is salvation to none but by the blood of Christ. Blood is the sign prescribed, for by blood we are cleansed. Perhaps the window was chosen as the place for the suspension of the scarlet line, for the window was the means of light to the house; and by means of the Incarnation of Christ we behold as through a window, the light of the Godhead, as far as we are able to behold it." *Origen*, Hom. 3: see also *ibid.*, Hom. 6, where he says, "In order that she might be saved, when Jericho was destroyed, she received a significant token of salvation, the scarlet line; for by the blood of Christ the whole Church is saved;" and see his Hom. on Matt. xxvii. 28, and *S. Jerome* (Epist. 53), who speaks of the scarlet line as containing "mysterium sanguinis;" and so *S. Augustine* in Ps. 86; and c. Faust. xii. 31; and *Theodoret*, Qu. 2; and on Heb. xi. 31; and *Prosper Aquitan.* de Prom., Pars ii. c. 14. *Bede*, Qu. in Josh. c. 2, and c. 7.

Such a consent of Catholic testimony from sub-apostolic times, is surely of great weight in favour of this interpretation; and it has an additional value, as showing, that the Catholic Fathers of the Christian Church from primitive times, knew of no other way of salvation than faith in the blood of Christ.

^{19.} *whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him* In the blood of the Paschal Lamb sprinkled on the doors of the Israelites, there was a type of Christ's blood; and in the command to eat the Passover in one house, and not to go out of the house during the night, there was (in the judgment of ancient Christian Expositors: see on Exod. xii. 22. 46) a typical representation of the duty to feed on Christ, in the Unity of the Church, and to endeavour to maintain that Unity, and not to make schisms and divisions in it. So, in this parallel history of Rahab, the early Christian interpreters, who recognized in the scarlet line in the window a type of Christ's saving blood, saw in this precept of Joshua's messengers a pre-announcement of the command delivered by Christ Himself and His Apostles, to seek for salvation by His blood in the Unity of His Church. "Nemo seipsum decipiat (says *Origen*, Hom. 3), extra hanc domum, id est, extra Ecclesiam, nemo salvatur; nam si quis foras exierit, mortis suæ fit reus." *S. Cyprian* (Ep. 76), comparing the precept in Exodus with the command delivered here, says, "Inseparabilis atque individua domus unitatem tenere manifestat. scripturæ divinæ fides, cum de sacramento Paschæ et Agni, qui Christum designabat, scriptum sit in domo und comeditis; quod item circa Raab, quæ ipsa quoque typum portabat Ecclesiæ, expressum videmus, cui mandatur et dicitur *Patrem tuum et matrem &c.*, quo sacramento declaratur in unam domum solam, id est, in Ecclesiam, victuros, et ab interitu mundi evasuros, colligi oportere . . ." see also his treatise "de Unitate Ecclesiæ," p. 469; and cp. *Bede*, Qu. c. 7; and *Bp. Pearson*, on Art. ix. p. 349, of the Creed, who thus writes on this important matter:—

"The necessity of believing the Holy Catholic Church, appeareth first in this, that Christ hath appointed it as the only way unto eternal life. We read at the first, that the Lord added to the Church daily such as should be saved (Acts ii. 47), and what was then daily done, hath been done since continually. Christ *never appointed two ways to heaven*; nor did He build a Church to save *some*, and make *another* institution for *other* men's salvation. There is 'no other Name under heaven given among men whereby we must be saved,' but the Name of Jesus (Acts iv. 12); and that Name is no otherwise given under

heaven than in the Church. As none were saved from the Deluge, but such as were within the Ark of Noah, framed for their reception by the command of God; as none of the first-born of Egypt lived, but such as were within those habitations whose door-posts were sprinkled with blood by the appointment of God for their preservation; as none of the inhabitants of *Jericho* could escape the fire or sword, but such as were within the house of *Rahab*, for whose protection a covenant was made: so none shall ever escape the eternal wrath of God, which belong not to the Church of God. This is the congregation of those persons here on earth, which shall hereafter meet in heaven. These are the vessels of the Tabernacle carried up and down, at last to be translated into, and fixed in the Temple" (*Bp. Pearson*).

Another eminent English Bishop and Divine thus speaks: "All *Rahab's* family must be gathered into her house; and that *red cord*, which was an instrument of their delivery, must be a sign of hers. Behold, this is the saving colour. The destroying Angel sees the door-checks of the Israelites sprinkled with red, and passes them over. The warriors of Israel see the window of *Rahab* dyed with red, and save her family from the common destruction. If our souls have this tincture of the precious blood of our Saviour upon our doors or windows, we are safe.

"But if any one of the brethren of *Rahab* shall fly from this red flag, and rove about the city, and not contain himself under that roof, which hid the spies, it is vain for him to tell the avengers, that he is *Rahab's* brother: that title will not save him in the street, within doors it will. If we will wander out of the limits that God hath set us, we cast ourselves out of His protection, we cannot challenge the benefit of His gracious preservation, and our most precious redemption, when we fly out into the by-ways of our own hearts; not for innocence, but for safety and harbour. The Church is that house of *Rahab*, which is saved when all *Jericho* shall perish. While we keep us in the lists thereof, we cannot miscarry through mis-opinion; but when once we run out of it, let us look for judgment from God, and error in our own judgment" (*Bp. Hall*, Contemp., Book viii. p. 907).

Lastly, one of the most learned theologians of our own day thus animadverts on the poor and purblind criticisms of some in modern times, who can see no spiritual signification in these scriptural symbols, but rather treat them with scorn;

"The pious and solid remarks of *S. Chrysostom*, *S. Ambrose*, and *S. Jerome*, and many other Fathers, making *Rahab* and *Ruth* to be types of the Gentile Church—as well as the mystery observed in the name *Rahab*, or *Rachab*, signifying enlargement; and the scarlet ensign, adumbrating, according to the spirit of the older economy, the blood of the Universal Redeemer which should make both one, are considered as fair subjects of ridicule by one who has exercised a great and deleterious influence over the theology of the last century" (*Dr. W. H. Mill* on the Genealogies, p. 138).

^{21.} *she bound the scarlet line in the window*] And thus showed her faith.

Rahab was spared, because she showed her faith and repentance, while Joshua and Israel were yet at a distance. But when they had crossed the Jordan, the day of retribution came to the guilty nations of Canaan (see Deut. xx. 10—17). The crossing of Jordan was to Canaan, what the Second Advent of Christ will be to the World. "Now is the accepted time, now is the day of salvation" (2 Cor. vi. 2).

The forty years' Wandering of the Israelites, after the Passage of the Red Sea, and the fame of the mighty works which God had wrought for them—a fame which had propagated itself far and wide among the neighbouring nations (cp. Exod. xv. 14; above, ii. 10, 11; below, ix. 9, 10)—were merciful providential dispensations of moral probation to the Canaanites; as the preaching of the Gospel, and the record of Christ's works and prophecies are to the World.

²² And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. ²³ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: ²⁴ And they said unto Joshua, Truly ^y the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do † faint because of us.

y Ex. 23. 31.
ch. 6. 2.
& 21. 44.

† Heb. *melt*.
ver. 9.

a ch. 2. 1.

III. ¹ And Joshua rose early in the morning; and they removed ^a from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. ² And it came to pass ^b after three days, that the officers went through the host; ³ And they commanded the people, saying, ^c When ye see the ark of the covenant of the LORD your God, ^d and the priests the Levites bearing it, then ye shall remove from your place, and go after it. ⁴ ^e Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way † heretofore.

b ch. 1. 10, 11.

c See Num. 10. 33.
d Deut. 31. 9, 25.

e Ex. 19. 12.

† Heb. *since yesterday, and the third day*.

f Ex. 19. 10, 14, 15.

g Num. 11. 13.

h ch. 7. 13.

i Sam. 16. 5.

j Joel 2. 16.

k Num. 4. 15.

l ch. 4. 14.

m 1 Chron. 29. 25.

n 2 Chron. 1. 1.

o ch. 1. 5.

p k ver. 3.

⁵ And Joshua said unto the people, ^f Sanctify yourselves: for to morrow the LORD will do wonders among you. ⁶ And Joshua spake unto the priests, saying, ^g Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

⁷ And the LORD said unto Joshua, This day will I begin to ^h magnify thee in the sight of all Israel, that they may know that, ⁱ as I was with Moses, so I will be with thee. ⁸ And thou shalt command ^k the priests that bear the ark of the

22. *the mountain*] or, the mountain region to the west of Jericho, afterwards called *Quarantana*, or *Kuruntul*, about 1400 feet above the plain, and abounding with caves (*Robinson*).

CH. III. 1. *Joshua rose early in the morning*] after the command of God (i. 2).

— *removed from Shittim*] whither they had come on the first day of the eleventh month, so that they had been there more than two months. Cp. above, ii. 1; below, iv. 19.

— *and lodged there*] halted, tarried (see *Ges.*, p. 434), till the third day.

2. *three days*] See above, i. 11. This period of time, *three days*, mentioned twice, and ending in the crossing of Jordan by Joshua, and the people of Israel, seems to have a spiritual significance. The passage through the *Red Sea* was probably on a *Sabbath*, and the climax of the victory then achieved by the Lord over the Egyptians seems to have coincided with the dawn of the *first day of the week*, the day on which Christ rose from the dead: see above, *Prelim. Note* to Exod. xiv.

The passage of *Joshua into Canaan* was typical of Christ's Resurrection, of which He Himself said, "After *three days* I will rise again" (Matt. xx. 19; xxvii. 63. Mark xiv. 58). Did the passage take place on the first day of the week—the Lord's Day?

3. *When ye see the ark*] The Ark was to be their leader, as it was from Sinai (Num. x. 33). God's presence in His Church is the guide of His people to the Canaan of their heavenly rest.

— *the priests the Levites bearing it*] that is, the *priests*, who now did for a special reason the work usually performed by the Levites. The Sacred Writer observes that those persons, who now bore the Ark, were not the ordinary Levites, but the Levites who were also priests. On illustrious occasions, when the Ark was borne solemnly forth before Israel, the ministry of the *priests* was used to carry it. The Ark was borne by the priests in crossing the Jordan, and afterwards in the compassing of Jericho (vi. 6—12); in the proclamation of the Law at Ebal and Gerizim (viii. 33); and in the consecration of Solomon's Temple. Cp. Deut. xvii. 9; and *Keil* on Deut. xxxi. 24—27.

On the peculiar significance of the expression, "*the priests*

the Levites," see above, *Introduction* to Deuteronomy, p. 197.

4. *about two thousand cubits*] They might not come near the Ark: God requires devout reverence and godly fear from His people (Lev. x. 3); and they were required to sanctify themselves (cp. Exod. xix. 19).

7. *the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel*] as the leader of My people into Canaan, through the waters of Jordan. This divine declaration leads to a consideration of the wonderful work which followed it,—

The drying up of the waters of the Jordan, and the PASSAGE of JOSHUA and of ISRAEL through the BED of the RIVER JORDAN.

The Lord will do wonders among you, said Joshua (v. 5).

What adequate cause can be given for the working of such a miracle as this at this time? Why did not the Israelites march higher up the stream to a point where they might easily ford it; or why did not they now wait a little longer till the overflow of the river was abated? What reasons can be assigned for this miracle?

To this question we may answer, (1) it was very reasonable that the Israelites should be assured that God was with them in their entrance into Canaan; and that the possession of the land was guaranteed to them by Him; and that they should be encouraged to enter upon their campaign in Canaan with faith and valour, such as would be inspired by this miracle.

(2) It was also very fit, that the Canaanites should learn to acknowledge in the God of Israel the Supreme Ruler of the world, and the Arbitrer of the destinies of nations. Accordingly we find that this miracle had the effect of striking a panic into their hearts (see v. 1).

(3) The entrance of the Israelites into Canaan, by the miraculous cutting off of the waters of Jordan, may have been designed to confirm the evidence of that other miracle by which they *passed out of Egypt*—the *transit through the Red Sea*. That miracle has been assigned by some critics to natural causes—such as the ebb of the sea, &c. But no such natural causes can be supposed here. The river was thrown backwards for many miles. What can Rationalism say here?

(4) But there were yet other reasons—reasons reaching into the far off future; reasons derived from the typical charac-

Iver. 17.

covenant, saying, When ye are come to the brink of the water of Jordan, ¹ ye shall stand still in Jordan.

⁹ And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. ¹⁰ And Joshua said, Hereby ye shall know that

^m the living God *is* among you, and *that* he will without fail ⁿ drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. ¹¹ Behold, the ark of the covenant of ^o the Lord of all the earth passeth over before you into Jordan. ¹² Now therefore ^p take you twelve men out of the tribes of Israel, out of every tribe a man. ¹³ And it shall come to pass, ^q as soon as the soles of

m Deut. 5. 26.
1 Sam. 17. 26.
2 Kings 19. 4.
Hos. 1. 10.
Matt. 16. 16.
1 Thess. 1. 9.
Ex. 33. 2.
Deut. 7. 1.
Ps. 44. 2.
o ver. 13.
Mic. 4. 13.
Zech. 4. 14.
& 6. 5.
p ch. 4. 2.

q ver. 15, 16.

ter of this entrance into Canaan under Joshua. These reasons may be stated in the words of an ancient Father of the Church, as follows:—

The Ark of the Covenant leads the people into Jordan. The priests stand still; and the waters, as if paying reverence to the ministry of God, check their course, and stand on a heap, and open a way for the people of God.

Marvel not at this, O Christian, who hast thyself passed the waters of Jordan in thy Baptism; for greater wonders than these are promised to thee. God has prepared for thee a way, not through the waters of a river, but through the liquid fields of air. Hear His voice when the Apostle speaks of the saints, "*We shall be caught up to meet the Lord in the air, and so be ever with the Lord*" (1 Thess. iv. 17). Do not wonder at the type, but see a greater wonder in thyself and in the antitype. If thou art among the people of God, if thou art initiated in the Christian Sacraments, thou hast entered the Land of Promise by the ministry of the Evangelical Priesthood, and under the guidance of the Christian Ark, and JESUS is thy Captain, and the wonders of Jordan have been fulfilled in thee (*Origen*, Hom. 4).

Christ, the true Joshua, is thy leader. God said to Joshua at the river Jordan, "*From this day I will begin to magnify thee in the sight of all Israel*;" and at the same river, Jordan, God began to magnify the true Joshua, when Jesus was baptized therein, and the heaven was opened in the sight of Israel, and the Holy Ghost descended, and the voice came from heaven, "*This is My beloved Son, in whom I am well pleased*" (Matt. iii. 16, 17. Mark i. 10, 11. Luke iii. 22); and He began to preach and to choose His Twelve Apostles, the Twelve foundations of His Church (Rev. xxi. 14; cp. Eph. ii. 20).

God said to Joshua at Jordan, "*On this day I will begin to magnify thee in the sight of all Israel*," and we read, "*on that day the Lord magnified Joshua in the sight of all Israel*" (iv. 14).

God in like manner began to magnify our Joshua at Jordan in the sight of all Israel, for at His baptism there He was "declared to be the Son of God with power" (Rom. i. 4); and He began to preach the Gospel, and to work His mighty works, and to overcome Satan, and to open to us the possession of our Canaan.

This is well expressed by *S. Cyril Hierosol.* (Catech. 10): *τύπον φέρων αὐτοῦ* (of Jesus) *ὁ τοῦ Ναὴ Ἰησοῦς* (Joshua the son of Nun), *ἀρξάμενος γὰρ ἔρχειν τοῦ λαοῦ ἡρξάτο ἀπὸ τοῦ Ἰορδάνου, ὅθεν καὶ ὁ Χριστὸς βαπτισθεὶς ἡρξάτο εὐαγγελίζεσθαι*.

In the present verse, the *Septuagint* has the verb *ἔρχομαι* (to begin); and this same verb, *ἔρχομαι*, is adopted by St. Luke in his history of our Divine Joshua's Baptism in Jordan, when He began His ministry. The Evangelist says, *Ἰησοῦς ἦν ὡσεὶ ἑπτὰ τριάκοντα ἀρξάμενος* (which ought not to be translated "Jesus began to be about thirty years of age," but "Jesus was about thirty years of age when He was beginning")—i.e., beginning His ministry: see the note below there, Luke iii. 23. And another Evangelist, St. Mark, opens his Gospel with the words *Ἀρχὴ εὐαγγελίου Ἰησοῦ χριστοῦ* (the beginning of the Gospel of Jesus Christ), when the Evangelist is about to describe His Baptism in Jordan. Cp. Acts x. 37, where the same verb is used.

Israel was baptized together with Joshua in the river Jordan; and Jesus "by His Baptism in the river Jordan sanctified water to the mystical washing away of sin;" and thou hast been baptized into Christ; and art enlisted under His banner, as His soldier, and art made an inheritor of the kingdom of heaven (*Theodoret*, Qu. 2. *Tertullian* adv. Jud. 9. *S. Cyril Hierosol.* Cat. 10. *Prosper Aquilan.* de Promiss. ii. c. 14).

Joshua begins his office at the banks of Jordan, where

Christ is baptized, and enters upon the public exercise of His prophetic office. Joshua chooseth there twelve men to carry twelve stones over with them, as our Jesus thence began to choose His Twelve Apostles, those foundation stones in the Church of God (*Bp. Pearson*, Art. ii. p. 76).

God said to Joshua, "This day will I begin to magnify thee in the sight of all Israel." The crossing of Jordan was Joshua's Epiphany or Manifestation; and Christ's Baptism in Jordan was His Epiphany as Son of God, and yet very Man. Hence the Christian Fathers call His Baptism His *Θεοφάνεια*; and the Christian Church has connected our Lord's Baptism with the Season of Epiphany in the Second Lesson for the morning of that Festival. The Baptism of Christ was His visible inauguration as our Prophet, Priest, and King; and the spiritual Life of the Church Universal dates from that event. Therefore the Genealogy of Christ as the Second Adam, the Father of the regenerate race of the spiritual Israel, is connected by St. Luke with His Baptism: see below, on Luke iii. 21.

What therefore could be more proper, than that so great a crisis in the history of the whole human race should be pre-signified by the marvellous event which is recorded in this chapter in the history of Joshua, the type of JESUS CHRIST?

8. *ye shall stand still in Jordan*] Cp. v. 17, where it is said that the priests stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were clean passed over. Here was an exercise of the faith of the Priests: they were to stand still, bearing the Ark on their shoulders, in the midst of Jordan, till all the people were passed over. And here was a foreshadowing of Christ's promise that the Ark of His Church should remain unharmed, even unto the end, and that none of the powers of the enemy shall prevail against it (Matt. xvi. 18). The Ark of the Church of Christ will ever be resting on the shoulders of an Apostolic Priesthood; and they will remain standing in the midst of Jordan, and no waterfloods will be able ever to overwhelm them, till all the people of God are passed over.

12. *take you twelve men*] one from each tribe, under God's direction, to do what He should command them to do—namely, to take twelve stones out of the bed of Jordan, where the priests' feet stood firm, and to carry them and set them up on the opposite shore as a memorial of the passage: see below, iv. 2—7.

The typical meaning of these twelve stones is thus declared by an early Christian author: "*Duodecim lapides ab Jesu de Jordane electi; totidem enim Apostoli portendebantur*" (*Tertullian* c. Marcion. iv. 13. See also above on v. 7, and Introduction to this book).

As these twelve men were from the twelve tribes, and the twelve stones were to be taken from the bed of the Jordan, and to be carried by them and set up together as a perpetual record of the miracle of Divine power and mercy, by which Israel had been brought through the river into Canaan, so the Apostolic Church of God is to be formed of every tribe and nation under heaven; and the office of the apostolic ministry is to take up stones out of Jordan, and to carry them on its shoulders, and set them out together as a perpetual monument—that is, to derive all their teaching from one primary and fundamental principle—namely, the manifestation of Christ, as the Son of God, and as the Son of Man, our Prophet, Priest, and King (see on Matt. xvi. 18); and our baptismal incorporation in Him. By preaching these doctrines the ministers of Christ take up stones out of Jordan, and set them up for a memorial for ever.

—*tribe*] Heb. *shebet*. Some have imagined a double authorship of this book, because in some portions of it the Hebrew word *shebet* is used for *tribe*; and in other portions the word

the feet of the priests that bear the ark of the LORD, ' the Lord of all the earth, ^{r ver. 11.} shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off from the waters that come down from above; and they ^{s Ps. 75. 13. & 114. 3.} shall stand upon an heap.

¹⁴ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the 'ark of the covenant before the ^{t Acts 7. 45.} people; ^{u ver. 13.} ¹⁵ And as they that bare the ark were come unto Jordan, and "the feet of the priests that bare the ark were dipped in the brim of the water, (for * Jordan overfloweth all his banks ^v all the time of harvest,) ^{x 1 Chron. 12. 15. Jer. 12. 5. & 49. 19. y ch. 4. 18. & 5. 10, 12.} ¹⁶ That the waters which came down from above stood and rose up upon an heap very far from the

matteh is used; but this allegation is grounded on an erroneous notion as to the sense of the words. *Shebet* represents the political corporation; *matteh* the genealogical affinity; the former is used in the historical, the latter in the geographical portions of the book: see *Keil*, p. 10.

^{13.} *as soon as the soles of the feet of the priests that bear the ark of the LORD*] Hence the Psalmist says, "What ailed thee, thou sea, that thou *fleddest*; and thou Jordan, that thou wast *driven back*" (Ps. cxiv. 3. 5)? The waters fled before the Ark of the Lord; and God gave power to His priests to stand on dry ground in the river's bed. So, at the baptism of Christ in the river Jordan, the waters of *Sin* and *Death*, and the overflows of our corrupt nature from *Adam*, which would have overwhelmed us, and would have carried down our bodies to a *Dead Sea* of bitterness and of destruction, were checked and driven back; and this is what is still done in the Sacrament of Baptism by the divine power of Christ, and by the ministry of the Evangelical Priesthood bearing the Ark of His Church. Cp. *Bede* in Josh. c. 3.

At Jordan, the way was opened into Canaan to Joshua and the literal Israel; at Jordan, heaven itself was opened to Christ, and the Holy Ghost descended upon Him; and a voice came to Him from heaven, saying, "This is My beloved Son, in whom I am well pleased" (Matt. iii. 16). And in the Holy Sacrament of Baptism, which He instituted, and which derives its virtue from His Incarnation, Baptism, and Death, Heaven is opened to all believers, and they become sons of God by adoption in Him.

Joshua walked through the Jordan's dry bed. Our Joshua did more. He walked on the sea itself, and enabled St. Peter to do so. He rode upon the wings of the wind; and went upon the clouds of the sky, and will enable His saints to mount on the clouds, and to soar in glory to heaven.

— *they shall stand upon an heap*] Literally, upon *one heap*, or *mound* (Heb. *ned*: see Exod. xv. 8). The rendering of some, *σκομα*, *skin*, is from an erroneous rendering (*nod*). Cp. *Gesen.* 524. 532. "Instar montis tumescens," says the *Vulg.* (v. 16.) Here was another trial of the faith of the priests: see on v. 8.

^{15.} *the feet of the priests—were dipped*] The *Sept.* has *ἐβάψαν*. As soon as the feet of the priests were baptized in Jordan, the waters fled back many miles upward to *Adam*, near Zaretan.

So, when our Great High Priest was baptized in Jordan, the waters of Sin and Death, which would otherwise have drowned us, were driven back: see on v. 16.

Joshua was a type of Jesus, as Saviour, Captain, and King. The priests bearing the Ark were types of Christ, as our Great High Priest, supporting His Church. Let us not wonder at this. No *one* man, or set of men, could have represented the fulness of Christ, any more than *one kind of sacrifice* could symbolize the manifold virtue of the sacrifice of the Cross: see above, *Introd.* to Leviticus, p. 2. It required a group and a galaxy of types to give even a faint image of His splendour and glory. Compare Exod. xvii. 9—12, where Joshua, Moses, Aaron, and Hur are all joined together to typify Christ.

— *Jordan overfloweth all his banks all the time of harvest*] or rather, *Jordan overflowed, or was filled up to, all his banks all the days of harvest.* Cp. 1 Chron. xii. 15. Jer. xii. 5; xlix. 19. Ecclus. xxiv. 26. The Sacred Writer says, that "Jordan overflowed all his banks, or margins, during *all* the harvest time; and the Israelites passed over the Jordan *at that season*:" see iv. 19. The miracle was more striking on that account.

Here is an evidence of the local knowledge of the writer, as will appear from the following narrative:—"I visited the scene of this miracle on the 1st of April, and found barley harvest around Jericho nearly ended. I also found the river full to the

brim; and saw evidence in abundance that it had overflowed its banks very recently. . . . At that time the rains were over. How comes it that the Jordan alone is full to overflowing? This is easily explained. The Jordan does not depend on tributaries, but is fed by certain great fountains, which arise around the base of the snowy Hermon. . . . These immense fountains are filled to overflowing with the *melting snows* of Hermon and Lebanon; and with the rains of the winter season, and gush forth in their full volume; and the *Huleh*-marsh and lake (see below, xi. 5) is filled; and thus *Gennesaret* rises, and pours its accumulated waters into the swelling Jordan about the 1st of March. Thus it comes to pass, that it actually does 'overflow all its banks all the time of harvest;' nor does it subside, as other short rivers do, when the rains cease; the river keeps full and strong all through March and April, and the proper banks of the river are still full to overflowing in the time of harvest. To understand the passage correctly, we must also remember that Jordan has two series of banks, and in some places three, but it is the lower only which are overflowed . . . and to these the reference in Joshua is unquestionably made" (*Dr. Thomson*, "The Land and the Book," p. 621). Cp. *Robinson* (ii. 262), who says, that the meaning of the Sacred Historian is that "the Jordan ran with full banks, or was brimful;" and *Burekh*, as quoted by *Keil*, p. 28. Cp. *Stanley*, p. 231: "The river was at its usual state of flood at the spring of the year, so as to fill the whole of the bed, up to the margin of the jungle, with which the nearer banks are lined;" and see *Dr. Kitto*, p. 278: "The immediate banks of the river are covered with a low, luxuriant forest of willows, oleanders, tamarisks, and canes. It is this part of the channel covered toward the stream with jungle which is overflowed with water when the river is in the flood. Hence the Scripture speaks of wild beasts driven from their retreats in the thickets by 'the swellings of Jordan' (Jer. xlix. 19). In its proper channel, at this place, when the bed is full, but not overflowed, the river is about 110 feet wide."

The *Sept.* here has *ἐπληροῦτο ὕλην τὴν κρηπίδα αὐτοῦ* ΩΣΕΙ ΗΜΕΠΑΙ θερισμοῦ πυρᾶν. Probably the true reading is, ΩΣ ΕΝ ΗΜΕΠΑΙΣ θερισμοῦ πυρᾶν.

THE RIVER JORDAN is made to FLOW BACK to the City ADAM.

^{16.} *very far from the city Adam, that is beside Zaretan*] or rather, *very far off, at the city Adam, which is toward Tzarthan.*

Some suppose that Zaretan is to be found in the modern name *Sartabek*, a lofty, rocky ridge, about seventeen miles north of Jericho; and that it is the same as *Zarthan* (1 Kings vii. 46. Cp. 2 Chron. iv. 17; and 1 Kings iv. 12). If this is correct, Adam may have been near the now ruined bridge at *Ishr*, or *Damieh*.—*Lynch*, *Vandeveld*, *Memoir*, p. 354, who says, "The name Zaretan seems to have been preserved in *Sartabek*,—the mountain group in the Ghor, south of *Wady-el-Ferrah*."

The *Sept.* has here, "*Τὴν ὕλην ἐν ᾗ ἔστιν ἡ πόλις ἡ ἀπὸ τῆς πόλεως ἡ ἀπὸ τῆς πόλεως*" *very far off, as far off as the region of Kariathiarim*," perhaps the town in Naphtali (1 Chron. vi. 76), called *Kartan* (Josh. xxi. 32).

On the city called ADAM, the Sacred Historian notes, that the waters stood *very far off, at the city called Adam*; or, as *Stanley* correctly expresses it (p. 231), "High up, far, far away in Adam, the city which is beside Zaretan."

This mention of the city of *Adam* is remarkable. The place is nowhere else noticed in the Bible; and no topographer has been able to discover its site.

But though it is lost topographically, surely the mention of it has a very important theological and spiritual significance.

z 1 Kings 4. 12.
& 7. 46.
a Deut. 3. 17.
b Gen. 14. 3.
Num. 24. 3.

c See Ex. 14. 29.

a Deut. 27. 2.
ch. 3. 17.
b ch. 3. 12.

c ch. 3. 13.

city Adam, that is beside ^z Zaretan: and those that came down ^a toward the sea of the plain, *even* ^b the salt sea, failed, *and* were cut off: and the people passed over right against Jericho. ¹⁷ And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, ^c and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

IV. ¹ And it came to pass, when all the people were clean passed ^a over Jordan, that the LORD spake unto Joshua, saying, ² ^b Take you twelve men out of the people, out of every tribe a man, ³ And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where ^c the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave

Let us remember the typical character of this Passage of Joshua, the forerunner of JESUS CHRIST. This Passage over Jordan was a foreshadowing of the Baptism of Christ in the same river, and of our Baptism in Him.

Let us bear in mind also, that all who passed through the Red Sea are said to be baptized into Moses (1 Cor. x. 2). So all who crossed the Jordan (says *Origen*, Hom. 5) were baptized into Joshua; so that the things which happened to them in the Jordan are a figure of the Sacrament of our Baptism into Christ.

Is it then a fanciful conjecture, to suggest that there is a figurative significance in these words of the Sacred Historian, that the waters of the Jordan receded, and went back far away to "the city called Adam?" The waters, which would have prevented Joshua from entering into Canaan, the type of our Promised Land, and would have overwhelmed him and the Israelites, if God's hand had not arrested their course, stood fixed far off at Adam.

May we not see this fulfilled in the Antitype?

The waters, which would have obstructed our passage to Canaan, and which would have overflowed us, if God had not checked them, have been checked for us in Adam; the stream of Sin and Death which was coming down upon us from Adam, to destroy us, was checked at the Baptism of our Divine Joshua in the Jordan, when He sanctified water to the washing away of sins, whereby "the old Adam is buried in us, and the new man is raised up in us." Those waters, which would have impeded our course to heaven, and would have drowned us in destruction, have been driven back, and fixed far off in Adam; and a way has been opened to us in Christ, and by our baptismal incorporation in Him, under the guidance of the Ark, His Church, for entrance into Canaan, the dark descending current of Death has been stemmed and thrown back by Christ. The issue of blood, which had flowed so long in our diseased Humanity, has been stanchd and dried up by Christ; and spiritual life and health has been given us by Him: see on Mark v. 29.

This is what the Apostle has expressed in the Epistle to the Romans,—“By one man Sin entered into the world, and Death by Sin, and so Death passed upon all men, for that all have sinned” (Rom. v. 12). The waters of a dark Jordan of death were flowing upon us from Adam, who, says the Apostle, was “the figure of Him that was to come,” Christ (v. 14). “But not as the offence, so is the free gift; for if through the offence of the one (Adam) many be dead, much more the grace of God, and the gift by grace, which is by the one Man (τοῦ ἑνός), JESUS CHRIST, hath abounded unto many,” v. 15; see also v. 17, “Death reigned by the one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by the One, JESUS CHRIST.”

Again, it is noted here that the waters stood *afar off*. This is true in Christ. In Him we have peace from God, and forgiveness of sins; who, like as a father, pitieth His children. So that we may say, Look how wide the east is from the west: *so far hath he set our sins from us* (Ps. ciii. 12, 13).

It is worthy of remark, that in the Gospel history of the Antitype, namely, of Christ's Baptism, the Evangelist St. Luke connects our Lord's Genealogy, for obvious reasons, with His Baptism in the Jordan (see on Luke iii. 23); and he traces that Genealogy upwards in an inverted order to Adam (v. 38): he joins Jesus with Adam; he unites the Second Adam with the First Adam: he couples life with death. In Adam we all die, in Christ we are all made alive. The waters of death

stand far off in Adam; but a way to victory and joy is opened to us in Christ. As *Augustine* says, “Totum genus humanum sunt quodammodo duo homines, Adam et Christus; primus homo et secundus; finis veteris hominis, Mors; finis novi hominis Vita æterna.”

The passing over of Jordan was prophetic not only of Christ's Baptism at His first Advent, but of His Baptism in death (see Matt. xx. 22), and our consequent entrance into our heavenly Canaan, and eternal life at His Second Advent. The feet of our great High Priest were dipped in the Jordan; in the stream of Death which came down on us from Adam, and would have overflowed us, and stopped our entrance into heaven; its waters flowed backward; He “overcame the sharpness of Death, and opened the kingdom of heaven to all believers.”

— and those that came down toward the sea . . . even the salt sea, failed, and were cut off] or rather, and the waters that were coming down to the sea of the plain, the sea of salt, were altogether cut off: the stream, that was tending in the direction of the Dead Sea, was cut off, by being checked at Adam, near Zaretan. The insertion of this notice seems to be also significant. The tendency of the stream to the Salt Sea—the Sea of Death—the type of Hell itself (see above, on Gen. xix. 24)—was checked, while God's people went over. Was not this also fulfilled in the Baptism of Christ? Is it not fulfilled in our Baptism into Him? This typical analogy is also illustrated by the mention of Zaretan here. Adam is red earth. At Zaretan was the clay ground in which the vessels of the Temple (types of us) were made (see below on 1 Kings vii. 46).

This passage over JORDAN is, as it were, the spiritual complement of the passage of Israel through the RED SEA.

The passage through the Red Sea typified our deliverance from Death and Satan by the Death and Resurrection of Christ (see above, on Exod. xiv.).

The passage over the Jordan did more than this. It represented our entrance into the Church militant on earth, and also our entrance, in hope, to the Church glorified in heaven.

In the passage through the Red Sea, the people went as along a road between two walls of water (Exod. xiv. 22). In the passage over Jordan, there was a wide opening made for them of many miles; and probably the two millions and a half went over—they *hasted* over (iv. 10)—in two or three ranks, or perhaps in a single rank, abreast. They took Canaan by storm. Here was an image of the holy violence with which men in the first age pressed into the Visible Church on earth; and here also was a figure of the Army of the Saints springing from their graves at the Resurrection, and caught up on the clouds into the Church Triumphant in heaven (1 Thess. iv. 17).

The TWELVE MEN take up the TWELVE STONES.

CH. IV. 1—3. the LORD spake unto Joshua, saying, Take you twelve men—And command ye them, saying, Take—twelve stones] This command was given by the LORD when the people were “clean passed over Jordan.” This statement, it has been alleged, is not consistent with the assertion in iii. 12, where Joshua gives orders to choose twelve men *before* they had passed over.

But there is no inconsistency. There is indeed at first sight an obscurity, but like other obscurities in Holy Scripture, it suggests the belief that there is some hidden mystery to be discovered there (cp. *Aug.* in Ps. 118).

As has been already observed (see on iii. 12), these twelve men, one from each tribe, bearing *twelve stones* from the bed

them in ^d the lodging place, where ye shall lodge this night. ⁴ Then Joshua ^{d ver. 19, 2.} called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man : ⁵ And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel : ⁶ That this may be a sign among you, *that* ^{e ver. 21.} when your children ask *their fathers* ^{Ex. 12. 26.} † in time to come, saying, What *mean* ye by these stones ? ^{& 13. 14.} ^{Deut. 6. 20.} ^{Ps. 44. 1. & 73. 3,} ^{4, 5, 6.} ^{† Heb. to-morrow.} ^{f ch. 3. 13, 16.} ^{g Ex. 12. 14.} ^{Num. 16. 40.} ⁷ Then ye shall answer them, That ⁸ the waters of Jordan were cut off before the ark of the covenant of the LORD ; when it passed over Jordan, the waters of Jordan were cut off : and these stones shall be for ⁹ a memorial unto the children of Israel for ever.

⁸ And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. ⁹ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood : and they are there unto this day.

of Jordan, at Joshua's command under God's direction, were figures of the Twelve Apostles building up the Church of God. Christ is the Rock out of which the Apostles were hewn, and on which they rest. He is the living Stone, the Corner Stone; and the Apostles were lively stones built into Him. As *Theodoret* says (Qu. 2), "These twelve men and the twelve stones prefigured the twelve Apostles, who were builders, and also foundation stones" (see Eph. ii. 20. 1 Cor. iii. 10. Rev. xxi. 14). Joshua had *prepared* the men for the work (see v. 4) by suggestion from God, *before* they had passed over, and now that they have passed over, God gives the command by Joshua for its execution.

So it was in the calling and commission of the Apostles, after the Baptism of Christ in the same river—Christ prepared them for the work, and He sent them, not only as their Jesus, but as Jehovah; not only as being man, but as God. By His *divine* authority He gave them power to heal sicknesses and to cast out devils (Mark iii. 15). As God, He gave them supernatural strength in the exercise of their ministry. He enabled them by gifts of the Holy Ghost to bear the stones out of the Jordan on their shoulders, and to build them up into His Church. He, the divine Rock, made them to be lively foundation stones of the Church Universal.

Here is a prophetic protest against the erroneous notion, that *one* man in the Church (the Bishop of Rome) is the *Rock* of the Church. Such a notion (which is the fundamental principle of the Church of Rome) is contradicted by all the prophetic and figurative representations of the Church, as displayed in the Holy Scriptures, from the beginning of the Old even to the end of the New : see above, on Exod. xv. 27 ; and below, on Matt. x. 1. Rev. xii. 1 ; xxi. 19, 20. The theory of the Papal Supremacy sullies all the beauty, and mars all the symmetry, of that spiritual imagery.

It is worthy of remark, that the spiritual figure of a *stone* runs through this book, and connects it with the Pentateuch. Christ was the Rock which was smitten in the wilderness, and from which the water flowed (1 Cor. x. 4). Joshua commands *twelve stones* to be taken from Jordan ; he sets up *twelve stones* in its bed ; he circumcises the people with *knives of stone* (see v. 2). He set up a great *stone* as a Witness at Shechem, and says, "This stone has *heard* all the words of the Lord" (see xxiv. 27). Are not these things full of mystery ? Are they not foreshadowings of CHRIST ?

The Name, the ROCK, joins together the prophecies of Moses (Dent. xxxii. 4. 15. 18. 30, 31) with those of Hannah (1 Sam. ii. 2), and of David (2 Sam. xxii. 2, 3. 32. 47 ; xxiii. 3), and Isaiah (viii. 14. xxxii. 2), and with the declaration of Christ concerning Himself (see on Matt. xvi. 18), and connects those prophecies with Him.

3. *the lodging place* [Gilgal : see v. 20,

7. *a memorial unto the children of Israel for ever*] Some of the Fathers were of opinion, that these *stones* were still stand-

ing in the days of our Lord ; and that when John the Baptist preached at the river Jordan, when he baptized Christ, and when in his preaching to the Pharisees he used the words, "I say unto you, God is able of *these stones* to raise up Children unto Abraham," he may have had an eye to the stones which God had commanded Joshua to set up there (see *Renigius* in *Caten. Aur. ad Matt. iii. 9*).

However this may be, certain it is that the Apostolic Antitypes were the spiritual fathers of the children of Abraham by faith, for "we are built upon the foundation of the *Apostles* and Prophets, Jesus Christ himself being the chief corner stone" (Eph. ii. 20) ; and their names are written as a "memorial for ever" on the walls of the heavenly city (Rev. xxi. 14).

8. *the children of Israel did so*] that is, they did it by their representatives, the twelve men ; and this phrase shows that the act of the *twelve men* was accepted by God as the act of the twelve tribes. What the *ministers* of the Church do rightly, in the execution of their office, that *the Church* herself is supposed to do.

9. *Joshua set up twelve stones in the midst of Jordan*] Other twelve stones, as the *Sept.* renders it. A remarkable circumstance. Joshua, not only by God's command, ordered the twelve men, one of each tribe, to take out of the midst of Jordan twelve stones, and to carry them on their shoulders to Gilgal for a perpetual memorial (v. 7) ; but he himself "set up twelve stones in the *midst of Jordan*, in the place where the feet of the priests, who bare the ark of the covenant, had stood ; and there they are unto this day, for the Priests which bare the ark stood in the midst of Jordan until every thing was finished."

What could be the meaning of these other twelve stones ?

The *number* of the stones is the same in both cases ; and that number is *twelve* ; and the one set of twelve was borne to Gilgal for a perpetual memorial ; the other were set up in the *midst* (Heb. *be-thoc*) of the bed of the stream ; and there "they are to this day"—they remained, not swept away by the violent stream, some years at least, till the book of Joshua was written.

The former set of twelve stones, taken *out* of the midst of Jordan, commemorated God's power and mercy in checking the waters of Jordan, in order that His people, the twelve tribes of Israel, might pass over into Canaan.

But what was meant by the other set of twelve stones set up *in* the river Jordan, and remaining unmoved there ?

Some have asked, "Of what use could they be in a place where they would not be seen ?" And "how could they be secured against the impetuosity of the stream ?"

But the Sacred Writer assures us that they *were seen* ; and that they *remained* unmoved till his own day. They served an important purpose. They were not only a landmark of the place where the Priests stood bearing the Ark, and where the Twelve Tribes passed over, and so were a standing record of the Miracle ; but they were also an emblem of God's power to pre-

¹⁰ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over. ¹¹ And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people. ¹² And ^h the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: ¹³ About forty thousand || prepared for war passed over before the LORD unto battle, to the plains of Jericho.

^h Num. 32. 20, 27, 28.

|| Or, ready armed.

i ch. 3. 7.

¹⁴ On that day the LORD ⁱ magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

¹⁵ And the LORD spake unto Joshua, saying, ¹⁶ Command the priests that bear ^k the ark of the testimony, that they come up out of Jordan. ¹⁷ Joshua therefore commanded the priests, saying, Come ye up out of Jordan. ¹⁸ And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were [†] lifted up unto the dry land, that the waters of Jordan returned unto their place, [†] and [†] flowed over all his banks, as *they did* before.

[†] Heb. plucked up.
[†] ch. 3. 15.
[†] Heb. went.

m ch. 5. 9.
n ver. 3.

¹⁹ And the people came up out of Jordan on the tenth *day* of the first month, and encamped ^m in Gilgal, in the east border of Jericho. ²⁰ And ⁿ those twelve

serve His people from the assaults of their enemies, as He enabled the stones to resist the violence of the stream.

Our Divine Joshua set up twelve stones, as it were, when He said, "On this Rock (i. e., Himself) I will build My Church, and the gates of Hell shall not prevail against it" (Matt. xvi. 18).

The twelve men, bearing the twelve stones from Jordan to Gilgal, by God's command to Joshua, represent the work of the Apostolic Church of God, proclaiming God's mercies, by preaching, and building up the spiritual structure of a true faith. The twelve stones in the river Jordan symbolize the *continuance* of that same Apostolic Church, unhurt by the impetuous tide and torrent of violent assaults, by virtue of the Divine promise of Him who said, "Lo! I am with you alway, even unto the end of the world" (Matt. xxviii. 20).

^{10. the people hasted and passed over} for the Priests were bearing the Ark on their shoulders, and waiting for them, till all had passed over; and they must all be at Gilgal before nightfall.

"*They hasted and passed over.*" These words (says an ancient Father) are inserted by the Holy Spirit not without good reason. They who come to the waters of Baptism ought not to loiter, but to be eager to do God's will, and to walk in His commandments, in a word, to pass over Jordan with haste (*Origen*).

Imitate Jesus, the son of Nun, says another ancient Father of the Church to those who postpone their baptism. Bear the Gospel, as he bore the Ark: leave the desert of sin; pass the Jordan, hasten to the new life in Christ, and to the spiritual land flowing with milk and honey. Destroy the Jericho of thine own evil habits; bring the Gibeonites of thine own evil thoughts into subjection to the law of God; destroy the works of evil covetousness in thine own heart. All these things were figures of us. All of them presignified what is now revealed to thee (*S. Gregory Nyssen. Orat. ad eos qui differunt Baptisma, p. 957*).

^{12. the children of Reuben} These *Trans-jordanic* tribes formed the Van: see i. 12. The faithful Israelites who lived under the Law prepared the way for those who live under the Gospel: see John iv. 38, and notes above on Num. xxii. 20—33. — armed] See i. 14.

^{13. About forty thousand} of those two tribes and a half.

^{14. On that day the LORD magnified Joshua in the sight of all Israel} as He had said that He would do: *This day I will begin to magnify thee in the sight of all Israel* (iii. 7). How much more was this done to our Divine Joshua, when He was baptized in Jordan, in the sight of the multitude who came to John's Baptism, and the heavens were opened, and the Holy Ghost came upon Him, and the voice came to Him from

heaven (Matt. iii. 16, 17. Mark i. 10); and the Baptist publicly declared Him to be his Lord and Master, who would baptize with the Holy Ghost and with fire; the future Judge of the world (Matt. iii. 11, 12), the Christ, the Lamb of God which taketh away the sin of the world (John i. 29—34); and when our Divine Joshua *began* His ministry of love and power on earth, in order to continue it in heaven, even till the last day! See above, note on iii. 7.

^{18. when the priests . . . the waters of Jordan returned unto their place} As the waters of the Red Sea returned to their place after the Israelites had passed over (Exod. xiv. 28); and thus the waters of the Red Sea and the waters of Jordan showed for *what purpose* these two miracles were wrought, and that the purpose was then accomplished.

^{19. the people came up out of Jordan on the tenth day of the first month} They came up, or arose out of the bed of Jordan, on the same day as that on which the paschal Lamb was to be *taken up* for the Passover (Exod. xii. 3), and the people were to prepare themselves for the feast.

Was it by chance, that this triumphal passage of Joshua, and the host of Israel over Jordan, was on the same day of the month as that on which the triumphal entry took place of Jesus Christ into Jerusalem, which in that year was a Sunday, and which is now called *Palm Sunday*? See Matt. xxi. 1.

On that day Joshua began his march to victory (see vi. 6); and Jesus then began the week of His passion, which was to be consummated in His Death and Resurrection, by which He overthrew His enemies and ours. Joshua, we read, encamped in the *east border of Jericho*; this was on the day now called *Palm Sunday* (the Sunday before that on which our Lord rose from the dead), from the *branches of palm-trees*, βαλα φοινίκων (John xii. 13), which the people took up and strewed in the way for Jesus as He passed on His progress of victory. And it is not unworthy of notice, that Jericho, near which Joshua now encamped, was called the city of *Palm-trees* (Deut. xxxiv. 3. Judg. i. 16; iii. 13. *Tacit.*, Hist. v. 6. *Plin.*, N. H. v. 14). It is observable that in v. 12 the *Sept.* has, "they ate of the fruit of the land of *palm-trees*."

The palm-branches strewn in our Lord's way were accompanied with hosannahs to Him, and were omens of His victory; and Jericho, "the city of palm-trees," yielded glorious palms of victory to Joshua, the type of Christ.

— *Gilgal*] so called here by anticipation (see on v. 9). It is here described as in "the east border of Jericho," and in the *arboth* of Jericho (v. 10), that is, in the low region of the *Ghor*, which lay between Jericho and the Jordan. *Josephus* asserts that the encampment was fifty stadia from the Jordan and ten from Jericho (*Joseph.*, Antt. v. 1. 4). *Eusebius* (Onomastic.)

stones, which they took out of Jordan, did Joshua pitch in Gilgal. ²¹ And he spake unto the children of Israel, saying, ° When your children shall ask their fathers † in time to come, saying, What *mean* these stones? ²² Then ye shall let your children know, saying, ° Israel came over this Jordan on dry land. ²³ For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, ° which he dried up from before us, until we were gone over: ²⁴ That all the people of the earth might know the hand of the LORD, that it is ° mighty: that ye might ° fear the LORD your God † for ever.

V. ¹ And it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, ° which *were* by the sea, ° heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, ° neither was there spirit in them any more, because of the children of Israel.

² At that time the LORD said unto Joshua, Make thee || ° sharp knives, and

speaks of it as a place held in great veneration even at his day. *S. Jerome* appears to describe the existence of the stones in his time. His words are remarkable (in Epitaph. Paulæ ad Eustoch., Epist. 86, p. 675): speaking of Paula, he says, "She beheld the site of the camp of *Gilgal*, and the hill of the fore-skins, and the mystery of the second circumcision, and the twelve stones, which were raised from the bed of the Jordan, and established the foundations of the twelve Apostles. Scarcely had the night passed, when in eager zeal she came to Jordan, and at sunrise she thought of the Sun of righteousness, and how in the midst of the bed of the river the priests stood with dry feet . . . and how the Lord cleansed, by His own Baptism, the waters polluted by the Flood, and defiled by the death of the whole human race."

In later days there was a church standing near the spot on which the stones were shown, and they are mentioned by travellers as late as A.D. 1217 (*Grove*, B. D. i. 700).

23. the LORD your God dried up the waters of Jordan from before you] The Book of Joshua is not only a history, but a prophetic and typical representation of what is revealed in the Gospels and the Apocalypse. The *drying up* of the Jordan, in order that Joshua and the armies of Israel might pass over from the *sunrising*, and march against Jericho, the type of the city of this World as opposed to Christ (ii. 1), seems to have a connexion with the prophecy in that book, that the river of the mystical Babylon, will be dried up, in order that a way may be prepared for the *Kings from the sunrising*, that they may pass over to contend against the Powers of this world, called the *Kings of the earth*: see below, on Rev. xvi. 12. 14.

—from before you, until ye were passed over] Joshua speaks of the Hebrew Nation in Canaan, as the same nation that came out of Egypt. Israel, with all its failings in the wilderness, retained its national identity (cp. note above on Deut. i. 6). So it is with the Israel of God, the Church Universal. With all its shortcomings, its divisions, its failures and decays, in different parts at different times, it is in essence the same. There is one Church of God, always visible, from the beginning of the world to the end of time. "God hath had ever, and ever shall have, some Church visible upon earth . . . the Church of Christ, which was from the beginning, is, and continueth unto the end" (*Hooker*, iii. 1).

CH. V. 1. until we were passed over] The Sacred Historian identifies himself with those who crossed over Jordan (cp. vi. 25). The historian of the Acts of the Apostles uses the pronoun *we* in a similar manner: see on Acts xvi. 10. The book of Joshua was written by an eye-witness of the miraculous event which he here describes: see also v. 6, "The land which the Lord swore that He would give *us*."

Although some MSS. have the *third* person here, yet the majority has the *first* (*we* and *us*) in these passages: see *Kennicott*, pp. 449, 450; and it is probable, that a copyist would have altered *we* and *us* into *they* and *them*, but not *vice versa*.

2. the LORD said unto Joshua, Make thee sharp knives] Literally, *knives of rock* (*tsur*), or *stone*. Hence the Septuagint has *περιπλάς* here; and so *Vulg.*, *Syriac*, *Arabic*. Compare the history of the circumcision of the child of Moses, by Zipporah

(Exod. iv. 25); and the notes of *Masius* and *Drusius* here; and *Pfeiffer*, *Dubia* Loc. 46.

THE CIRCUMCISION OF ISRAEL BY JOSHUA.

This command, to make knives of *stone* and to circumcise the people, was given by the Lord to Joshua at a critical time.

It was given when they were almost in sight of the great city Jericho. The work to be done in circumcising so large a number of people—several hundred thousands—would require considerable time; and they, on whom the work was performed, would be disabled from fighting, and from resisting their enemies, if they were attacked; as may be inferred from the circumstance recorded in the history of the Shechemites, Gen. xxxiv. 25, 26.

There must therefore have been something of grave and urgent importance, something of a divine character and meaning in this act, required by God to be done at this particular time, when, on mere human considerations, it would seem to have been an act of rashness and infatuation.

What then were the reasons of it?

(1) It was a trial of *Joshua's* faith, and obedience to God; and of the faith and of the obedience of the *people*, submitting to the command of God, given them through Joshua. It was an acknowledgment from them that God had spoken to Joshua, and that Joshua was His chosen minister.

It was a proof that Joshua and the People did not lean on an arm of flesh, but relied on God, to protect them against the enemies by whom they were surrounded.

(2) Circumcision was the appointed rite by which God's people were brought into covenant with Him. The Israelites had been for many years under a ban, on account of their murmurings and rebellion at Kadesh-barnea (see above, on Num. xv. 2). But now God mercifully invited them to return into communion with Him. This national reconciliation could only be inaugurated by circumcision: unless they were circumcised they could not keep the Passover which was now approaching, and in which they were about to be invited to partake (see v. 10).

(3) They were now about to engage in conflicts with their enemies. But how could they hope for victory, if they were aliens from God? How could they hope for success, unless they were first restored to His favour, and to full communion with Him?

(4) Circumcision, therefore, at this time, was most opportune. They were again to become God's people by the restoration of the covenant with Him. They were about to be permitted to feed on the spiritual food of the Passover; they would thenceforth enjoy God's protection, and be able to overcome their enemies; they would march with courage from the camp at Gilgal against the armies of Canaan; "for the Lord of Hosts was with them; the God of Jacob was their refuge."

(5) All these things "*were figures of us*."

Joshua and Israel were types of Jesus Christ and of His Church. Moses, the representative of the *Law*, could not bring the people into Canaan, and settle them in their inheritance there. This was reserved for Joshua, the figure of Jesus, Who settles His people in their heavenly Canaan (see above, on

o ver. 6.
† Heb. *to-morrow*.
p ch. 3. 17.
q Ex. 14. 29.
r 1 Kings 8. 42, 43.
2 Kings 19. 19.
Ps. 106. 8.
s Ex. 15. 16.
1 Chron. 29. 12.
Ps. 89. 13.
t Ex. 14. 31.
Deut. 6. 2.
Ps. 89. 7.
Jer. 10. 7.
† Heb. *all days*.
a Num. 13. 29.
b Ex. 15. 14, 15.
ch. 2. 9, 10, 11.
Ps. 48. 6.
Ezek. 21. 7.
c 1 Kings 10. 5.
† Or, *knives of flints*.
d Ex. 4. 25.

|| Or, Gibeah-
baaraloth.
e Num. 14. 29.
& 26, 64, 65.
Deut. 2. 16.

f Num. 14. 33.
Deut. 1. 3.
& 2. 7, 14. Ps. 95. 10.

circumcise again the children of Israel the second time. ³ And Joshua made him sharp knives, and circumcised the children of Israel at || the hill of the foreskins. ⁴ And this is the cause why Joshua did circumcise: ^e All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt. ⁵ Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised. ⁶ For the children of Israel walked ^f forty years in the wilderness,

Num. xxvii. 12. Deut. xxxii. 49; xxxiv. 6; and *Introduction* to Joshua). Moses could not reconcile the people to God. But the command is given to Joshua, as soon as they have crossed the Jordan, *Make thee knives of stone, and circumcise the People*; and thus bring them into covenant with God.

Bp. Pearson well says (Art. ii.), "The command of circumcision was not given unto Moses, but to Joshua; nor were the Israelites circumcised under the conduct of Moses, but in the land of Canaan under his successor; for then the Lord said unto Joshua, *Make thee sharp knives, and circumcise again the children of Israel the second time*; which speaketh JESUS to be the true Circumciser, the author of another circumcision than that of the flesh commanded by the Lord, *even the circumcision of the heart, in the spirit, and not in the letter: that which is made without hands in putting off the body of the sins of the flesh*; which is therefore called the circumcision of Christ (Rom. ii. 29. Col. ii. 11)."

(6) This circumcision therefore, to be performed by Joshua, was effected immediately after the passage of Joshua over the Jordan, and of the people passing over with him; while the priests were standing in Jordan's bed, bearing the Ark. That passage typified Christ at His baptism in Jordan, by which "water was sanctified to the mystical washing away of sin," and it prefigured the baptism of His people by the ministry of the Church. But the type was not complete without the presence of the SPIRIT. And this was what was prefigured by the Circumcision at Gilgal, connected with the passage of the Jordan. In the former was the element, but in the latter was the presence of the Spirit operating on the heart—there was a type of the true circumcision, "the circumcision of the Spirit; and the putting off the body of the sins of the flesh" (Col. ii. 11).

Thus the type of Christian Baptism was completed; and we have in these two acts a representation of what is called by St. Peter, not simply "the putting away of the filth of the flesh, but the answer of a good conscience toward God" (1 Pet. iii. 21).

(7) Hence, as the ancient Fathers observe, we see a propriety in the epithet given to the sharp knives—they were to be made of rock. They prefigured the circumcision performed by Christ, who is the true *Petra*, or *Rock*. As *Tertullian* says (adv. Jud. c. 9; and c. Marcion. iii. 16), "Jesus Christ was foreshown, as about to lead us, who are a second generation of Israel, a new people, into the true Promised Land, flowing with milk and honey—not by means of Moses, that is, not by the Law—but by Joshua, that is, by the grace of the Gospel, after we have been circumcised with the *knives of rock*, that is, by the precepts of Christ; for Christ in Scripture is often typified as the Rock" (see Matt. xvi. 18. 1 Cor. x. 4).

The knives of rock (says *Origen*) refer to Him who is the true Rock, from whom the living waters flow, and who has given us the spiritual circumcision of the mind and the heart; which is called by St. Paul "the Circumcision of Christ" (Col. ii. 11). And again he says, "It is not Rhetoric or Science which can circumcise the heart; but it is Christ" (see *Origen*, pp. 395. 456). Jesus Christ (says *S. Justin Martyr*, c. Tryphon. § 24) circumcises all who will receive it, with knives of rock, that they may become a faithful and peaceful people. So also *Augustine* here; and *Theodoret* (Qu. 4), who says, "These knives of rock represent our Circumcision; for Christ is the Rock (1 Cor. x. 4), and He is sharper than a two-edged sword" (Heb. iv. 12). The healthful discipline of Christ brings with it a spiritual circumcision. And we know that they who are baptized into Him, and receive spiritual circumcision, cast off the reproach of sin, which is called by Joshua, in a figure, "the reproach of Egypt" (v. 9). So, also, *Prosper Aquitanus* de Prom. ii. c. 14, who says, "Here is a figure of Christ's Baptism; they who had been born in the wilderness, and had not passed through the Red Sea, having now gone over the Jordan, are

circumcised with the knives of stone; and they who are consecrated to Christ in baptism are circumcised in the heart, by Him who is the Rock." Accordingly, a learned English Bishop and Divine thus speaks: "Joshua begins his wars with the Circumcision and Passover; he knew that the way to keep the blood of his people from shedding, was to let out the Paganish blood of their uncircumcision. The person must be in favour, ere the work can hope to prosper. His predecessor, Moses, had like to have been slain for neglect of this sacrament, when he went to call the people out of Egypt (see Exod. iv. 24—26); he justly fears his own safety if he omit it, when they are brought into Canaan."

"We have no right of inheritance in the spiritual Canaan, the Church of God, till we have received the sacrament of our matriculation: so soon as our covenants are renewed with our Creator, we may well look for the vision of God, for the assurance of victory" (*Bp. Hall*, Contemp. p. 910).

(8) The passage of the Jordan and the circumcision at Gilgal, prepared the Israelites for the eating of the Passover there (v. 10). So, after holy Baptism, we come to the Communion of the Lamb, who is without blemish and without spot (*Theodoret*).

(9) As to what afterward became of these *knives of stone*, see xxiv. 32.

— the second time] not that the Israelites who were circumcised now had ever been circumcised before (cp. *Augustine* here); but they, who, as a nation, had once possessed this mark of God's favour; and who, as a nation, had lost circumcision for a time, even for nearly forty years, were now allowed to recover it, and were restored to communion with God, at His express command given to Joshua, the figure of Jesus, who is "Emmanuel, God with us," "God manifest in the flesh," and "who is our Peace" (Eph. ii. 14, 15); and who invites us to communion with God, and joins us to Him by means of His Incarnation and by our Incorporation in Him, and has given us the Spirit of adoption by which we cry "Abba, Father" (Gal. iv. 6).

For a similar use of "second time" (Heb. *shub* . . . *shenith*), see Isa. xi. 11; and cp. τὸ δεύτερον, Jude 5.

3. the hill of the foreskins] where they were buried; a representation of putting away all the evil affections, which are mortified by the true circumcision, the circumcision of the spirit, and of the heart: they are to be buried, as it were, under a mound of earth; and the new man rises up again from the death of sin, to a life of righteousness, by a spiritual resurrection; and the stone which lay upon his tomb's mouth is rolled away at a spiritual *Gilgal*: see on v. 9.

The best comment on this history is found in the words of the Apostle, "In whom (i. e. in Christ) also ye are circumcised, with the circumcision not made with hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with Him in Baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all your trespasses" (Col. ii. 11—13). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience" (Col. iii. 1—6).

With regard to the difficulties which have been imagined by some, in the great number of persons to be circumcised, the reader may see what is well said in reply by *Keil*, pp. 38, 39.

till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that ⁵ he would not shew them the land, which the LORD sware unto their fathers that he would give us, ⁶ a land that floweth with milk and honey. ⁷ And ¹ their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. ⁸ And it came to pass, [†] when they had done circumcising all the people, that they abode in their places in the camp, [‡] till they were whole. ⁹ And the LORD said unto Joshua, This day have I rolled away ¹ the reproach of Egypt from off you. Wherefore the name of the place is called || ^m Gilgal unto this day.

¹⁰ And the children of Israel encamped in Gilgal, and kept the passover ⁿ on the fourteenth day of the month at even in the plains of Jericho. ¹¹ And they

g Num. 14. 23.
Ps. 95. 11.
Heb. 3. 11.
h Ex. 3. 8.
i Num. 14. 31.
Deut. 1. 39.

† Heb. when the people had made an end to be circumcised.
k See Gen. 34. 25
l Gen. 34. 14.
m Sam. 14. 6.
n See Lev. 18. 3.
ch. 24. 14.
Ezek. 20. 7.
& 23. 3, 8.
|| That is, Rolling.
m ch. 4. 19.
n Ex. 12. 6.
Num. 9. 5.

9. the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you] “I have rolled away.” The act was the Lord’s act. He commanded that the people should be circumcised (v. 2), and then He received them again into covenant with Himself. He thus rolled away the reproach of Egypt, which lay upon them as a heavy burden, like a stone on a cave’s mouth. At Kadesh-barnea the Israelites had rebelled against God (see Num. xiv. 29; xxvi. 64. Deut. ii. 16. 1 Cor. x. 5. Heb. iii. 17—19), having returned in their hearts into Egypt. God, therefore, rejected that generation. Not being circumcised, and therefore not in full communion with God, and not being able to taste of the great federal feast of the Passover, they could not properly be called Israelites; certainly not free and redeemed Israelites; they were even in a worse state spiritually than their fathers in Egypt had been; they were in a state of moral bondage, darkness, and death; they were in a spiritual Egypt (see above on Gen. xvii. 10, 11); they were lying, as it were, in a grave. They were a national Lazarus, and the stone was to be rolled from the mouth of the cave, and then the Divine Voice would say, “Lazarus, come forth” (John xi. 38—43).

God, in mercy, invited them to Himself; and it was very fit that Joshua, who had stood firm at Kadesh-barnea, when the people murmured, and in their hearts turned back into Egypt (Num. xiv. 6—10), should be the Lord’s instrument in this act of spiritual resurrection.

By restoring them to His favour in this act of circumcision, God, as it were, rolled away the stone from the cave’s mouth, which contained the dead corpse of the Israelitish nation, and revived them from the dead.

A similar, but still more gracious act of spiritual resurrection was consummated for the whole family of Mankind, by the true Joshua, JESUS CHRIST, when He raised Himself from the dead, and the stone was rolled from the cave’s mouth, and the Apostles entered in, and saw that He was risen from the dead (Matt. xxviii. 2. Mark xvi. 4. John xx. 1. 3—10). Thus our reproach of Egypt was rolled away; for then we were restored to God’s favour by our Joshua, who died for our sins, and was raised again for our justification: see on Rom. iv. 25.

As long as we are in sin (says Origen, Hom. 1), the reproach of Egypt is not rolled away from us; but if thou receivest the true circumcision, the circumcision of the Spirit and of the heart, the reproach of Egypt is rolled away from thee. When Jesus Christ came, and gave to us the Second Circumcision by the Baptism of Regeneration, and cleansed our hearts, we cast away the load of sin, and made the answer of a good conscience to the Lord, by the Resurrection of Jesus Christ (1 Pet. iii. 21). Thus, by the Second Circumcision of the true Joshua, the reproach of Egypt was rolled away from us. But if, after we have been cleansed, we commit sin, we go back to Egypt, then the reproach of Egypt is again rolled upon us: see Origen, Hom. 5; see also Theodoret, Qu. 4; and the note of Masius here; and Pererius on Gen. xvii.

THE NAME GILGAL.

— Wherefore the name of the place is called Gilgal] Gilgal, from galal, to roll (Simonis, p. 332. Gesen. 170), whence gallothi, I have rolled. Josephus, referring to the moral signification of the word, says that it signifies freedom; for, says he, the Israelites here recognized that they were freed from the Egyptians, and from their toil in the wilderness (Joseph., Antt.

v. 1. 11). This is true in a certain sense, but the truth lies still deeper;

The reproach of Egypt was rolled away from Israel by God, through the agency of Joshua at Gilgal (see the foregoing note), and the reproach of Egypt, the Egypt of Sin and Death, was rolled away from us by God, through the agency of the true Joshua, dying and rising again for us at Golgotha.

Is it by chance, that both these names, Gilgal and Golgotha (properly Galgaltha, or Golgoltha, as Babel from Balbel. Gen. xi. 9. Ewald, § 158, c), are from the same Hebrew verb, the verb here used by God Himself, galal, to roll away?

Gilgal was the place where Joshua rolled away the reproach of Egypt, and restored the people to favour and communion with God; and Gilgal was also Joshua’s camp (see v. 10), whence he went forth to victory. So Golgotha was the place where our Joshua rolled away the burden of the world’s guilt, and the shame of its natural state, and reconciled mankind to God; and it was also His camp, whence He went forth as a mighty Conqueror, triumphing over Satan, Sin, and the Grave. Cp. note below on Matt. xxvii. 33.

In a still wider sense, Golgotha is our Gilgal.

In it our reproach of Egypt was rolled away; and we receive spiritual circumcision there, being baptized into Christ’s Death. At our baptism, the events of Golgotha—His Death and Resurrection—are represented to us, and in us; and we are made partakers in their benefits. Baptism is our “Death unto Sin, and new Birth unto Righteousness.” It represents unto us our Christian profession, which is, to follow our “Saviour,” our Divine Joshua, “Jesus Christ, and to be made like unto Him; that, as He died and rose again for us, so we, who are baptized, should die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.” Golgotha—represented in us, at our Baptism—is also our Gilgal, as an encampment, for in it we are enlisted under Christ, and are signed with the sign of the Cross, in token that we should not “be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against Sin, the World, and the Devil, and continue His faithful soldiers and servants unto our lives’ end.”

10. the children of Israel encamped in Gilgal] They encamped in Gilgal; from Gilgal they went forth to their battles; and to Gilgal they returned after their victories: see x. 6, 7. 9. 43.

In like manner we encamp in Golgotha (see foregoing note). Golgotha is our camp—our spiritual fortress; for there Christ was crucified, and Sin and Satan were overthrown, and the World was redeemed and restored to the favour of God. From Golgotha we march forth, with the banner of the Cross unfurled, under the leadership of the Captain of our salvation, the divine Joshua; and from it we go forth to our spiritual battles, and to it we return. For “we preach Christ, and Him crucified” (1 Cor. i. 23; ii. 2). His Death and Resurrection, and our own Death unto Sin, and our Resurrection unto newness of life in Him, are the chief articles of Christian doctrine, the weapons of our warfare, the trophies of our victory.

THE PASSOVER.

— kept the passover on the fourteenth day of the month] for which they had been prepared by circumcision. Then the forty years of trial after the Exodus were over; and, being

o Ex. 16. 35.

did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. ¹² And ° the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

¹³ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood ^p a man over against him ^q with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? ¹⁴ And he said, Nay; but as || captain of the

p Gen. 18. 2.
& 32. 24.
Ex. 23. 23.
Zech. 1. 8.
Acts 1. 10.
q Num. 22. 23.
|| Or, prince. See Ex. 23. 20. Dan. 10. 13, 21, & 12. 1. Rev. 12. 7, & 19. 11, 14.

once more joined to God, and strengthened with spiritual food, they went forth to victory.

The term of *forty years*, ending in a season of triumph, is often presented to us in Holy Scripture: see below, *Introduction* to Acts, p. 29.

They had *not* kept a Passover for *thirty-nine years*: the last Passover which they had kept was at Sinai (Num. ix. 1—14), soon after which they left Sinai; but it was a march of grief and shame; for it ended in their rebellion and rejection at Kadesh-barnea (Num. xiv. 1—39).

Then Moses announced their sentence of exclusion, and "the people mourned greatly" (Num. xiv. 39), and they went up against the Amalekites, and were *defeated*, because "the Lord was not with them" (Num. xiv. 45).

But *now* they have been restored to God's favour by Joshua, and they go forth to victory.

All the great movements of the Ancient Church of God were *begun* with *eating the Passover*. The Israelites ate the Passover, and went forth from Egypt and crossed the Red Sea. They ate the Passover at Sinai, when the Tabernacle had been raised, and set forth on their march toward Canaan (see on Num. x. 11); and now they eat the Passover under Joshua, and begin their march of victory.

Here is a lesson to the Christian Church, and to every Christian soul in it, not to undertake any great work, especially not to go forth on its way from this world into eternity, without being first strengthened with the divine viaticum of the Christian Passover, the Holy Eucharist. A Presbyterian commentator, *John Brown* of Haddington, thus speaks (on Josh. xxiv. 33): "Joshua is a type of Jesus. In His baptism at Jordan's banks, God began to magnify him before the people. He circumcises their hearts, and feeds them on His flesh and blood to prepare them for their spiritual warfare. He conquers all their enemies, and treads them under their feet."

11. *of the old corn*] Heb. *abur*, a word found only here and in v. 12, and supposed to be derived from *abar*, to *pass*, and to signify the corn of the year past; the corn of the new year was not yet ripe. The barley-harvest began with the Passover, but the wheat-harvest was not till Pentecost; nor could they eat of the new year's barley, till the sheaf had been waved before the Lord on the morrow after the Paschal Sabbath: see Lev. xxiii. 11—14. It is clear that the Sacred Writer here was acquainted with the Mosaic Law of the Passover, although the Passover had not been celebrated for thirty-nine years; and he supposes his readers to be familiar with it. This confirms the belief that the written Law of Moses was familiar to them.

— *parched corn*] Heb. *kalui*: see Lev. ii. 14. The Passover corresponded with the commencement of the barley-harvest; and "on the morrow after the Sabbath" they were required to wave a sheaf of the firstfruits before the Lord as an offering (Lev. xxiii. 10, 11), after which they were allowed to gather in and use the rest. Now, in conformity with this, we are told that "they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day." It was necessary to eat unleavened bread during the Passover; and in this case it was made of the *old corn* of the land—such, no doubt, as had been found stored up in the defenceless villages, from which the inhabitants had fled when the Hebrew host appeared in the plain. The *parched corn* was corn of the new harvest, burnt in the ear; the fire at the same time consuming those parts that cannot be eaten, and parching the edible grain. This was like the "parched corn" which Boaz handed to Ruth at the meal eaten in the harvest-field (see below on Ruth ii. 14). Corn thus parched is still much relished in Palestine, and is regarded as something of a delicacy peculiar to that season of the year; for it is new corn only that is parched. This must have been an interesting day to the Israelites; for probably more than two-thirds of the

people—that is, all not above forty years of age—had never eaten bread before (*Dr. Kitto*, Illustr. p. 260).

12. *the manna ceased on the morrow*] for they had now come to a land inhabited (Exod. xvi. 35), and to that land which God had given them as their own (i. 2). *Josephus* (Antt. v. 14) says, "They reaped of the corn of Canaan, which was now ripe, and lived upon the forage of the country, for the manna now had ceased after a supply of forty years."

This *cessation* of the manna, as soon as they had ordinary supplies of food, after a supply of the manna for forty years in the wilderness, was a proof that the supply had been miraculous; that it had been sent from God Himself for a special purpose, to sustain them in the wilderness; and that His purpose had now been accomplished.

So it is in the Church of Christ. As long as extraordinary gifts of grace were needed—such as tongues, and miracles of healing—they were vouchsafed to her by God; but now that she has been planted in the world, and has the bread of life in the Scriptures, and the Sacraments dispensed by a constituted ministry, who are bound to sow the seed, and to till the soil of the spiritual field, and to pray for the dew and showers of divine grace and blessing on their labours, the extraordinary gifts are not to be expected. See below, on Mark xvi. 17.

Now that Israel is brought to the brim of Canaan, the cloud is vanished, which led them all the way; and as soon as they have but crossed Jordan, the manna ceaseth, which nourished them all the way. The cloud and manna were for their passage, not for their rest; for the wilderness, not for Canaan. It was as easy for God to work miracles always, but He knows that custom was the way to make them no miracles. He goes by-ways, but till He have brought us into the road; and then He refers us to His ordinary proceedings. That Israelite should have been very foolish, that would still have said, "I will not stir till I see the cloud. I will not eat unless I may have that food of angels." Wherefore serves the ark but for their direction? Wherefore serves the wheat of Canaan but for bread? So fond is that Christian, that will still depend upon expectation of miracles, after the fulness of God's kingdom. If God bear us in His arms when we are children, yet when we are well grown He looks we should go on our own feet; it is enough that He upholds us, though he carry us not. *Bp. Hall*, Contempl. p. 908.

THE CAPTAIN OF THE LORD'S HOST.

13. *there stood a man over against him with his sword drawn in his hand*] A man, Heb. *ish* (vir, Sept.), not *Adam*, or *Enosh*.

Who was this person?

(1) Some have supposed, that he was the Archangel Michael: so *Theodoret* here; and *Cornelius a Lapide*; and *Dr. W. H. Mill* (on St. Luke i. p. 92). Cp. *Dr. W. Lee* on Inspiration, p. 129. Some of the modern Rabbis are of the same opinion, but their judgment is of little value, on account of their known bias against Trinitarian doctrines: see the article, "Son of God," in the Dict. of the Bible, ii. 1356.

(2) But the *ancient Jewish Church* was of a different opinion, and believed that the Captain of the Lord's Host was the Word of God; hence in the Paraphrase on this book (x. 42; xxiii. 3. 10) it is said, the Word fought for them; the Word cast out the Nations before them: and so *Rabboth*, fol. 108, col. 3. *Zohar*, par. 3, fol. 139. *Tanch.* and *Ramb.* ad Exod. iii.: see *Dr. Allix*, Judgment of the Jewish Church, p. 189.

(3) This opinion, that he was no other than the Uncreated Word, the Son of God, is also expressed by ancient Christian Writers. So *Justin Martyr* c. Tryphon. c. 61 and c. 62. *Euseb.*, H. E. i. 2; and especially *Origen* (Qn. 6), who reasons thus on the narrative before us:—

host of the LORD am I now come. And Joshua 'fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? ¹⁵ And the captain of the LORD's host said unto Joshua, ^{s Ex. 3. 5. Acts 7. 33.} Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. VI. ¹ Now Jericho † was straitly shut up because of ^{† Heb. did shut up, and was shut up.}

"Joshua looked back, and saw the Captain of the Lord's Host; and when he saw him, he perceived that he was no ordinary man, but a divine Power. But he would not believe without due inquiry, and therefore he asked, 'Art thou for us, or for our enemies?' And he said, 'Nay, but as Captain of the Lord's host am I come.' And Joshua, having heard this, fell on his face, and worshipped, and said, 'What saith my Lord unto His servant?' What does Joshua there teach us? The same thing as the Apostle does, when he says, 'Believe not every spirit, but try the spirits whether they are of God' (1 John iv. 1). Joshua perceived that He was not only of God, but was God. For he would not have worshipped Him, unless he had recognized Him to be God. And (it may be added) if this Person had been only a created Angel, he would not have received adoration from Joshua, but have said, 'See thou do it not; worship God' (Rev. xix. 10; xxii. 9). And who is the Captain of the Lord's Host but the Lord Jesus Christ? For all the host of heaven, whether they be angels or archangels, thrones or dominions, principalities or powers, were made by Him (Col. i. 16), and all serve under Him who is King of kings, and Lord of lords" (*Origen*).

No valid objection to this reasoning can be derived from the fact, that the word here for *worship* (*shachah* in *hithpael* v. 14) is sometimes used for prostration to kings. Cp. 2 Sam. ix. 6; xiv. 33. *Ges.* 813. The same might be said of *προσκυνεῖν*, which the angel in the Apocalypse (xxii. 8) declined to receive. No semblance of creature-worship is ever tolerated by the holy angels, who are revealed to us in Holy Scripture as fired with zeal for God, and as hiding their faces with their wings before His glorious majesty. A like opinion is expressed by *Calovius*, *Wälther*, *Gerhard*, *Pfeiffer*, *Masius*.

(4) This judgment is confirmed by the circumstance here noticed, parallel to the vision vouchsafed to Moses at the Bush, which (as all Christian antiquity believed) was a vision of the Son of God: see above on Exod. iii. 4, 5.

The command to Moses there was, "Put off thy shoes from off thy feet, for the place whereon thou standest is *holy ground*." The same command is given to Joshua here; the ground was made holy by the presence of God. The Person here revealed did not blame Joshua for the reverence already shown to Himself by adoration. No; He required a further act of homage: He required an act of reverence for the *place* which was consecrated by His own presence, and Joshua performed that act.

Besides, it is not probable that a Being of less dignity would appear to Joshua at this time, than had appeared to Moses. Joshua was now raised to a higher eminence than Moses ever had reached; and the present crisis was more glorious, in some respects, and was more difficult, than any that Moses had encountered. It needed no less than the Divine encouragement and presence to cheer Joshua in his conflicts against the nations of Canaan.

Observe the order of events; see how they are prophetic and typical of our own spiritual condition. After we have passed the Jordan in Baptism, and have received the Circumcision of the Spirit in our Gilgal, we eat of the Christian Passover, and then CHRIST appears to us, bearing the sword in His hand—the evangelical sword of the Spirit, with which He overcomes our ghostly enemies (*Bede*, Qu. c. 7).

(5) It has indeed been supposed by some, in modern times, that the Divine Presence of the LOGOS was withdrawn from Israel after the idolatry of Horeb (see Exod. xxxiii. 2, 3). But this opinion is not correct (see note there, and on Exod. xxxiii. 14). And even if it were true, yet now, since Israel had just been publicly *restored* to full favour, and communion with God (see above, vv. 2, 9), and since "God's gifts are without repentance" (Rom. xi. 29), it is clear that now was a fit occasion of restoring that Presence, if it had been withdrawn.

(6) It may perhaps be alleged, that since Joshua is a figure of Jesus, it would seem incongruous that the Son of God should be revealed to him.

But this allegation was not considered by the ancient Catholic Fathers as of any validity; and rightly. Joshua is a type of Jesus, in His Humanity, not in His Divinity. And in the present vision we see another specimen of what we have

already seen in the vision vouchsafed to Jacob at Peniel, the presence of the *two Natures*, the Divine and the Human, in the One Christ: see above on Gen. xxxii. 24.

(7) It is to be regretted, that the true meaning of this sublime history has been obscured by the breaking off of the chapter at the end of the fifteenth verse. The chapter ought to have been continued without any interruption. As has been observed by *Keil* and others, the words "and the Lord said unto Joshua" (in ch. vi. 2), are to be joined on to the words, "and Joshua did so" (in the fifteenth verse of the fifth chapter), and the first verse of the sixth chapter is merely a parenthesis; and THE LORD is no other than "the Captain of the Lord's Host."

After that Joshua had worshipped, and had loosed his shoes from his feet, then the LORD revealed Himself in His glorious Majesty to him, and said, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour." These words, down to the end of the fifth verse of the sixth chapter, ought to be read as part of the fifth chapter.

(8) The Person who is here revealed stands before Joshua with His sword drawn in His hand; an action very appropriate to the Son of God, who is represented in the Apocalypse as having the sharp two-edged sword, for the destruction of his enemies: see Rev. i. 16; ii. 12, 16; xix. 15, 21.

(9) His title is, "the Captain of the Lord's Host"—i. e., not only the Ruler of the heavenly luminaries, called the "host of heaven" (in Gen. ii. 1), but of Angels and Archangels in heaven (see Gen. xxxii. 2; and below on 1 Sam. i. 3), as well as of all Armies of men upon earth.

(10) On the whole, then, this sublime vision may be regarded as a vision, not of any created being, but of the Son of God Himself, the Lord Jehovah, promising to deliver into the hands of Joshua the strong city Jericho, which has ever been regarded by the Christian Church as a figure of the CITY of this WORLD, as opposed to the CITY of GOD; and directing him how to overcome the city; and then this vision will be recognized as a very fit preparation for the great events that follow, and for the still more glorious and stupendous catastrophe, of which those events were a type, the future subjugation of all earthly powers by the might and majesty of JESUS CHRIST.

PRELIMINARY NOTE TO CH. VI.—THE FALL OF JERICHO.

A question has been asked by some, What adequate occasion was there for such an extraordinary prodigy as is related in this chapter?

Others have discarded the history of it as incredible, and have not scrupled to assign the destruction of Jericho to mere natural causes (e.g., *Ewald*, *Gesch.* ii. p. 321).

It is therefore requisite to examine in detail the circumstances of the case; and to consider what could be the purpose of such a supernatural intervention as is related in the chapter before us.

(1) Let it, therefore, be remembered, that the Israelites were altogether unschooled in the art of war, as far as it is concerned in carrying on the siege of fortified towns. They had either been born in the wilderness, or had not attained man's estate before they had left Egypt.

Such a population was not qualified to attack the fortresses of Canaan. And the first, and one of the strongest, of its fenced cities, was Jericho. And at this time it was defended with more than ordinary munitions; as is implied in the first words of the chapter, "*Jericho was straitly shut up*."

Besides, the faith and obedience of the Israelites were to be tried by the very strangeness of the divine command, requiring the Priests to encompass the city on seven successive days, and the people to shout on the last day; upon which, they were informed, the walls of the strong fortified city would fall.

(2) They were also to be taught by a remarkable example, in the case of the first city that they attacked, that their strength did not lie in their own valour or might, but in the presence of the Lord of Hosts, who had revealed Himself to Joshua; and they were thence to receive a pledge of the presence and help of God to destroy all opposition before them.

Looking back on this history of the capture of Jericho, the Psalmist says, "They got not the land in possession by

a ch. 2. 9, 24.
 & 8. 1.
 b Deut. 7. 24.

the children of Israel: none went out, and none came in. ² And the LORD said unto Joshua, See, ^a I have given into thine hand Jericho, and the ^b king thereof, and the mighty men of valour. ³ And ye shall compass the city, all

their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them" (see Psalm xlv. 1—3).

(3) The inhabitants of Canaan were also to learn by a signal example, that the victories of Israel were not due to the prowess of Israel, but to the God of Israel; and that therefore the God of Israel was far stronger than the deities which they themselves worshipped; that He, and He alone, is the God of all the earth—a truth which *was* learnt by Rahab the harlot at Jericho (ii. 11), and for professing which she was saved.

(4) Even on such grounds as these, it might be said, that there was an adequate occasion for the intervention of God in so miraculous a manner, as is described in this chapter, for the destruction of Jericho.

(5) But we should be taking a low view of this wonderful event, if we were to limit our thoughts to such considerations as these.

Joshua was a figure of CHRIST. The City of JERICO is regarded by all ancient Christian Expositors as a figure of this WORLD, as opposed to the CITY OF GOD, the Church of Christ. And the fall of Jericho, without the assault of a besieging army, and after it had been encompassed seven days, by the Priests bearing the Ark, in which was the presence of God; and by seven Priests going before them, blowing with the trumpets, and at the sound of the shout of God's people, all acting together in faith, and promising obedience to the command of the Lord speaking to Joshua, has ever been regarded as a type and prophecy of the final overthrow of all Worldly Powers, when the Church has fulfilled her work upon earth, and has made her circuit of the globe, and the majesty of Christ will be revealed with the voice of the Archangel and the trump of God, at the Great Day (1 Thess. iv. 16).

"By faith," says the Apostle (Heb. xi. 30), "the walls of Jericho fell down, after they were compassed about seven days." The *faith* of the Church will be tried to the end; but at last it will overcome the world (1 John v. 4).

(6) This opinion is confirmed by a closer examination of the details of this history.

The trumpets used by the Priests in compassing Jericho were *not* the silver trumpets used for war (see note on v. 4); but the curved cornets, which were employed to usher in the new moon of the seventh month (Lev. xxiii. 23—41); and also to inaugurate their year of Jubilee (Lev. xxv. 9).

These trumpets were not associated with the power of armies, but with *sacred* seasons; and these seasons were, as is well known, illustrious figures of the rest, and liberty, which are promised to the People of God under the Gospel.

These Trumpets seemed doubtless to be weak and inadequate instruments for such a work. So it is now. "The preaching of the cross is to them that perish, foolishness; but the foolishness of God is wiser than men: and God hath chosen the foolish things of the world to confound the wise" (1 Cor. i. 18, 25, 27); and the weapons of our warfare "are not carnal, but yet they are mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 4, 5).

The Trumpet of Jubilee was prophetic of that everlasting Rest "which remaineth to the people of God" in the heavenly City, and which will be proclaimed by the Lord Himself descending from heaven *with a shout* (1 Thess. iv. 16); and with the sound of the last Trump calling the World to judgment (1 Cor. xv. 52).

(7) There is a mysterious foreshadowing of this grand judicial climax in the revelation of Holy Scripture, from Genesis to the Apocalypse.

The Work of Creation was completed in six days; and on the seventh Day, or Sabbath, God rested from all the work that He had created and made.

The City of Jericho is compassed by the Priests, bearing the ark of God, and by seven Priests going before them, and blowing the Sacred Trumpets, and on the seventh day their labour is done, and the people or God enter the City.

In the Apocalypse there are revealed "*seven angels, standing before God, and to them are given seven trumpets*" (Rev. viii. 2). Those seven trumpets, like those of the Priests of Israel at Jericho, are holy Trumpets. They pre-announce God's

judgments on the World, as opposed to Christ and His Church—the Israel of God—in successive ages, even till the Last Day (see below, on Rev. viii. 1).

The *Seventh Trumpet* is the *Last Trumpet* which ushers in the Day of Doom. When its sound is heard, then all the proud Jerichos of this World, with their strong walls and fortresses, will fall prostrate to the ground, and our heavenly JOSHUA will reign supreme. The prophecy runs thus: "The *seventh angel sounded*, and there were great *voices* in heaven:" here is the Antitype of the seventh sounding of the Priests at Jericho, and of the shout of the People of God. And the voices said, "The kingdom of *this World* is become the kingdom of our Lord and of His CHRIST, and He shall reign for ever and ever" (Rev. xi. 15).

Then follows a Hymn of Praise for the Victory; and there is a view of the Heavenly *Ark of the Testament* (xi. 19), the Antitype of that on which God's presence was enthroned, and which was borne by the Priests around the Walls of Jericho. This connexion between the history of the destruction of Jericho, and the revelation of the future overthrow of all Anti-christian Powers, after the sounding of the seven trumpets; and of the world itself, as far as it is opposed to Christ, was recognized by the ancient expositors of the Apocalypse. Thus, *Bede* says, in his note on the Vision of the Trumpets, "Ecclesia gloriam sæculi tubis celestibus quasi muros *Hiericho* dejectura;" see also *Aquinas* there, p. 223; and *Joachim*, p. 123; and the notes below on Rev. viii. 1.

(8) The interpretation now given of the present chapter, is confirmed by the concurrent testimony of the best ancient interpreters.

Thus, *Origen* says, "How is Jericho overthrown? No sword is drawn against it, no army is marshalled, no weapon is hurled, only the trumpets of the Priests are used; and so its walls are cast down. Jericho is a figure of this World. Jericho is represented as such by Christ, in the Gospel, in the parable of the man who goes down from Jerusalem to Jericho (see below, on Luke x. 30). There we have a type of Adam, who went forth from Paradise to the banishment of this world This our Jericho . . . the World will one day fall. Its destruction is revealed in Holy Scripture. And how will it fall? By the sound of the Trumpets. Of what trumpets? St. Paul reveals to us the mystery, 'The trumpet shall sound, and the dead shall be raised' (1 Cor. xv. 52). 'The Lord Himself shall descend with a shout, with the Voice of the Archangel and the Trump of God' (1 Thess. iv. 16). Then our Joshua will conquer Jericho" (*Origen*, Hom. 6).

In another sense, also, the power of this world will be overthrown by the sound of the trumpets. Jericho was strongly fortified by walls and bulwarks. This World also has its strong towers. It relies on its wealth and its wisdom. But Christ, our Joshua, has sent forth His Apostolic Priests to blow their trumpets against it. St. Matthew blew his evangelic trumpet; St. Mark, St. Luke, and St. John, blew their priestly trumpets. St. Peter blows the trumpet of *two Epistles* (*Origen* therefore received the *second Epistle* as genuine). St. James and St. Jude blew theirs. St. John blows the Trumpet of his Epistle, and of the Apocalypse; and St. Luke blows his trumpet also in the Acts of the Apostles; and last of all St. Paul, with his fourteen Epistles. By these trumpets Christ overthrows the walls of this world's Jericho (*Origen*, Hom. 7). Therefore, St. Paul says, "We do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 3—5). Thus, the trumpets of Apostolic Preaching overthrow the Jericho of this world.

(9) As Jericho was overthrown on the seventh day, in the seventh circuit of the ark, and at the blowing of the trumpets by the priests seven times; so at last the powers of this world will be destroyed, by the preaching of the Gospel and by the seven-fold gifts of the Holy Spirit (*Augustine*, Epist. 55). The whole period of this world's existence is prefigured by the Week of seven days, in which the Ark of God went round the walls. The Ark of the Church is now going round the whole world; and in its final circuit the enemy of God will be destroyed, and the faithful will be delivered, as Rahab was. *Augustine* c. Faust. xii. 31. So also *S. Cyril Alex.* de Adorat. pp. 143. 397. *Prosper Aquitanus* de Promiss. ii. 15. *Bede*, Qu. c. 7.

ye men of war, and go round about the city once. Thus shalt thou do six days. ⁴ And seven priests shall bear before the ark seven ‘trumpets of rams’ horns: and the seventh day ye shall compass the city seven times, and ^d the priests shall blow with the trumpets. ⁵ And it shall come to pass, that when they make a long blast with the ram’s horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of

^c See Judg. 7. 16, 22.
^d Num. 10. 8.

It would be presumptuous to inquire curiously into the “times and seasons, which the Father has put in His own power” (Acts i. 7); but it may be worthy of notice here, that as the world was created in six days, and the seventh day was the Sabbath; and as, by God’s command, the walls of Jericho were compassed six days, and in the seventh day they fell; and the Apostle writes that a thousand years in God’s sight are as one day (2 Pet. iii. 8); so it was a common opinion among the primitive Fathers that the World would last for six thousand years, and in the seventh millenary period it would come to an end, and there would be a Sabbath of rest. See the passages of *S. Justin Martyr* and *S. Irenæus*, quoted below on 2 Pet. iii. 8.

(10) On the whole, then, we see there was an adequate occasion for the Divine intervention by a miraculous agency in the overthrow of Jericho. It was not only a trial of faith to Israel, and a pledge of Divine favour, and a manifestation of the universal sovereignty of Jehovah to them, and to the nations of Canaan, and so, as it were, a Gospel in action preached to the world; but it was a type and a prophecy of the future victories of our Divine Joshua, to be achieved by means of the Ark of His Church, in which His Presence dwells; and by the trumpets of Evangelical preaching, by the Priests of the Christian dispensation, encompassing the earth, in the faith and patience of Christian Missions, even till the end of time, and by the shout of the People of God; and it was also a type and prophecy of the glorious majesty of His Second Advent, when the last trumpet will sound, and the walls and bulwarks of this World’s Jericho will be cast down, and all His enemies will be made His footstool; as He Himself declares when He says, “This Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the End come” (Matt. xxiv. 14).

CH. VI. 1. Now Jericho was straitly shut up] fortified. This verse is only a parenthesis.

2. And the LORD said] in continuation of the conversation in the foregoing chapter; see on v. 13.

— I have given into thine hand Jericho] If its walls had their foundation laid in the centre of the earth; if the battlements had been so high built that an eagle could not soar over them, this is enough. “I have given it thee.” For on whose earth have they raised these castles? Out of whose treasure did they dig those piles of stone? Whence had they their strength to build? Cannot He that gave recall His own? What if your walls be strong, your men valiant, your leaders skilful, your king wise; when God hath said, *I have given thee the city*, what can spears or swords do against the Lord of Hosts? (*Bp. Hall*.) So said the Lord to Joshua, “Behold, I have given thee;” and our Divine Joshua says, “All power is given unto Me” (Matt. xxviii. 18).

3. all ye men of war] All the men of war must compass the city; but it was not by their arms, but by their faith, that the city fell.

— Thus shalt thou do six days] Here was a trial of faith and obedience. It seems almost incredible, at first, that not only Joshua and the priests, but the armed men and the people of Israel, should have been persuaded to perform such a work as this—that of going round the city of Jericho in procession for six days in succession, in the belief that any such result as the falling down of the walls of the city would ensue from such a process as that. How could they be induced to undertake and persevere in such a work? The answer is as follows;

Observe the sequence of events. Almighty God had brought them across the Jordan by a miracle, wrought by His divine power without concurrence on their part. He now proceeds to try whether they have trust in that Divine Power. He therefore requires their co-operation at Jericho. This order of things was natural and reasonable, and is itself an evidence of truth. The conduct of the Israelites at Jordan is a confirmation of the history of the miracle at Jordan.

If the miracle of Jericho had preceded that of Jordan, it would have seemed incredible that the Israelites should have acted as they did at Jericho. But the Israelites had been

schooled by the miracle at Jordan, and they now show their faith at Jericho, produced by that miracle at Jordan.

After their passage of Jordan, and their circumcision (which was, as it were, their baptism), the Israelites were tempted.

After His baptism in Jordan, Jesus is tempted. Israel and Jesus overcame by faith and by the word of God. Probably many of the men of Jericho, from the walls and towers, scoffed at their strange procession. So the sound of the Gospel, the blowing of the trumpets of the evangelic priests, is foolishness to this world (1 Cor. i. 18. 21. 23; ii. 14).

4. before the ark] on which the Lord’s presence was enthroned between the cherubim: hence in v. 8 the seven priests are said to pass on before the LORD.

The seven priests go before the ark, and sound the seven trumpets; so the seven angels in the Apocalypse sound the trumpets, and then the ark is revealed (Rev. xi. 19).

— trumpets of rams’ horns] rather, trumpets of Jubilee (see *Gesen.*, p. 340). The trumpet here mentioned is the *shophar* (so called from its clear sharp sound); from *shaphar*, to be bright (*Gesen.* 811. 816), and was either made of horn, or curved like a horn: it is called “*buccina pastoralis quæ cornu recurvo efficitur*,” by *S. Jerome* (on Hosea v. 8), and is the Latin *lituus*, or bugle.

It was used among the Hebrews for sacred purposes, especially for the announcement of the seventh, or sabbatical month, and of the Jubilee (see on Lev. xxiii. 24; xxv. 9). It is called here the *shophar* or *keren* (horn of the yobel, or jubilee); the translation *ram’s horn* is incorrect.

It is to be distinguished from the *chatzotserah*, or straight trumpet, used for war, and described in Num. x. 2. 9 (see note there; and *Gesen.*, p. 299; and *Keil*, p. 143).

The trumpets here used, the trumpets of jubilee, are rightly called *σάλπιγγες ἱεραι*, holy trumpets, by *Sept.* (v. 7); and are therefore fit emblems of Apostolic preaching. See the *Prelim. Note* to this chapter.

5. when they make a long blast with the ram’s horn] Literally, when they draw out (a blast) on the horn of jubilee. The horn of jubilee was to be sounded by them in faith, as if they were already conquerors, and this is to be done by the evangelic priests; “Rejoice in the Lord alway, and again I say rejoice: the Lord is at hand!” is the language of St. Paul (Phil. iv. 4).

— all the people shall shout] A great shout; Heb. *teruah*, a joyful noise, ἀλαλαγμός, 1 Sam. iv. 5. The first day of the seventh month was called *yom teruah*, Lev. xxv. 9 (*Gesen.* 874).

The people, as well as the priests, were to have their part in the work. The priests were commanded to sound the trumpets on each of the seven days, and to make a long blast with the trumpet on the seventh day.

But Joshua “commanded the people that they should not shout nor make any noise with their voice until the day that he bade them, and then they should shout” (v. 10). And on the seventh day, the seventh after that the priests had blown with the trumpets, then Joshua said to the people, “Shout, for the Lord hath given you the city” (v. 16); so the people shouted with a great shout, when they heard the voice of the trumpet, and the wall fell down flat (v. 20).

These directions and their results seem to indicate a great and uncommon effort on the part of the Faithful of the Christian Church, in co-operation with the Christian Priesthood, in the last age of the Church, for the overthrow of all Antichristian powers, and for the full and final triumph of the Gospel of Christ.

Here, says an ancient Father, we see the blessed effects of Church Unity. “Blessed is the people, O Lord, that can rejoice in Thee” (Ps. lxxxix. 16). If they have the blessedness of concord and unanimity, and if they all speak the same thing, with one heart and one mind; if the people of Christ lift up its voice as one man, then that will take place which is written in the Acts of the Apostles, when the Apostles were praying together with one accord, with the women, and Mary the mother of Jesus (Acts i. 13, 14); and when, in answer to their prayer, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost (Acts iv. 31). Thus all earthly things will be subdued, and the world itself will be overcome: for our Saviour Himself has said to His own soldiers, “Be of

† Heb. *under it*. the city shall fall down † flat, and the people shall ascend up every man straight before him.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. 7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

e Num. 10. 25.
† Heb. *gathering*
host.

† Heb. *make your*
voice to be heard.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. 9 And the armed men went before the priests that blew with the trumpets, e and the † rereward came after the ark, the priests going on, and blowing with the trumpets. 10 And Joshua had commanded the people, saying, Ye shall not shout, nor † make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. 11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

f Deut. 31. 25.

12 And Joshua rose early in the morning, f and the priests took up the ark of the LORD. 13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets. 14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. 16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. 17 And the city shall be || accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because

|| Or, *devoted*.
Lev. 27. 28.
Mic. 4. 13.

good cheer, I have overcome the world" (John xvi. 33). *Origen*, Hom. 7.

— and the wall of the city shall fall down flat] Literally, shall fall under itself.

7. let him that is armed] Heb. *choluts*, participle passive, from *chalats*, to equip (connected with *chalats*, the loins), girded for battle (*Gesen*. 283).

Those that were armed here are perhaps the men of war of Reuben, Gad, and the half-tribe of Manasseh (iv. 12: so *Kimchi*, *Rashi*, *Keil*); or this word includes the armed men of all the tribes.

The armed men were mustered, and marched before the priests, who blew the trumpets, and preceded the ark; but the armed men did nothing for the overthrow of the city; a significant proof that Israel's victories were not achieved by the might of man, but by faith in God.

9. the rereward] Heb. *meas-seph*, literally, the gathering (see Num. x. 25), from *asaph*, to gather (*Gesen*, p. 67). The word seems here to denote all who were not armed. Cp. v. 13.

12. Joshua rose early] Cp. iii. 1; and below, vii. 16. Promptitude in obeying God's commands is noted as a special characteristic of Joshua. So it is with the Divine Joshua. Mark i. 35.

16. And it came to pass at the seventh time, when the priests] Rather, And it came to pass at the seventh time, the priests blew the trumpets and . . .

— Joshua said] It is clear therefore that the Ark must have gone round the city on the Sabbath (cp. *Tertullian*, Jud. iv.: c. *Marcion*. iv. 12). Perhaps the catastrophe was on a Sabbath.

17. accursed . . . to the LORD] Heb. *cherem*, devoted to

the Lord. The English word "accursed" may produce an erroneous notion. Jericho was the first city that was taken by Israel in Canaan. The possession of Canaan was God's free gift. The sovereignty of God giving the land of Canaan to the Israelites was to be acknowledged by them. This acknowledgment was to be made by a solemn dedication of the precious things of Jericho, as firstfruits, to the Lord, v. 19. Cp. Num. xxxi. 54. As *Josephus* rightly says (Antt. v. 1. 5), "Joshua commanded the Israelites to reserve the silver and gold of Jericho, the first city taken by them, as the firstfruits of their successes, to God."

Hence we may understand in what the sin of Achan consisted. It was sacrilege, robbery of God. Other things in the city were devoted as a sacrifice, Israel being the appointed executioners of His judgment upon the guilty nations who rebelled against Him.

On the twofold sense of *cherem* (from the verb *charam*, to enclose, to shut up, to restrict to a special use), see Lev. xxvii. 28, 29. Deut. ii. 21; iii. 6; xiii. 16. Micah iv. 13. *Gesen*, p. 305. It corresponds to the Greek *ἀνθεμα*, Rom. ix. 3. Gal. i. 8, 9; and see Rev. xix. 17 on the twofold meaning of the word *sacrifice*.

Why was Jericho devoted? Because it was the first city to which they came after their entrance into Canaan, and it was to be dedicated as the firstfruits to God (*Theodoret*).

— only Rahab the harlot shall live] See above, ii. 1. 18, 19; where the figurative character of Rahab and her household is considered, as representing those who by repentance, and faith in the blood of Christ, are saved in His Church, gathered out of the world.

^a she hid the messengers that we sent. ¹⁸ And ye, ^h in any wise keep *yourselves* g ch. 2. 4.
h Deut. 7. 26.
& 13. 17.
ch. 7. 1, 11, 12.
i ch. 7. 25.
1 Kings 18. 17, 18.
Jonah 1. 12.
† Heb. holiness. from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, 'and trouble it. ¹⁹ But all the silver, and gold, and vessels of brass and iron, *are* † consecrated unto the LORD: they shall come into the treasury of the LORD.

²⁰ So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that ^k the wall fell down † flat, so that the people went up into the city, every man straight before him, and they took the city. ²¹ And they 'utterly destroyed all that *was* in the city, both man and woman, young k ver. 5.
Heb. 11. 30.
† Heb. under it. and old, and ox, and sheep, and ass, with the edge of the sword.

²² But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, ^m as ye sware unto her. ²³ And the young men that were spies went in, and brought out Rahab, ⁿ and her father, and her mother, and her brethren, and all that she had; and they brought out all her † kindred, and left them without the camp of Israel. m ch. 2. 14.
Heb. 11. 31.
n ch. 2. 13.
† Heb. families.

²⁴ And they burnt the city with fire, and all that *was* therein: ° only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. o ver. 12.

²⁵ And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and ^p she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho. p See Matt. 1. 5.

²⁶ And Joshua adjured *them* at that time, saying,

^q Cursed *be* the man before the LORD,

That riseth up and buildeth this city Jericho:

q 1 Kings 16. 34.

The salvation of Rahab's house was the more remarkable, because "her house was upon the *town wall*, and she dwelt upon the *wall*" (ii. 15), and the *walls* of Jericho fell down flat. They fell down by faith; and she was saved by faith: see Heb. xi. 30, 31. The trumpets of the Priests sounded, and the people shouted, and the city fell: so when the last trump shall sound, the City of this World will fall. But God's elect will be saved. "When ye begin to see these things come to pass, lift up your heads; for your redemption draweth nigh" (Luke xxi. 28).

Rahab's case, and that of her household, was an exceptional one, as compared with that of other Canaanites.

She showed her faith and repentance *before* Joshua came to Canaan; and therefore the spies promised safety to her: see ii. 12—20.

But after that Joshua had passed the Jordan, the time of probation was past, the day of judgment was come: see Deut. xx. 10—17.

^{18.} *and trouble it*] A mysterious prophecy of the sin of *Achan*. The verb here used for to *trouble*, is *acar*: see below, vii. 25. *Gesen.* 626.

^{19.} *the treasury of the LORD*] See below, on vii. 21, for the reason of this.

^{20.} *the wall fell down flat*] as God had declared that it would do, after they had complied with the directions given by Him: see *vv.* 2—5. Here is a sufficient reply to those who allege that the fall of the wall was an effect of natural causes, independent of the *faith* of Israel. The Apostle to the Hebrews asserts, that "by *faith* the walls of Jericho fell down" (Heb. xi. 30).

^{21.} *they utterly destroyed all that was in the city*] In the case of the other cities of Canaan, as in the case of the cities of Sihon and Og, the inhabitants were destroyed, but the cattle were preserved (see viii. 26; x. 28. Deut. ii. 34; iii. 6); according to God's command, Deut. vii. 2; x. 10—17.

In the case of Jericho, the cattle as well as the inhabitants were destroyed.

For the reasons of this destruction see on Num. xxxi. 2—17; and above, *v.* 17; and the *Introduction* to the Book of Joshua.

^{22.} *all that she hath*] all her household: see *v.* 17.

^{23.} *without the camp of Israel*] to be purified, and trained for admission into the Church of Israel.

Rahab, the harlot of Jericho, was admitted into the Church of God on account of her faith and repentance, and became a mother in Israel; her name is inserted by the Holy Spirit in the Genealogy of Christ in the Gospel (Matt. i. 5).

Rahab, saved by faith, and by the sign of the scarlet thread, is the figure of the Church Universal, which "God hath purchased to Himself with the precious blood of His dear Son" (Acts xx. 28).

Here the wild olive was grafted into the good olive-tree (Rom. xi. 24); and here was a promise and earnest of the reception of the Gentile World (once tainted with the harlotries of idolatry) into the Church of God: see above, *Prelim. Note* to chap. ii.; and on ii. 15.

The Rabbis say that Rahab became the wife of Joshua (see *Lightfoot*, *Hor.* Heb. in Matt. i. 5; and *Weststein*, *Nov. Test.* Matt. i. 5). This is apocryphal. But it is a truth revealed in Canonical Scripture, that Rahab was received into the Church of God, and was married to Salmon, of the tribe of Judah, and became the ancestress of Boaz, the husband of Ruth (see Matt. i. 5; and *Dr. Mill*, on the Genealogies of Christ, p. 125). And her antitype, the Gentile Church, has been espoused to Jesus Christ; as was foretold by the Hebrew Scriptures: Ps. xlv. 10, 11. Cp. 2 Cor. xi. 2.

On the contrast between Rahab and the man of Bethel in Judg. i. 24—26, see the note there.

^{25.} *she dwelleth in Israel even unto this day*] Therefore this book was written not long after the overthrow of Jericho.

^{26.} *Cursed be the man*] These words have a rhythmical and antistrophical form; which was probably adopted for greater solemnity, and to impress them more deeply on the memories of the people.

— *That riseth up and buildeth this city*] That is, the walls and gates of it, as a fortified place (cp. *Keil*). Joshua himself gave Jericho to the Benjamites, and it was inhabited in the time of the Judges (iii. 13. 2 Sam. x. 5).

He shall lay the foundation thereof in his firstborn,
And in his youngest son shall he set up the gates of it.

²⁷ So the LORD was with Joshua; and ^s his fame was noised throughout all the country.

VII. ¹ But the children of Israel committed a trespass in the accursed thing: for ^a || Achan, the son of Carmi, the son of || Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

² And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country.

r ch. i. 5,
s ch. 9. 1, 3.

a ch. 22. 20,
|| 1 Chron. 2. 7,
Achor,
|| Or, Zimri,
1 Chron. 2. 6.

— *He shall lay the foundation thereof in his firstborn*] This curse had its fulfilment in Hiel the Bethelite, in the days of Ahab (1 Kings xvi. 34). Some suppose that the curse took effect in the death of all his sons, from the firstborn to the youngest (*Keil*); but this is not evident. What the prophecy foretold was, that the beginning of the building would be marked by the death of the builder's eldest son, and the end of it by the death of the youngest (*Theodoret*). And so *Josephus* (Antt. v. 1. 8). The fulfilment of this curse shows that Joshua was endued with the gift of prophecy: see 1 Kings xvi. 34, where it is noticed as a sign of the ungodliness of Ahab's age, and of its forgetfulness of God's Word, that "in his days did Hiel the Bethelite build Jericho; he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which He spake by His servant Joshua."

After the Crucifixion, and after the persecution of the Apostles, Jerusalem itself became a Jericho; according to the prophecy of the Divine Joshua, the Temple was to be laid in ruins, and to be left desolate (Matt. xxiii. 38; xxiv. 2); and all attempts to rebuild it have been accompanied with signs of divine indignation on those who made them: see *Bp. Warburton's* Julian; Works, vol. viii. p. 58 and following; ed. 1811.

There is also, it is probable, a deeper mystery in this imprecation on Jericho. The Apocalypse reveals that the mystical Babylon will be, like the literal Babylon, cast down as a millstone into the waters, never more to rise (Jer. li. 63, 64. Rev. xviii. 21). And this will be the doom of all Antichristian powers, and of the World itself, as far as it resists Christ.

There is a curse against rebuilding Jericho. Those persons may be said to rebuild Jericho, and to incur the curse, who raise up again any opinions or practices which have been condemned and overthrown by the Divine Joshua in the Gospel. Let this be considered by those who re-establish facilities to Divorce, and afford temptations to fornication and adultery, and encourage intercourse with familiar spirits, and other works of the Devil, which Christ came into the world to destroy. They rebuild Jericho; and the Divine Joshua warns them of the consequences.

CH. VII. 1. *the children of Israel committed a trespass*] The sin of one member is considered as the sin of the body to whom it belongs. The word rendered here to *commit a trespass* (in Hebrew *maal maal*), is properly to act falsely or treacherously (see Lev. v. 15. Deut. xxxii. 51. 1 Chron. v. 25); and here it means to be guilty of breach of faith with God; to take by stealth what belongs to Him (*Gesen.* 494).

Why are the people involved in the sin and punishment of one man? In order that by this example each man may be more careful not to sin, because by so doing he not only injures himself, but the whole nation; and in order that each person may take care to deter others from sin; and in order that all may have a clearer view of the heinous and polluting character of sin, in God's sight, and may be more careful to avoid it. Cp. *Theodoret*, Qn. 10.

— *in the accursed thing*] rather, in that which was devoted to God for His treasure—as the silver and gold—or else for destruction: see vi. 18. 24; and below, v. 21. The sin here committed was *sacrilege*, robbery of God.

— *Achan*] called Achar in 1 Chron. ii. 7. Zabdi is there called Zimri. Zerah is the twin brother of Pharez (Gen. xxxviii. 29). Therefore Achan was only in the fourth generation from Judah. This genealogy confirms the opinion stated above concerning the duration of the sojourn in Egypt: see note on Exod. xii. 40.

THE SACRILEGE OF ACHAN.

— *took of the accursed thing*] The *Septuagint* here has a

remarkable word, *ἐνοσφίσαντο*, they took for themselves; they sequestered it from God, and appropriated it to themselves. The phrase of the *Septuagint* here is *νοσφίσασθαι ἀπὸ τοῦ ἀναθέματος*.

It is observable that this expression, *νοσφίσασθαι ἀπὸ*, is adopted by the Holy Spirit in the New Testament, in the fifth chapter of the Acts of the Apostles, and is twice applied there to the sin of *Ananias* and *Sapphira* (Acts v. 1, 2)—*ἀνὴρ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναίκί αὐτοῦ ἐπώλησε κτήμας, καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς . . .* and St. Peter put this question to Ananias,—"Ἀνανία, διὰ τί ἐπλήρωσε ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαι με τὸ πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς; . . . οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ."

This word *νοσφίσασθαι* is like a catchword (see Preface to Pt. I., p. xv), by which the Holy Spirit leads us to compare the sin of Achan in the Old Testament, with the sin of Ananias in the New.

This suggestion is further strengthened by the use of the words *ψεύσασθαι*, to lie, and *ψεύσασθαι τῷ θεῷ*, to lie to God, in the Acts of the Apostles, as applied to Ananias, which correspond exactly to the form here used, *maal maal le Yehovah*, to lie to the Lord: see the first note to this verse.

The comparison of the sin of Achan with that of Ananias is full of instruction.

(1) Joshua and Israel had just been greatly magnified by the victory over Jericho: see vi. 27.

The first event recorded after that glorious triumph is a sin of *sacrilege*—the sin of Achan.

Our Divine Joshua had ascended triumphantly into heaven; and had sent the Holy Ghost from heaven; and had manifested His miraculous power in His Church, by healing the sick, and delivering His Apostles from their enemies.

The first event recorded after that glorious triumph, was a sin of sacrilege—the sin of Ananias, the Achan of the New Testament.

(2) Joshua resorts to *lots*, by God's command, and Achan is detected (v. 16—20).

Peter and the Apostles had resorted to *lots* for the choice of an Apostle, before the Holy Ghost was given (see Acts i. 23—26).

But not so after the day of Pentecost. Peter was endued by the Holy Ghost with a supernatural power of discerning the spirits of men, and said to Ananias, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to take to thyself part of the price," which belongs to God?

(3) The reality of the divine gift at Pentecost, and the value and dignity of that gift, are thus proved. Joshua fell down before the Ark, and prayed from morning till eventide (v. 6), and then God commanded him to resort to the process described (v. 13—15). But St. Peter, as it were with the illumination of a lightning's flash, was enabled, by the Spirit whom Christ sent from heaven, to reveal the sin of Ananias and Sapphira, and God executes judgment upon them. How searching and quick will be the judgment of Christ Himself at the Day of Doom! Cp. Heb. iv. 12, 13.

(4) The subtle nature of the *sin of sacrilege*, and the heinousness of that sin in the sight of God, are shown by the histories of Achan in the Old Testament and Ananias in the New, sinning by falsehood and fraud against God, immediately after the most glorious manifestations of His majesty; and discovered by His Omniscience, and punished by immediate death. Here are solemn warnings against that sin.

2. *Ai, which is beside Beth-aven, on the east side of Beth-el*]—mentioned in Gen. xii. 8; xiii. 3; below, viii. 1, 2; x. 1, 2—had a deep valley on the north side (viii. 11), probably on the hill called now *Tell el Hajar*, on the southern brow of the deep *Wady el Mutyah*.

And the men went up and viewed Ai. ³ And they returned to Joshua, and said unto him, Let not all the people go up; but let † about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few. ⁴ So there went up thither of the people about three thousand men: ^b and they fled before the men of Ai. ⁵ And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them || in the going down: wherefore ^c the hearts of the people melted, and became as water.

⁶ And Joshua ^d rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and ^e put dust upon their heads. ⁷ And Joshua said, Alas, O Lord God, ^f wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! ⁸ O Lord, what shall I say, when Israel turneth their † backs before their enemies! ⁹ For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and ^g cut off our name from the earth: and ^h what wilt thou do unto thy great name?

¹⁰ And the LORD said unto Joshua, Get thee up; wherefore † liest thou thus upon thy face? ¹¹ ⁱ Israel hath sinned, and they have also transgressed my covenant which I commanded them: ^k for they have even taken of the accursed thing, and have also stolen, and ^l dissembled also, and they have put it even among their own stuff. ¹² ^m Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because ⁿ they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. ¹³ Up, ^o sanctify the people, and say, ^p Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. ¹⁴ In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which ^q the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come by man. ¹⁵ ^r And it shall be, that he that is taken with the accursed

† Heb. about 2000 men, or about 3000 men.

^b Lev. 26. 17. Deut. 28. 25.

|| Or, in Morad.

^c ch. 2. 9, 11. Lev. 26. 36. Ps. 22. 14. ^d Gen. 37. 29, 34. ^e 1 Sam. 4. 12. ^f 2 Sam. 1. 2. & 13. 19. Neh. 9. 1. Job 2. 12. ^g Ex. 5. 22. ^h 2 Kings 3. 10.

† Heb. necks.

^g Ps. 83. 4.

^h See Ex. 32. 12.

Num. 14. 13.

† Heb. Jalest.

ⁱ ver. 1.

^k ch. 6. 17, 18.

^l See Acts 5. 1, 2

^m See Num. 14. 45.

Judg. 2. 14.

ⁿ Deut. 7. 26.

ch. 6. 18.

^o Ex. 19. 10.

^p ch. 3. 5.

^q Prov. 16. 33.

^r See 1 Sam. 14. 38, 39.

So *Vandevelde*; but Ai is placed by *Ritter, Kraft, Keil*, and others, at some ruins now called *Medinet Gai*, between *Wady Farah*, and *Wady es Suweinit*.

Beth-aven was probably on the rocky eminence, a mile S.E. of Bethel, and about a mile west of Ai.

Bethel, formerly Luz (Gen. xxviii. 19. Judg. i. 23. 26), was on Mount Ephraim, on the highway from Jerusalem to Shechem (Gen. xii. 8; xiii. 3. Judg. iv. 5), an ancient Canaanitish royal city, afterwards a frontier city of Benjamin (Josh. xviii. 22. Judg. xxi. 19); and a national sanctuary (Judg. xx. 18. 26. 1 Sam. x. 3); and here Samuel judged Israel (1 Sam. vii. 16); and it became the chief place of Jeroboam's idolatry (1 Kings xii. 29. 2 Kings x. 29. Hosea x. 5. Amos iii. 14); it is now called *Beilin*, twelve Roman miles north of Jerusalem (*Euseb., Raumer, Robinson, Vandevelde*).

⁴. They fled before the men of Ai] A proof that the Lord was not with them. The army of Israel was not overthrown by the men of Ai, but by the sacrifice of Achan: see *vv.* 12, 13.

"When the host goeth forth against thine enemies, keep thee from every wicked thing," was God's command (Deut. xxiii. 9); and here was a striking example of the need of observing it: see the excellent application of this precept, with special reference to the history of Ai, in the Sermon of *Bp. Andrewes* preached at Richmond before Queen Elizabeth, A.D. 1599, Ash-Wednesday. Vol. i. pp. 321—327.

5. *Shebarim*] Literally, the breakings; perhaps stone-quarries.

9. *what wilt thou do unto thy great name?*] Wilt Thou allow that also to be destroyed? If Thou allowest us to be cut off, who alone, in this land, honour Thy Name, wilt Thou not also give up Thy great Name to be outraged by Thine enemies and ours?

12. *except ye destroy the accursed from among you*] The Sept. has ἐὰν μὴ ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν αὐτῶν. The same phrase is used also v. 13. Compare St. Paul's words concerning the incestuous Corinthian, ἐξάρατε τὸν πορνῆον ἐξ ὑμῶν αὐτῶν; and above, Deut. xvii. 7.

14. *tribes*] Each tribe (*matteh*, or *shebet*) was divided into families (*mishchaphoth*), and each family into houses (*battim*), and each house into persons (*gebarim*). See Exod. xviii. 25, and *Keil*, Archæol. § 140.

On the present occasion, first the heads of the twelve tribes came before the Ark, and lots were drawn for them; and the lot fell upon Judah; then the heads of the family of Judah were brought, and the lot fell upon the Zarhites; then the heads of the houses of the Zarhites were taken, and the lot fell upon Zabdi; then the men of his house were brought, and the lot fell upon Carmi. So the divine justice tracks out the guilty, step by step, sometimes slowly, but always surely.

On the use of lots for the discovery of the guilty, compare 1 Sam. xiv. 41. Jonah i. 7. Prov. xviii. 18.

s ver. 11.
t Gen. 34. 7.
Judg. 20. 6.
|| Or, wickedness.

thing shall be burnt with fire, he and all that he hath: because he hath ^s transgressed the covenant of the Lord, and because he ^t hath wrought || folly in Israel.

u 1 Sam. 14. 42.

x See 1 Sam. 6. 5.
Jer. 13. 16.
John 9. 24.
y Num. 5. 6, 7.
2 Chron. 30. 22.
Ps. 51. 3.
Dan. 9. 4.
z 1 Sam. 14. 43.

† Heb. tongue.

† Heb. poured.

a ver. 26.
ch. 15. 7.
b ch. 6. 18. 1 Chron. 2. 7. Gal. 5. 12.

15. *burnt with fire*] By taking what was devoted (*cherem*, ἀνάθεμα), he had broken the covenant with God, he had been guilty of lying to Him; because, in the devotion of Jericho to God by the popular act, Achan had been included; and that act was, as far as Achan was concerned, a lie, if the whole vow was not kept; and he had been guilty of stealing from God; and Achan himself had thus become devoted, and is so called v. 12, and what was devoted to punishment for the reparation of God's offended honour was to be burnt; cp. vi. 24, and Lev. xx. 14; he was first stoned with stones, v. 25.

18. *the son of Carmi*] See above, on v. 1.

19. *My son*] Not said ironically, but earnestly. *My son*: an example of the pity for the sinner which Justice feels even in punishing the sin. As *Augustine* says, "Nec propter vitia homines oderis; nec vitia propter homines diligas." Abraham called Dives "son" (Luke xvi. 25). Our Lord called Judas "friend," even when Judas came to betray Him (Matt. xxvi. 50).

Detestation of the sin may well stand with favour to the person: and these two not distinguished cause great wrong either in our charity or our justice; for either we uncharitably hate the creature of God, or unjustly affect the evil of men. Subjects are *sons* to the Magistrate; such must be the corrections, such the provisions of Governors, as for their *children*; again, the obedience and love of subjects must be *filial* (*Bp. Hall*, Cont. p. 915).

— *give, I pray thee, glory to the Lord God of Israel*] for His truth is proved, and His honour is vindicated, and His people are saved, by this discovery.

20. *Indeed I have sinned*] Achan confessed his sin, and although he was punished by death in this world, yet there is good reason to suppose that his confession was mercifully accepted by God. The temporal death of the body is not an evil, but rather a blessing to the sinner, if by God's mercy it leads to eternal life for the soul. Consider the case of the penitent on the cross, Luke xxiii. 43. Here is consolation to condemned malefactors. Cp. below on v. 24.

ACHAN'S SIN.

21. *a goodly Babylonish garment*] Literally, a goodly mantle of *Shinar*. A mantle, Heb. *addereth*, from *adar*, to be wide—large—of *Shinar*, i. e. *Babylonia* (Gen. x. 10; xi. 2); embroidered with figures of various colours, whence it is called *ποικίλη*

by *Sept.*, for which kind of work Babylon was famous (*Plin.* viii. 48; so *Gesen.*, p. 15; *Keil*, p. 56). This ought to have been destroyed as accursed.

— *a wedge of gold*] Literally, a *tongue*: a jewel in the shape of a tongue: which ought to have been devoted to God and consecrated to His honour; and the appropriation of it by Achan was sacrilege, or robbery of God: see v. 1.

Observe, this jewel is called a *tongue* (*lashon*) in the Hebrew; and in the *Septuagint* it is called γλῶσσα, and so *Syriac*, *Arabic*, and *Targum*; and it ought to have been devoted to God's service; and some of the Fathers have commented on this in a spiritual sense (see *Origen*, Hom. 7; cp. *Bede*, Qu. c. 7), as follows: The *tongues* of heathen eloquence—the jewels of poetry, philosophy, and rhetoric, of this World's Jerichos, are not to be used for self-display and personal adornment, but are to be sanctified and dedicated to God. Many of the ancient heretics derived their unsound doctrines from Gentile philosophy, and embellished them with the oratory derived from heathen schools. But the Christian teacher must sanctify all to God. Compare God's command to spoil the Egyptians. The Egyptians were to be spoiled, in order that God's Tabernacle might be adorned with the jewels of His own Earth, which the Egyptians abused; so the gold and silver of Jericho, its jewellery and costly things, which had been profaned to unholy uses, were to be consecrated by Israel to the Lord, and to be put into His treasury, and to be hallowed to His service; see vi. 19; and above on Exod. iii. 22.

The sin of Achan has been already compared with that of Ananias after Pentecost (see above on v. 1). At Pentecost God Himself gave *tongues of golden fire* from heaven to His Church. At Pentecost the Apostles sanctified the tongues of all nations, and dedicated them to Him, by preaching the Gospel, and by prayer and praise to Him.

23. *brought them*] Literally, *made them to go up*; therefore this valley of Achor was *higher* than Gilgal.

24. *unto the valley of Achor*] *Acor*, i. e. causing trouble and sorrow (*Gesen.*, p. 625); so called from the act of Achan, and from the *trouble* caused by him to Israel: see v. 25.

Even to Achan himself "the valley of Achor" may have been made "a door of hope" (Hosea ii. 15. Cp. Isa. lxiv. 10), because he confessed his sin (see v. 20), and there is reason to hope and believe that he listened to the words of Joshua, "My

thou troubled us? the LORD shall trouble thee this day. ^c And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. ²⁶ And they ^d raised over him a great heap of stones unto this day. So ^e the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, ^f The valley of || Achor, unto this day.

c Deut. 17. 5.
d ch. 8. 29.
2 Sam. 18. 17.
Lam. 3. 53.
e Deut. 13. 17.
2 Sam. 21. 14.
f ver. 24.
Isa. 65. 10.
Hos. 2. 15.
|| That is,
Trouble.
a Deut. 1. 21.
& 7. 18.
& 31. 8.
ch. 1. 9.
b ch. 6. 2.
c ch. 6. 21.
d Deut. 20. 14.

VIII. ¹ And the LORD said unto Joshua, ^a Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, ^b I have given into thy hand the king of Ai, and his people, and his city, and his land: ² And thou shalt do to Ai and her king as thou didst unto ^c Jericho and her king: only ^d the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

³ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. ⁴ And he commanded them, saying, Behold, ^e ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready: ⁵ And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first,

e Judg. 20. 29.

son, give glory to the Lord God of Israel," and submitted to the punishment due to his sin; and so, with reverence be it said, his case may perhaps be compared with that of the penitent thief, who said, "We receive the due reward of our deeds" (Luke xxiii. 41). So *Abulensis*, *Masius*, *Caietanus*, and the Hebrew Rabbis.

25. *Why hast thou troubled us?*] The verb here used twice, is *acar*, to trouble.

By his covetousness *Achan* troubled Israel; and by his covetousness *Judas* troubled Israel—but the sins of both were overruled to the greater glory of God.

— *And all Israel stoned him*] The people, by their representatives, were made executioners of the punishment, in order that they might remove by a national act the burden of guilt which lay on the nation (see v. 1); and also that they might more effectually be deterred from afterwards committing a sin which they punished in another.

— *burned them*] Why were his sons and his daughters also stoned? They were probably accomplices in the sin; the garment, and the gold and silver were hidden "in the midst of the tent." This could hardly have been done without the knowledge of the family. Indeed, from the punishment, and from the law of Moses (Deut. xxiv. 16), which declared that the children should not be put to death for the sin of the father, it may be concluded that the children of *Achan* were privy to, and were partakers in, *Achan's* sin.

We see the same thing in the parallel case of *Ananias*. "*Sapphira* his wife" was privy to his sin, and was punished with her husband.

Not *Achan* alone is called forth to death, but *all his family*, *all his substance*. The actor alone does not smart with sacrilege; all that concerns him is enwrapped in the judgment. Those that defile their hands with holy goods, are enemies to their own flesh and blood. God's first revenges are so much the more fearful, because they must be exemplary (*Bp. Hall*). Cp. note on Acts v. 5; and Num. xv. 32. 36.

But why were his asses, his sheep, and his tent destroyed?

Achan's sin was a sin of covetousness—a sin of robbing God. All property—cattle, goods, houses—is from God; and God gives and takes it away as He deems best. God's punishments are adjusted to men's sins. By the destruction of the property of *Achan*, God would show that sins of covetousness and sacrilege never can enrich those that commit them. Rather, such sins are like the moths which fret the garment of their estate. "The eagle that stole a coal from the altar, thereby set her nest on fire, which consumed both her young eagles and herself that stole it" (*Archbp. Whitgift*). The robbery of God by seizing on His property—such as tithes and Church-lands—by covetous and sacrilegious hands, has been shown from numerous examples to have been followed by the extinction of the families and the impoverishment of the estates of those who, like *Achan*, have been tainted by this sin: see *Archbp. Whitgift's* speech to

Queen Elizabeth, printed in the Appendix to *Kennett* on Impropriations, pp. 17—20. Cp. *Lord Clarendon* on Sacrilege, Essay xxii. *Bp. of Ely's* Sermon on the Funeral of *Bp. Andrewes*, Nov. 11, 1626. *Lord Strafford's* last advice to his son, in *Rushworth's* Trial of Earl of Strafford, p. 763. *Sir Henry Spelman's* History and Fate of Sacrilege, Lond. 1698, written in 1632.

26. *a great heap of stones*] As a memorial and a warning against the sin of sacrilege.

THE FALL OF AI.

CH. VIII. 1. *take all the people of war with thee*] God's power begins with miracles, as at Jericho; but He afterwards requires men's skill and labour, as at Ai, and He promises His help to those who use them (*Theodore*). All the people must be taken with Joshua, in order that all may show their faith and obedience and readiness to fight the Lord's battles; but when this evidence has been given, then Joshua will choose some out of the number for a special service, v. 3.

2. *an ambush*] Literally, *a weaver*, a liar in wait, from *arab*, to weave, "nectere insidias, struere dolos," δόλον ὑφαίνειν, βάπτειν (*Gesen.*). On the lawfulness of an ambush in a just war, see *Augustine* here, and *Grotius* de Jure Belli, iii. c. 1—6, and *Calvin* here.

— *for the city behind it*] No neighbourhood of Palestine (says *Dr. Thomson*) is more crowded with interesting associations than this. I should like to spend a day wandering over the hills between Er, Ram, Gibeah, Michmash, Rimmon, Bethel, and Beer. Ai must be somewhere between Michmash and Rimmon—a region cut up with gorges and ravines; and as I passed from Beitin toward Michmash, I could easily understand how Joshua's ambush of 5000 men could lie between Ai and Bethel (*Dr. Thomson*, The Land and the Book, p. 671). See above, vii. 2.

3. *thirty thousand*] How are the numbers here to be accounted for?

Here, in v. 3, we read that 30,000 were sent by night to lie in ambush behind the city, between Bethel and Ai (v. 9). But in v. 12 it is said that he took about 5000 to lie in ambush between Bethel and Ai.

Some have said that there is an error in the Manuscripts, and that 30,000 ought to be written 5000 (*Keil*). Others suppose a discrepancy, or two different accounts.

But neither of these suppositions seems probable.

Joshua first sent 30,000 men by night to lie in wait on the west of Ai.

This was a dangerous position, as between two hostile cities, Bethel and Ai, and they were commanded to remain there.

In order therefore to encourage and assure them, he sent, on the next day, a second detachment from his own force, of 5000 men (v. 12).

On the *third day* the King of Ai issued forth, and the victory was gained by Joshua.

that ^fwe will flee before them, ⁶ (For they will come out after us) till we have [†]drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. ⁷ Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. ⁸ And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do.

^g 2 Sam. 13. 28. ⁸ See, I have commanded you. ⁹ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

^h ver. 5. ¹⁰ And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. ¹¹ ^h And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai. ¹² And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side || of the city. ¹³ And when they had set the people, *even* all the host that *was* on the north of the city, and [†]their liers in wait on the west of the city, Joshua went that night into the midst of the valley. ¹⁴ And it came to pass, when the king of Ai saw *it*, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ⁱ wist not that *there were* liers in ambush against him behind the city. ¹⁵ And Joshua and all Israel ^k made as if they were beaten before them, and fled by the way of the wilderness. ¹⁶ And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. ¹⁷ And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

ⁱ Judg. 20. 34.
Eccles. 9. 12.
^k Judg. 20. 36,
&c.

¹⁸ And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city. ¹⁹ And the ambush arose

5—7. *we will flee—they will come out after us—then ye shall rise up*] Here was a combination of circumstances somewhat similar to those by which Pharaoh's host were overwhelmed. He imagined that Israel and Israel's God were discomfited—that they fled before him; and he pursued after them and was overwhelmed: see above on Exod. xiv. 2.

The same was the case with the Divine Joshua, Jesus Christ. At the Crucifixion, He seemed to be worsted and to flee before the enemy, even before Satan himself. Satan exerted all his powers against Him; he stimulated the chief priests and scribes and the people of Jerusalem to cry, “Crucify Him!” But so Satan's own city was taken. Christ's flight was the cause of His victory; and as the king of Ai was hanged on the tree by Joshua, so Satan was, as it were, nailed to the Cross of Christ by Him who conquered death by dying (see below on v. 29); and our Divine Joshua spoiled the Ai of Satan, and made it a perpetual desolation (see v. 28).

Jerusalem herself, by rejecting Christ, became an Ai. She imagined that she had defeated and destroyed Him by the Crucifixion. But that proud and rebellious City was taken in her own snare—she was destroyed. Many thousands of her inhabitants were crucified by the Romans, who were the executioners of God's vengeance upon her. Her temple was reduced to ruins. Her house was left unto her desolate. See on Matt. xxiii. 38.

9. *between Beth-el and Ai*] Observe these words. They occur also in the history of Abraham (see Gen. xii. 8). “He removed from thence (i. e. from Sichem) unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the West, and Hai (or Ai) on the East, and there he builded an altar unto the Lord, and called upon the name of the Lord.”

Therefore Joshua's ambush coincided very nearly in site with Abraham's altar.

This coincidence becomes more interesting when we remem-

ber that from that ambush Joshua's army sprang up to victory by the power of the Lord, to whom Abraham had erected an altar, and prayed there; and who had promised at Sichem to Abraham, “Unto thy seed will I give this land” (Gen. xii. 7).

Therefore the promise began to be fulfilled to Joshua near the spot where it had been made to Abraham.

And further; Abraham had come down from Sichem to the site between Bethel and Ai—Joshua goes up from the site between Bethel and Ai to Sichem, and there he builds his first altar in Canaan, at the same spot where Abraham had built his first altar (see Gen. xii. 7, and below, viii. 30—35, compared with Deut. xi. 30).

Abraham descends, Joshua ascends: their steps coincide, but in an inverted order, “between Bethel and Ai,” and in “the place of Sichem,” at the plain or terebinth of Moreh.

Surely God's hand was there. Here also is evidence of the truth of the history, and all this becomes still more interesting, when we remember that Joshua is a type of Christ, and that in his victory at Ai, and in his doings at Sichem, there were foreshadowings of the victory of Christ, and of the glories of the day of Pentecost: see below, p. 28.

On the local and historical coincidences between Abraham and Joshua, see further on vv. 30—35.

12. *on the west side of the city*] The city of Ai was taken on the west. Jerusalem's destruction and Satan's overthrow were due to the power of Him who suffered on Calvary, and who rose in triumph from the dark ambush of the grave on the west of Jerusalem.

17. *Beth-el*] Some men of which had come to help Ai.

18. *Stretch out the spear—Joshua stretched out the spear*] It has been supposed by some that it had a flag upon it as a signal. Literally, the words mean, “stretch out *with* the spear,” Heb. *cidon*, the meaning of which is not quite certain.

quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire. ²⁰ And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no † power † Heb. *hand*. to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. ²¹ And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. ²² And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they 'let none of them remain or escape. ²³ And the king of Ai they took alive, and brought him to Joshua.

²⁴ And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. ²⁵ And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. ²⁶ For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. ²⁷ ^m Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he "commanded Joshua. ²⁸ And Joshua burnt Ai, and made it ⁿ an heap for ever, even a desolation unto this day. ²⁹ ^r And the king of Ai he hanged on a tree until eventide: ^q and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and ^r raise thereon a great heap of stones, that remaineth unto this day.

³⁰ Then Joshua built an altar unto the LORD God of Israel ^s in mount Ebal, s Deut. 27. 4. 5.

³¹ As Moses the servant of the LORD commanded the children of Israel, as it

The *Septuagint* renders it by γαῖσδν, a short javelin or lance, the *Vulg.* by *sceptrum*; it is distinguished from the longer spear, and also the shield, in 1 Sam. xvii. 7. 41. 45. Job xxxix. 23.

So our Divine Joshua stretched forth the spear of victory when He raised Himself from the grave. Joshua raised the men from the ambush by a signal in his hand. Christ is often represented as rising from the grave with a flag of victory. His resurrection was a signal of ours.

19. set the city on fire] So Jerusalem was destroyed by fire, for fighting against the true Joshua.

25. all the men of Ai] So the inhabitants of Jerusalem were destroyed, or scattered abroad, for their rejection of Christ.

28. a heap] Heb. *tel*, a rare word, occurring only in Deut. xiii. 16, here, and xi. 13; Jer. xxx. 18; xlix. 2. The site of Ai is now called by the Arabs *Ec-tel* (the heap).

THE PUNISHMENT OF THE KING OF AI.

29. the king of Ai he hanged on a tree] ἐκρέμασεν ἐπὶ ξύλου (*Septuagint*), remarkable words; they are applied to Christ in the New Testament (Acts v. 30; x. 39. Gal. iii. 13). The *Sept.* has ἐπὶ ξύλου διδύμου, a double tree or wood, two transverse pieces of wood; and in the *Targum of Jonathan* and *Arabic* version we read here—he crucified the King of Ai.

Observe the parallel—Christ triumphed by the Cross (Eph. ii. 16. Col. ii. 15); and, with reverence be it said, He hanged Satan thereon. As Dr. Barrow says, "To the external view and carnal sense of men, our Lord was there exposed to scorn and shame (as Joshua seemed to be defeated by the King of Ai); but to spiritual and true discerning, all Christ's and our enemies did there hang as objects of contempt, quite overthrown and undone. There the Devil did hang, bound, disarmed, and spoiled, utterly baffled and confounded. There Death itself did hang, with its sting plucked out and all its terrors quelled"

(Dr. Barrow, *Serm.* xxiv. vol. iv. p. 595. See below, on Col. ii. 15). Thus the King of our hostile Ai, the enemy of the spiritual Israel, was punished and overthrown.

If any one should allege that such analogies as these are fanciful, let him be requested to consider the words of *Origen*, "What are these things to me? What good is it for me to know, that the inhabitants of Ai were conquered? as if many other battles of far greater note had not been fought! Was it worthy of the Holy Ghost to pass by in silence so many more illustrious exploits, and to describe so minutely this battle before Ai, in the pages of Holy Scripture?" There must therefore, he concludes, be something in this history far more deep than at first appears. We are reading the history of a conflict and of a victory of Joshua, the figure of JESUS CHRIST. And referring to the act of Joshua, hanging the King of Ai on a tree, *Origen* says, "Crux Christi tropæum de Diabolo fuit, in quo et crucifixus est et triumphatus." The Cross of Christ was a trophy of victory over the Devil, on which the Devil himself was crucified and led in triumph by Christ; and he refers to Col. ii. 14, 15; and Gal. vi. 14: "God forbid that I should glory, save in the Cross of Christ, by which the World is crucified to me, and I to the World" (*Origen*, Hom. 8). "Hoc in loco mysterium tegitur," he says, the Mystery of the Cross: see also below, x. 26.

— as soon as the sun was down] According to the Law of Moses (Deut. xxi. 23; and compare below, x. 27).

"As soon as the sun went down." Lo, when the sun of this world is set, the prince of this world will be condemned by Christ to his last prison-house (Matt. xxv. 41. Rev. xx. 10).

30—35.] JOSHUA'S MARCH WITH ALL ISRAEL TO SICHEM; THE BUILDING OF HIS ALTAR THERE; THE SETTING UP OF THE STONES; THE BLESSINGS AND THE CURSINGS; THE READING OF THE LAW THERE.

This narrative is very remarkable; and to some has seemed

† Ex. 20. 25.
Deut. 27. 5, 6.
u Ex. 20. 24.

is written in the 'book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron : and "they offered thereon burnt offerings

incredible (*Knobel*). Others have thought that this history describes events that must have taken place at a later period, after the events recorded in chapters x., xi., xv., xvi., xvii. (*Bp. Patrick, Dr. Wells*).

Let us consider the facts as here stated.

Joshua has captured Jericho (chap. vi.), and has now taken and destroyed Ai, and has hanged the King of Ai on a tree, and has raised a great heap of stones over him (v. 29) ; and now we hear that he builds an altar to the LORD God of Israel in Mount *Ebal*, the hill to the north of *Sichem* ; and offers there *burnt-offerings* and *peace-offerings* ; and also that he writes there upon stones a copy of the Law of Moses (v. 32), and that *all Israel* are there present ; and that the Ark of God, borne by the Priests, is there at *Sichem* in the midst between *Ebal* on the north and *Gerizim* on the south ; and that the blessings and the cursings written in the Law are there pronounced ; to which the Tribes respond ; six being ranged on *Ebal*, and six on *Gerizim* : see above, on Deut. xxvii. 2—13.

Lastly, he there reads (at *Sichem*) *all* the words of the Law before *all the congregation* of Israel, with the *women*, and the *little ones*, and the *strangers* that were conversant among them (v. 35).

It certainly appears at first sight a strange thing, that Joshua, just after he had taken Ai, and when as yet the country was possessed by his enemies, should have made a march of about two days to *Sichem* (*Robinson, Keil*), which was in the midst of the enemy's country ; and that he should have taken with him not only the men of war, but the Priests with the Ark, and the women, and the little ones ; and should there have engaged in the religious work of building an altar, and of offering sacrifices ; and also in the laborious process of setting up stones and plastering them with plaster, and of inscribing upon them the words of the Law ; and that he should have ranged the Tribes as here described, and have performed the ceremony of uttering the cursings and the blessings ; and of gathering the people together, the women, the children, and the strangers, to read "all the words of the Law in their ears."

Why should these things have been done at this crisis ? Might not they have been well delayed to a later period, when Joshua had advanced further in his conquests ?

Doubtless the command was given for good reasons at this juncture ; and even the seeming strangeness of the proceeding is designed to be instructive.

What does it mean ?

(1) Let us remember, that no sooner did Joshua cross the Jordan, than God commanded him to *circumcise* the people. This has seemed a strange and incredible thing to some ; but the reasons of it—grounded in the depths of faith and obedience to God, as the paramount and indispensable duty of all men, and as the distinguishing characteristic of Joshua and of *JESUS*, his great antitype—have been already considered : see above, v. 2—10.

(2) The present history is a further inculcation of the same duties.

The command of God, as written in the Law of Moses, was this : "On the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, thou shalt set thee up great stones, and plaster them with plaster : and thou shalt write upon them all the words of this Law, in Mount *Ebal*, and there shalt thou build an altar unto the LORD thy God : and thou shalt offer *burnt-offerings* and *peace-offerings*—and these shall stand upon Mount *Gerizim* to bless the people, and these shall stand upon Mount *Ebal* to curse" (Deut. xxvii. 2—13. Compare xi. 29—32).

Here was a distinct command from God to Joshua, to *lose no time* in doing what is here expressed. The command was, "Thou shalt do it *on the day* when ye shall pass over Jordan."

(3) Joshua's first duty was to believe and obey God. God's command to him was, "Observe to do according to all the Law, which Moses my servant commanded thee. This Book of the Law shall not depart out of thy mouth. Then thou shalt make thy way prosperous. Have not I commanded thee?" (ch. i. 7—9.)

(4) We need not therefore hesitate to say, that it was not marvellous, and unaccountable, that Joshua went two days' march with all the people from Ai to *Sichem*, and did all that he is here related to have done. It would rather have been strange, if after these explicit commands from God he had *not* done so.

(5) The question rather might be, Why did he not do it

sooner ? The answer is, He had an express command from God to besiege *Jericho* : "The Lord said unto Joshua, See, I have given into thine hand *Jericho*" (vi. 2). He had also a commission from God against *Ai* : "Arise, go up to *Ai*" (ch. viii. 1). These things having been done, according to God's special order, he must now obey the divine commission given in the Law of Moses, and march to *Sichem*, for the purposes therein specified.

(6) This march to *Sichem* was through the heart of the enemy's country. True ; but *Sichem* was a marked place in the history of God's dealings with His people, even from the days of their father *Abraham*. *Sichem* was the *first* place in Canaan where God had appeared to *Abraham*, and *Abraham* built there his first altar. *Sichem* was the first place in Canaan to which *Jacob* had come with his family when he returned from *Padan-aram*, and there he built his altar. *Sichem* was the place where the bones of *Joseph* and the Patriarchs were buried. *Sichem* was the national sanctuary of Israel. At *Sichem* *Jesus* first revealed Himself as the Messiah : see above, notes on Gen. xii. 6.

This journey of Joshua and of all the people with their wives and little ones to *Sichem* ; the building of the altar there ; the writing of the Law there on the stones ; the recital of the blessings and the curses in that illustrious spot, ennobled and hallowed by the history of *Abraham* and *Jacob* and the Patriarchs, and afterwards of *JESUS CHRIST* Himself and His Apostles, is one of the most grand and interesting examples of faith and obedience in a Ruler and a Nation that is recorded in the history of the world.

(7) Yet further ; what God had promised to *Abraham*, that God was now fulfilling to *Joshua*. There is, as it were, a marvellous mystery even in the local coincidences between the promise and the fulfilment. As we have already seen, Joshua's ambush, between *Bethel* and *Ai*, from which *Israel* sprang to victory, coincided with *Abraham's* altar (see above, on v. 9). Was not that victory an answer to *Abraham's* prayers there ?

And whence had *Abraham* come, when he built that altar ? From *Sichem*. At *Sichem* he had his first vision of the land of Canaan ; there "the Lord appeared unto *Abram*, and said, Unto thy seed will I give this land : and there builded he an altar unto the Lord, who appeared unto him" (Gen. xii. 6, 7). What could be more fitting and appropriate, than that Joshua and *Abraham's* seed, coming from Egypt and Arabia, should tread in *Abraham's* steps in an inverted order ; and should go from *Ai* to *Sichem*, and return thanks to the Lord at *Sichem* for the fulfilment already begun of His promise to *Abraham* there ; and should offer burnt-offerings and peace-offerings there, where their father *Abraham* had built an altar—his first altar—to the Lord ?

(8) But a greater than Joshua is here ; even *JESUS CHRIST*, the Seed of *Abraham* and Lord of *Abraham*, in whom all the promises to *Abraham* are fulfilled, and in whom all families of God's Israel are blessed.

Joshua went up to *Sichem*, the Sanctuary of Israel, after the capture of *Ai*, and the hanging of the King of *Ai* on the tree. It has been already observed, that the rising of Joshua to victory after a seeming defeat, and the crucifixion of that king, who deemed that he had destroyed Israel, appear to be typical of the Sufferings and Resurrection of Christ, and of the overthrow of Satan by the Cross : see above, on v. 29.

We recognize in the present history a further confirmation of that opinion.

Immediately after his victory at *Ai*, Joshua goes up to *Sichem*, which became the national sanctuary of Israel (see xxiv. 1. 25, 26. 32). So our Lord ascended to the true *Sichem*—the heavenly sanctuary. Joshua took the people with him. Christ's ascension is ours (see Eph. ii. 6). Joshua built an altar there, and offered burnt-offerings and peace-offerings there. Christ intercedes for us at the heavenly altar, and presents His sacrifice—the true burnt-offering, as well as the true peace-offering—by which we are reconciled to God, and communicate with Him. Joshua writes the Law on plaster. Christ, after His Ascension, writes the Law of Love by the Spirit on our hearts. As *Origen* says (Hom. 9), "Noster *Jesus* scripsit Deuteronomium in lapidibus vivis, non in tabulis lapideis, sed in tabulis cordis carnalibus" (2 Cor. iii. 3), non atramento sed Spiritu Dei Vivi." Joshua, attended by the priests bearing the Ark, which was the throne of God, gave orders that Blessings and Cursings should be pronounced to the people. So our Divine

unto the LORD, and sacrificed peace offerings. ³² And ^x he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. ³³ And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, ^y which bare the ark of the covenant of the LORD, as well ^z the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; ^a as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. ³⁴ And afterward ^b he read all the words of the law, ^c the blessings and cursings, according to all that is written in the book of the law. ³⁵ There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, ^d with the women, and the little ones, and ^e the strangers that ^f were conversant among them.

IX. ¹ And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of ^a the great sea

Joshua, from His throne of judgment, will pronounce benediction to those on His right hand, and malediction to those on His left, at the Great Day.

Joshua read all the Law of Moses before all the people. So our Divine Master (as *Origen* observes) reads and interprets to us the Old Testament. "Legit nobis Jesus Legem, quàm Legis revelat arcana" (*Origen*, Hom. 9). He reads it to all, to women and children as well as men—to all He says, "He that hath ears to hear, let him hear" (*Matt.* xiii. 9).

³⁰. *Joshua built an altar*] According to God's command: see on Deut. xxvii. 6. Here is evidence that Joshua had a copy of Deuteronomy.

³¹. *they offered*] i. e., the Priests and Levites offered: see *Hengst.*, Auth. ii. 58.

— *burnt offerings—peace offerings*] The burnt-offerings seem to have also included *sin-offerings*, of which there is no express mention in the Books of Joshua and Judges. Cp. *Hengst.*, Auth. ii. 86; and below, *Judg.* xx. 26.

³². *And he wrote there upon the stones*] Not on the stones of the altar, but on the stones prescribed by the Law, that is to say, on the plaster with which those stones were covered: see Deut. xxvii. 4—8.

Observe, the Historian says here, "*the stones*"—not any stones which he himself had mentioned, but the stones of which Moses had spoken in the Pentateuch, with which the Sacred Writer here supposes the reader to be familiar; just as in the history of Christ's Resurrection, St. John says, "*the stone was taken away*"—not any stone that he himself had mentioned before, but the stone which had been described in the other Gospels, with which St. John supposes the reader to be acquainted: see below, on John xx. 1.

Here is a confirmation of the proof of the reception of the Pentateuch in the age of Joshua. Cp. above, i. 8.

Therefore to the important inferences deduced from this interesting narrative, this may be added. It affords another proof that Joshua had a copy of the Law of Moses, and that he was guided by it in his practice. It is an argument for the genuineness of the Pentateuch generally, and of Deuteronomy in particular. Joshua never would have engaged in such an expedition as this, and have done what he is here related to have done, unless he had an express command from God to do what he did. Such a command was given in the Law of Moses, and, as far as we know, it was given nowhere else.

³³. *the ark*] which was stationed in the middle, between Ebal and Gerizim: see above, on Deut. xxvii. 2—13.

PRELIMINARY NOTE ON THE HISTORY OF THE GIBEONITES IN CHAP. IX.

The Gibeonites occupy a remarkable place in the history of the ancient people of God. What are the inferences which the Sacred Writer intends us to derive from it?

(1) The Gibeonites were Hivites (*v.* 7), condemned therefore to extermination for their sins, after long endurance on God's part (*Exod.* xxiii. 32; xxiv. 12—15. Num. xxxiii. 51—56. Deut. vii. 1, 2; xx. 16).

(2) They themselves were aware of this. They were filled with fear and consternation, when they heard of Joshua's vic-

tories at Jericho and Ai, and of the utter destruction of those cities (*v.* 3).

(3) They therefore came to Joshua in order to make a league with Israel.

(4) Knowing that God had commanded Israel to exterminate the Canaanites, but that Israel had no such commission from God against any other nation (*cp.* Deut. xx. 10—12), they resorted to the artifice which is described in this chapter, and by which they feigned themselves to be inhabitants of a distant country beyond the limits of Canaan.

They acted in *fear*, and with *fraud*.

(5) At the same time, by their overtures to Joshua, they exposed themselves to the enmity of the *other* Canaanites, who afterwards made a league against them, and came up to Gibeon to smite it: see x. 1—4.

The Gibeonites therefore, who were Canaanites, *preferred* the friendship of Israel to that of the Canaanites, their countrymen; and they believed that Joshua and Israel would eventually prevail over the inhabitants of Canaan. Here then was an act of faith, though not of clear-sighted and strong faith.

(6) Under the influence of fear, and in order to save their lives (*v.* 24), they practised a fraud upon the elders of Israel, and overreached them; and the elders promised with an oath to preserve them. And though, when the fraud was discovered, the people of Israel murmured against the princes of Israel on this account (*v.* 18), yet the princes of Israel pleaded that they might not harm them, on account of their oath.

(7) But on account of the deceit practised on Israel, Joshua says, "Now are ye cursed, and there shall be none of you freed from being bondmen, and hewers of wood and drawers of water for the house of my God" (*v.* 23). He made them to be subordinate ministers and menial servants of the Tabernacle.

(8) When the Gibeonites were afterwards attacked by the other Canaanites, because they had made peace with Israel, Joshua flew to their succour and rescue, and was enabled by God to work a miracle for the overthrow of their enemies and his own (*x.* 1—14).

Yet further, more than four hundred years afterwards, God signified in a striking manner His determination to preserve the Gibeonites, and His disapproval of the slaughter of some of them by King Saul, who "sought to slay them in his zeal for Israel:" see below on 2 Sam. xxi. 1—6.

This history leads to the following conclusions:—

(1) It is a reply to the objections of those who charge Joshua and Israel, and even the God of Israel, with cruelty in their dealings with the Canaanites.

It is clear from the case of the Gibeonites, that the elders of Israel were not cruel in their conduct towards the Canaanites, but strained their practice to the side of mercy. Their promise to spare the Gibeonites was extorted on false pretences, but yet it was kept; and four hundred years afterwards God punished the violation of it.

The destruction of the Canaanites was due to their own sins, after solemn warnings (especially the destruction of Sodom and Gomorrah from heaven) and after long forbearance on God's side: see on Gen. xv. 16.

(2) God's general decree for the extermination of the

x Deut. 27. 2, 8.

y Deut. 31. 9, 25.
z Deut. 31. 12.

a Deut. 11. 29.
& 27. 12.

b Deut. 31. 11.
Neh. 8. 3.
c Deut. 28. 2, 15, 45.

& 29. 20, 21.
& 30. 19.

d Deut. 31. 12.
e ver. 33.

f Heb. walked.

a Num. 34. 6.

b Ex. 3 17.

c 23, 23.

e Ps. 83, 3, 5.

† Heb. mouth.

d ch. 10, 2.

2 Sam. 21, 1, 2.

e ch. 6, 27.

over against Lebanon, ^b the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*; ² That they ^c gathered themselves together, to fight with Joshua and with Israel, with one [†] accord.

³ And when the inhabitants of ^d Gibeon ^e heard what Joshua had done unto Jericho and to Ai, ⁴ They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old,

Canaanites was tempered by equity and mercy in the case of the Gibeonites (cp. *S. Augustine*, Quæst. 13 and 14). At the same time, by their dedication to the service of God's house, it was prudently provided that they should not tempt the Israelites to Canaanitish idolatry. Cp. *Natalis Alex.*, Dissert. xii.

(3) We have in this history a strong inculcation of the *sanctity of oaths* (see *S. Ambrose de Officiis Ministr.* iii. 10; *Augustine*, Qu. 13; and *Wouvers*, Qu. 3). Although the oath was obtained by artifice, yet it was observed, and this observance was approved by God;

Here then is a solemn protest against the dogma and practice of the Church of Rome, that "faith is not to be kept with heretics:" see the sequel to the present Editor's Letters on the Church of Rome, Letter vi.

(4) But again we must also add, a greater than Joshua is here.

At the great Day of account, when JESUS CHRIST will come to judge the world, every man will be rewarded according to his works (Matt. xvi. 27). In the sentence of that awful judgment some will have higher degrees of glory than others; and some will have lower degrees of misery and shame than others. According to the temper of each man—according to his means and opportunities, and to the degree in which he has profited by, or despised, the grace offered to him by God in this world—so will his place be for ever in the next (see below, notes on Matt. x. 15. Luke xii. 47; and on 1 Cor. iii. 12—15).

This is one of the lessons, and a solemn one it is, that is to be learnt from this history of the Gibeonites.

This important moral has been deduced from this history by an able ancient expositor: "In My Father's house are many mansions," says Christ (John xiv. 2). There will be different degrees of glory in those who are saved. The Gibeonites seem to designate those who will be saved, "ita tamen ut non absque alicujus notæ inustione salventur." "You see how they are condemned to bondage, to be hewers of wood and drawers of water to God's house, because they came in fraud and in old tattered attire. Such are some who come to church, and bow the head, and pay marks of respect to her ministers, and take pleasure in making offerings to the decorations of the altar and the church, but do not take heed to their own inner spiritual life, and are still clothed in the tattered rags, and wear the clouted shoes, of the natural man. To use a simile from a book called the Pastor (book iii. Simil. 2), they are like the elm that supports the vine which bears fruit, but they bear no fruit themselves. Rahab was received among the people of God for her faith. The Gibeonites did not so much desire communion with Israel as they feared their own extinction. They came with craft to Joshua. How with their slavish cunning could they obtain the franchise of life, and partnership in the mysteries of Israel? Joshua adapted his requital to their ignobility of soul. He gives them life, but not liberty. Let us earnestly pray and endeavour, that it may be our lot, not to be numbered among the Gibeonites, the mere drudges of the Temple, but to be received by the Divine Joshua among the true Israelites into a portion of the everlasting liberty and joy of His heavenly inheritance" (*Origen*, Hom. 10).

No one can ever deceive Christ (says another ancient Father), for Christ knows all things; but men may deceive the elders of Israel; and they who practise deceit, and come to Him in the dress of hypocrisy, they, when they are discovered, and discovered they will be, will *hardly be saved*, and will be reduced to the lower degree of servitude; but let us serve Him with sincerity and love, that we may reign with Him in glory (*S. Cyril de Ador.* vi. p. 215).

But without looking so far forward as the Day of judgment, we see how that even in this life God deals with men according to their own tempers and dispositions (see the remarkable words in 2 Sam. xxii. 21, 26—28).

Rahab is an example of that faith which stretches forth its hands to Jesus on the first announcement of His approach. She proved her faith *before* Joshua had crossed the Jordan, and joyfully seized the *first opportunity* of declaring her belief in the God of Israel (ii. 11). She did not wait for Joshua's coming,

but she professed her faith to the spies who were sent before by Joshua to explore the city, and before a single victory had been gained by the arm of Joshua in Canaan.

Between Rahab on one side, and Jericho on the other, stand the Gibeonites.

They were actuated by fear. They make no demonstration till the two great cities, Jericho and Ai, are fallen before Joshua. Then, but not till then, do they resort to him. They have now some belief; and they prefer the friendship of Israel to that of Canaan; and they practise a fraud upon Israel in order to *save their own lives*; not with any acknowledgment like that of Rahab, that the God of Israel is "God in heaven above and in earth beneath."

They say, "We *are* thy servants" (v. 8); but they say nothing of serving God.

They prefer Israel to Canaan; but it was not for the sake of admission to the *spiritual* privileges of Israel, but in order to escape temporal suffering and loss.

Theirs, then, is the spirit of servile fear. It is the spirit of those who conform to the Church of God, not for spiritual benefits, but for earthly advantage.

This spirit is better than one of hate and defiance; but it does not rise to the filial spirit of faith and love. It is better than the unbelief of Jericho, but it is not the faith of Rahab, and it is rewarded according to its temper. Jericho fell and was burnt with fire; Rahab was saved. She is a mother in Israel, an ancestress of Christ, a blessed saint of God, admitted near the heavenly throne; but the Gibeonites are hewers of wood and drawers of water in the Tabernacle. They were led only by carnal motives and worldly desires, and they received in the first instance only a *temporal* benefit. But being brought near to the service of God, they were put in the way of better things. God took them under His protection, and defended their cause; and they received an encouragement and pledge that if they improved their advantages, they might in time enjoy spiritual blessings, and be brought into union with God and peace in the kingdom of heaven (cp. Matt. v. 19).

Thus then we see, as in a figure, that every individual soul will be equitably dealt with by the Divine Joshua. No glimpse or gleam of virtue, however faint, no effort, however feeble, will escape His notice. Even the repentance of Ahab, weak as it was, had its fitting reward (see on 1 Kings xxii. 29). Even the servile fear and temporal desires which led the Gibeonites to seek peace with Israel, are not overlooked by Him. He will adjust every man's reward with the most minute precision and exactness to every man's temper, motives, and acts (cp. Rev. xxii. 11, 12).

It therefore becomes all, not only to do good, but to do good well; not only to seek for communion with Christ and His Church, but to seek for it eagerly, to seek for it in faith, and love to God; to seek for it on spiritual grounds and with an earnest longing for perfect union with Christ and His Church, and to see its happiness there.

CH. IX. 1. *it came to pass, when all the kings*] Here is a strong evidence of the truth of what has been already stated, viz. that Joshua's march to Sichem, or Shechem, is narrated in its proper place (see on xiii. 30—33). The festive procession of all Israel from Gilgal to Sichem accounts for this combination among *all* the Kings.

3. *Gibeon*] So called from its height, from the Heb. *gibeah*, a hill, and *gaba*, to be high (*Gesen.* 156); rising above a fertile plain, about six and a half miles north of Jerusalem, now *El Jib* (*Vandeveldt*, p. 315; described by *Dr. Thomson*, L. and B. p. 668; *Keil*, p. 68; *Grove*, B. D. i. 692). After the destruction of Nob by Saul, it became the site of the Tabernacle, and remained so till the building of the Temple (1 Chron. xvi. 39; xxi. 29).

4. *and made as if they had been ambassadors*] The original word is the hithpael from *tsir*, which signifies to go round in a circle (*Gesen.* 709). The substantive *tsir*, a hinge, is found in Prov. xiii. 17. Cp. *Keil* and *Iffeffer*, *Dubia*, 174.

— *bottles*] of skins; patched up either by putting in a new piece, or by gathering up like a purse (*Chardin*).

and rent, and bound up; ⁵ And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy. ⁶ And they went to Joshua ^f unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. ⁷ And the men of Israel said unto the ^g Hivites, Peradventure ye dwell among us; and ^h how shall we make a league with you? ⁸ And they said unto Joshua, ⁱ We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye? ⁹ And they said unto him, ^k From a very far country thy servants are come because of the name of the Lord thy God: for we have ^l heard the fame of him, and all that he did in Egypt, ¹⁰ And ^m all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth. ¹¹ Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals [†] with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us. ¹² This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: ¹³ And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. ¹⁴ And ^{||} the men took of their victuals, ⁿ and asked not *counsel* at the mouth of the Lord. ¹⁵ And Joshua ^o made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

f ch. 5. 10.

g ch. 11. 19.

h Ex. 23. 32.

Deut. 7. 2.

& 20. 16.

Judg. 2. 2.

i Deut. 20. 11.

2 Kings 10. 5.

k Deut. 20. 15.

l Ex. 15. 14

Josh. 2. 10.

m Num. 21. 24.

33.

† Heb. *in your hand*.|| Or, *they received the men by reason of their victuals*.

n Num. 27. 21.

Isa. 30. 1, 2.

See Judg. 1. 1.

1 Sam. 22. 10.

& 23. 10, 11.

& 30. 8.

2 Sam. 2. 1. & 5. 19.

o ch. 11. 19. 2 Sam. 21. 2.

5. *clouted*] patched—properly, spotted with patches (cp. Gen. xxx. 32. Ezek. xvi. 16. *Gesen.* 322).

— *mouldy*] Literally, punctured into holes; carious.

THE SITE OF GILGAL.

6. *Gilgal*] Where is the Gilgal here mentioned?

Many modern expositors have supposed it to be a *different* place from the Gilgal mentioned hitherto in this book (iv. 19; v. 9), which was near Jericho.

The camp of Joshua is said to be at Gilgal after the events recorded in chapters x. and xi., when he had extended his conquests to the waters of Merom (ch. xi.: see xiv. 6).

Why, it is asked, should he have returned to the Gilgal at the extreme s.e. corner of Palestine after those conquests (cp. *Keil*, p. 66)?

They who suppose that the Gilgal here specified is a *different* place from the Gilgal hitherto mentioned, are of opinion that it was situated at a spot now called *Jiljilia*, on the road between Jerusalem and Sichem, and rather nearer to the latter (*Vandevelde*, p. 316. *Keil*, who, however, has modified his opinion: see his note on 1 Sam. vii. 16, pp. 58. 94). Some suppose that there is a reference to this second Gilgal in Deut. xi. 30; but see the note there; cp. below, xx. 7.

On the whole, while there is something to be said in favour of the opinion which supposes *two* Gilgals in the history of Joshua as his head-quarters, it seems more reasonable to prefer the natural construction of the narrative, which appears to speak only of one. Cp. *Grove*, B.D. p. 700, who says, "The camp established at Gilgal remained as his head-quarters there during the early part of the conquest (Josh. ix. 6; x. 6, 7. 9); and we may probably infer from one narrative that Joshua retired thither at the conclusion of his labours" (xiv. 6. 15); and so *Stanley*, p. 232, "The Tabernacle remained at Gilgal till it was fixed at Shiloh" (see xviii. 1).

To the question—why Joshua should have returned to a place at the s.e. corner of the Land of Promise, the *Gilgal* near *Jericho*, it is enough to say that Joshua's acts are not to be regarded as those of an ordinary man. *That* Gilgal must have had a sacred character in his eyes, and in the eyes of all his people. It was the spot where the reproach of Egypt was rolled away from the nation, and where the nation was reconciled to God, and where it sprang up from the darkness of its grave of near forty years, by a spiritual resurrection, to new life (see above, v. 9). It was the place where they were circumcised.

It was the place where they ate their first Passover. It was the place where the twelve stones had been set up (iv. 19).

As the Christian soldier looks back to his Baptism and his first Communion, as he returns ever to them in his thoughts, as he derives strength from the Sacraments which receive their efficacy from the Blood shed at Golgotha, and which are ministered to him in the Communion of the Apostolic Church of God, and as he goes forth from that Gilgal to fight the Lord's battles, and returns to it again as his camp to go forth again to new conquests, under the banner of the Divine Joshua, so the Israelite of old found his strength in GILGAL, and went forth therefrom to victory.

9, 10. *in Egypt—Heshbon—Bashan*] They do *not* mention what had been done at Jericho and Ai (which was the real reason of their prayer, see v. 3), lest they should seem to be acquainted with the affairs of *Canaan*, and not to be foreigners.

14. *the men took of their victuals*] Either to taste whether they were old, as they seemed to be; or as a token of friendship.

— *and asked not counsel at the mouth of the LORD*] by the Urim and Thummim, Exod. xxviii. 30.

This fraud of the Gibeonites is like that which is practised by some in our own days; especially by the Church of Rome, which pretends Antiquity for many of her own novel opinions and corrupt practices; as has been shown by the present Editor in one of his Occasional Sermons, No. xxvi.

The touchstone by which these professions are to be detected, is the Urim and Thummim of the Holy Scriptures. "It is no new policy that Satan would beguile us with a vain colour of Antiquity, clothing falsehood in rags. These Gibeonites did tear their bottles, and shoes, and clothes, and make them naught, that they might seem old; so do the false patrons of new errors. If we be caught with this Gibeonitish stratagem, it is a sign we have not consulted with God. There is no way to convince the Gibeonitish pretences of antiquity, but to have recourse to the Oracle of God. Had this been advised with, none of these false rags had shamed the Church of God; whether in our practice or judgment, this direction cannot fail us; whereas what you take upon the words of men, proves ever either light or false wares" (*Bp. Hall*, *Contemp.* p. 918).

15. *Joshua made peace with them, and made a league with them, to let them live*] A question here arises, Was the oath sworn by the elders of Israel to the Gibeonites (see v. 18) obligatory, or no?

¹⁶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them. ¹⁷ And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* ^p Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. ¹⁸ And the children of Israel smote them not, ^q because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

¹⁹ But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. ²⁰ This we will do to them; we will even let them live, lest ^r wrath be upon us, because of the oath which we sware unto them. ²¹ And the princes said unto them, Let them live; but let them be ^s hewers of wood and drawers of water unto all the congregation; as the princes had ^t promised them.

²² And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, "We *are* very far from you; when ^u ye dwell among us? ²³ Now therefore ye *are* ^v cursed, and there shall [†] none of you be freed from being bondmen, and ^z hewers of wood and drawers of water for the house of my God. ²⁴ And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God ^a commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore ^b we were sore afraid of our lives because of you, and have done this thing. ²⁵ And now, behold, we *are* ^c in thine hand: as it seemeth good and right unto thee to do unto us, do. ²⁶ And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. ²⁷ And Joshua [†] made them that day ^d hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, ^e in the place which he should choose.

X. ¹ Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; ^a as he had done to Jericho and her king, so he had done to ^b Ai and her king; and ^c how the inhabitants of Gibeon had made peace with Israel, and were among them; ² That they ^d feared greatly, because Gibeon *was* a great city, as one of the [†] royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty. ³ Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king

p ch. 18. 25,
26, 28.
Ezra 2. 25.

q Ps. 15. 4.
Eccles. 5. 2.

r See 2 Sam. 21. 1,
2, 6.
Ezek. 17. 13, 15,
18, 19.
Zech. 5. 3, 4.
Mal. 3. 5.
s Deut. 29. 11.
t ver. 15.

u ver. 6, 9.
x ver. 16.
y Gen. 9. 25.
† Heb. not be cut
off from you.
z ver. 21, 27.

a Ex. 23. 32.
Deut. 7. 1, 2.

b Ex. 15. 14.

c Gen. 16. 6.

† Heb. gave, or,
delivered to be,
1 Chron. 9. 2.
Ezra 8. 20.
d ver. 21, 23.
e Deut. 12. 5.

a ch. 6. 21.

b ch. 8. 22, 26, 28.
c ch. 9. 15.

d Ex. 15. 14, 15,
16.
Deut. 11. 25.
† Heb. cities of
the kingdom.

An oath to do an unlawful thing, e. g. to commit murder, is not binding (see on Matt. xiv. 7—9).

But the promise made to the Gibeonites—though made unlawfully—was not a promise to do an unlawful thing; as is evident from two facts, viz.,

(1) That God, by an illustrious miracle, blessed Joshua's arms in his defence of the Gibeonites; and indeed sent him against the five kings who attacked Gibeon (x. 8).

(2) That God punished Israel four hundred years afterwards for the violation of the oath (2 Sam. xxi. 1). Cp. *Bp. Sanderson*, *Praelect. ii.* § 14, and *Praelect. iv.* §§ 12, 13, vol. iv. pp. 269. 300; so *Lyranus*, *Hugo*, *Victorinus*, *Caletanus*, *Estius*, and *A. Lapide*. The question is determined on the other side by some, e. g. *Masius*, *Serarius*, *Tirinus*, *Arias Montanus*, and *Wouvers*, *Diluc. cap. ix.* Qu. 3.

¹⁷ The children of Israel journeyed] Westward. Gilgal was on the east of Jericho: see v. 6.

— *Chephirah*] Afterwards in the tribe of Benjamin (see xviii. 24. *Ezra ii.* 25. *Neh. vii.* 29); now perhaps *Keferrut* (*Dr. Thomson*, p. 533).

— *Beeroth*] Also afterwards in Benjamin (2 Sam. iv. 2); about nine miles north of Jerusalem; now probably *Bireh*.

— *Kirjath-jearim*] City of forests: also called Kirjath-baal (xv. 60); and Baal-jehuda (2 Sam. vi. 2). Assigned to the tribe of Judah (xv. 60; xviii. 14); about ten miles n.w. of Jerusa-

lem. Thither the Ark was brought from Beth-shemesh (1 Sam. vi. 21), and thence removed to Jerusalem (2 Sam. vi. 2, 3. 1 Chron. xv. 3), probably on the site of the modern *Kuriet el Enab* (*Robinson*, *Seetzen*, *Vandevelde*).

²¹ Drawers of water] Not only a servile act, but one usually performed by women (*Thomson*, 668).

²⁴ The LORD thy God] Thy God. The Gibeonites call Jehovah *Joshua's* God; they show no desire, as Rahab did, to acknowledge Him for their own God.

— *we were sore afraid*] and they acted in a spirit of servile fear, not of faith and filial love, and were requited accordingly: see the *Preliminary Note* to this chapter, and compare the case of the Gadarenes in the Gospel (Matt. viii. 34. Luke viii. 37. 1 John v. 18).

JOSHUA'S CAMPAIGN AGAINST THE KING OF JERUSALEM AND THE CONFEDERATE KINGS OF THE SOUTH.

CH. X. 3. *Adoni-zedec*] i. e. Lord of Righteousness. Cp. *Melchizedek*, Gen. xiv. 18. Heb. vii. 1.

— *Jerusalem*] The first mention of this city is in connexion with a war against Joshua and Israel. The name is by some supposed to signify either *foundation* or *house of peace* (*Gesen.* 366. *Keil*, 73), or *possession of peace* (*Ewald*; cp. *Smith*, B. D. i. 982); others have derived it from *yeru*, for *yirêu*, they shall see, and *shalem*, peace (*Mintert* in v.), and so connect the

of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, ⁴ Come up unto me, and help me, that we may smite Gibeon: ^e for it hath made peace with Joshua and with the children of Israel. ⁵ Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, ^f gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

⁶ And the men of Gibeon sent unto Joshua ^g to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. ⁷ So Joshua ascended from Gilgal, he, and ^h all the people of war with him, and all the mighty men of valour. ⁸ And the Lord said unto Joshua, ⁱ Fear them not: for I have delivered them into thine hand; ^k there shall not a man of them stand before thee. ⁹ Joshua therefore came unto them suddenly, and went up from Gilgal all night. ¹⁰ And the Lord ^l discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up ^m to Beth-horon, and smote them to ⁿ Azekah, and unto Makkedah.

¹¹ And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, ^o that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

¹² Then spake Joshua to the Lord in the day when the Lord delivered

name with that of Moriah (Gen. xxii. 2; cp. 14). It was also called *Jebus*, from its Jebusite inhabitants (Judg. xix. 10, 11). It was assigned by Joshua to Benjamin (Josh. xviii. 28), and was on the frontier of Judah (xv. 8), and was conquered by Judah after Joshua's death (Judg. i. 8).

— *Hebron*] About twenty-two Roman miles south of Jerusalem: see Gen. xiii. 18; xxiii. 2; xxxv. 27.

— *Jarmuth*] Ten Roman miles s.w. of Jerusalem, and a little to the south of Beth-shemesh; now *Jarmuth*, on a hill called *Tell Armuth* (*Vandevelde*, p. 324).

— *Lachish*] Probably at *Um Lakhis*, about twenty miles s.w. of Jarmuth, on the road to Gaza.

— *Eglon*] About three miles east of Lachish, now *Ajlan*.

7. So Joshua ascended from Gilgal] Joshua listened to the entreaties of the Gibeonites for aid; and such was his promptitude in doing so, that he "went up from Gilgal all night."

Here is another reply to those who bring a charge of cruelty against Joshua, and even against God, for the extermination of the Canaanites. If Joshua had been actuated by a vindictive spirit, he would have left them to shift for themselves; yet although the Gibeonites had practised a fraud upon him, yet he hastened to rescue them from their enemies. Even although thou art but a hewer of wood, or a drawer of water, in Christ's Church, yet thou mayest expect to be attacked by her enemies, but thou mayest also hope for succour from Christ (*Origen*).

8. *There shall not a man of them stand before thee*] So God says to Joshua; and at the Great Day the kings of the earth will say of Jesus, "The Great Day of His wrath is come, and who shall be able to stand?" (Rev. vi. 17.)

10. *And chased them along the way that goeth up to Beth-horon*] i. e. *house of caverns*; now *Beil-ur el Foka* (the upper), and *Beit-ur el Tahta* (the lower).

"From Gibeon to the Upper Beth-horon is an ascent, with occasional descents, of about four miles of rough rocky road; sometimes over the upturned edges of the limestone strata, sometimes over sheets of smooth rock, sometimes over loose rectangular stones, sometimes over steps cut in the rock, it winds round the head of the Wady *Yalo* (*Ajalon*). At the upper village the descent begins to be more rapid to the lower along the back of a ridge, with wadys on each side."

The approach to Beth-horon from the west, i. e. from the opposite direction to that by which Joshua reached it, is thus described: "From the plain of *Sharon* a wide valley of corn-

fields runs straight up into the hills, which here assume something of a bolder and wilder form than usual. This is the Valley of *Ajalon*, or of Stags (or Gazelles), of which the name is still preserved in a little village on its southern side (*Yalo*). This valley is slightly broken by a low ridge, on which stands the village of *Beit Nuba*, and another village, and from thence begins a gradual ascent through a narrower valley, almost approximating to the character of a ravine, at the foot of which, though on an eminence marked by a few palms, stands the village of *Beit-ur el Tahta*, while at the summit and eastern extremity of the pass stands the village of *Beit-ur el Foka*. This is the pass of the nether and upper *Beth-horon*, 'the house of caves.' From the upper Beth-horon another descent and ascent leads to a ridge which commands the heights above *El Jib*, the modern village, which thus retains the name of Gibeon; and then once more a slight descent reaches that village; and from the village is mounted the high point called *Nebv Samvit*, from which is obtained the first view of Jerusalem" (*Stanley*, Palestine, p. 208. Cp. *Grove*, B. D. i. 201. *Dr. Thomson*, p. 670).

— *Azekah*] near *Shochoh*, where Goliath was in the army arrayed against Saul (1 Sam. xvii. 1). It is said by Eusebius to have been about half-way between Jerusalem and Eleutheropoli, and therefore near Jarmuth.

— *and unto Makkedah*] The site of which is unknown; it was probably in the direction of Eglon, perhaps at *Sumeil*, where is a great cave (*Vandevelde*) to the n.w. of Eleutheropoli. The kings were fleeing to the south, in order that they might take refuge in their own fenced cities: see v. 19.

11. *great stones*] λίθους χαλάζης, hailstones, *Sept.*, Ecclus. xlv. 6; and so they are called here. Cp. Exod. ix. 24. "The same heaven that sent forth water to the old world, fire to the Sodomites, lightning and thunderbolts to the Egyptians, sends out hailstones to the Amorites. It is a good care how we may not anger God. It is a vain study how we may fly from His judgments when we have angered Him; if we could run out of the world, even there shall we find His revenges far greater" (*Bp. Hall*).

This storm of hailstones destroyed the enemies of Israel, but it does not appear to have destroyed any of the Israelites.

THE STANDING STILL OF THE SUN AND MOON AT THE COMMAND OF JOSHUA.

12, 13. Then spake Joshua to the Lord in the day when the

up the Amorites before the children of Israel, and he said in the sight of Israel,

“Sun, † stand thou still upon Gibeon ;

And thou, Moon, in the valley of ^a Ajalon.

p Isa. 28. 21.
Hab. 3. 11.
† Heb. *be silent*.
q Judg. 12. 12.

LORD delivered up the Amorites before the children of Israel, and he said—Sun, stand thou still upon Gibeon ; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.

To this narrative it has been objected—

(1) It is not consistent with what we know of the natural world. The sun does not move, and therefore it is a mere absurdity to command it to *stand still*; and there is no room for a miracle, in making it do what it always has done.

(2) If it should be said that Joshua designed only to say, “Let not the sun set,” and if this miracle was really wrought, then it was effected by a sudden check in the rotation of the Earth—a rotation at the rate of a thousand miles an hour at the equator; and this sudden check would have given a shock to the globe, and to every thing upon it, which must have produced confusion and ruin; and would have extended itself to all parts of the planetary system.

(3) Such a miraculous prolongation of sunlight, accompanied with such consequences, must have been perceived by all the inhabitants of the earth, and some records would have been preserved of it in the history of other nations.

(4) If the moon had stood still in its course, it would have had such an effect on the sea as to drown whole continents.

(5) It is not probable that such power should have been given to Joshua. God never works miracles without adequate cause, and there was no sufficient reason on the present occasion for such an infraction of the laws of the Universe. Joshua might have waited till the next day, and have overcome his enemies then.

(6) Lastly, if it be granted that a miracle was wrought upon the sun, why should it have been wrought on the moon also? Would not the light of the sun have sufficed for the purposes of Joshua’s prayer?

First, let us observe, in reply to these objections, that whatever is here done is represented as done by the LORD. “Joshua spake unto the LORD in the day when the LORD delivered up the Amorites.” And so in other parts of Scripture where reference is made to the miracle: “The LORD shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act” (Isa. xxviii. 21). “The sun and moon stood still. At the light of Thine arrows they went, and at the shining of Thy glittering spear. Thou didst march through the land in indignation, Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed” (Hab. iii. 11–13).

Whatever was here done, was done by the Creator Himself.

As to the objections above recited, it may be answered,

(1) If a Copernicus or a Newton had prayed to God “in the presence of all Israel,” and had desired to do what was desired by Joshua to be done, and if they had desired that their prayers should be understood by all Israel, in whose sight they prayed, they could not have used any other language than Joshua did. And if a Copernicus or a Newton had written the history of this miracle, and had intended to be understood by the Hebrew Nation at that time, they would have written in the terms which are used in this history. We ourselves, who speak of the sun’s *setting* and of the sun’s *rising*, should also speak of the sun’s *standing still*, if we desired to be understood by those to whom we would convey the idea that the sun’s light was prolonged, and that the effect usually produced by *sunset* was postponed for an unusual time.

There is no contradiction between physical Science and Scripture here; the contradiction that has been alleged, is between Science and an *erroneous interpretation* of Scripture. The Sacred Writer does not imply that the sun usually *moves*, when he says here, in recording this miracle, that it *stood still*, any more than we imply that the sun moves, when we say that it rises and sets every day. *Virgil* says (*Æn.* iii. 72), “*Provehimur portu, sylvaque urbesque recedunt.*” But did he mean to imply that the woods and cities moved? *St. Luke* says (*Acts* xx. 27), *ὑπενδουν οἱ ναῦται προσέγειν αὐτοῖς τινα χώραν*. But did he suppose that the land moved towards them? Assuredly not.

The word here used in the original for “*stand still*,” is

remarkable. It is from *damam*, to be *dumb, mute, silent*; and the word is usually applied to the stillness of what is vocal; to the keeping of silence, patient waiting, and resignation; or to the prostration of that which is powerful: see *Exod.* xv. 16. *Lev.* x. 3. *1 Sam.* xiv. 9. *Job* xxix. 21; xxx. 27. *Ps.* xxx. 12; xxxi. 17. *Jer.* viii. 14. *Cp. Gesen.*, p. 202. *Dante’s* words, “*ove il sol tace,*” and *Milton*, “*The sun to me is silent as the moon.*” The *light* of the sun is its *voice*; and Joshua’s words mean that the *light* of the Sun and Moon was to be mute.

The rendering of the Vulgate, “*ne movearis*,” was probably a principal cause of the controversy with Galileo on this text (see his letter, written in 1633, in *Tiraboschi* Letterat. Italian. viii. p. 175).

(2) But how could the earth’s rapid rotatory motion have been suddenly stopped, so as to produce the appearance of the sun standing still? How could this have been done without a sudden shock to the globe and every thing upon it? And, if it had been done, should we not have some tradition of such an extraordinary phenomenon from historians of other nations?

To this question it is indeed rightly replied, that the act is represented by the Sacred Writer as the act of God, and that God could have obviated all such consequences as these. It is a contradiction in terms to say that what we call *physical difficulties* stand in the way of the performance of a *miracle*; for the essence of a miracle is that it implies the performance of something which *overcomes* what we call physical difficulties. The omnipotence of God, which could arrest the motion of the earth, could equally obviate all the disastrous effects which would naturally arise from such a sudden check of the earth’s rotatory motion. God can control Matter, but Matter cannot control God.

Miracles are not contrary to Nature: for Nature is only another word for what *God does*, Who is the *Author of Nature*. All that can be said of them is that they are deviations from the *usual course* of Nature, as far as it is known to us. As *Augustine* well says (*de Genesi*, ad lit. vi. 13), “*Naturarum conditor Deus nihil in miraculis contra naturam facit; nec quod novum est consuetudine, repugnans est rationi. Nobis videntur contra naturam insolita, quibus aliter naturæ cursus innotuit quam Deo, cui hoc est natura, quod fecerit.*”

It is also answered that the histories of other nations are lost, and we have no means of ascertaining whether such a phenomenon was observed by them.

But these answers seem to be hardly relevant. The Sacred Historian appears distinctly to affirm that the *miracle* was *local*: the scene of it was, as it were, between the longitude of Gibeon on the east and Ajalon on the west. The words of Joshua seem to intimate this: “Sun, stand thou still (literally, *be thou silent*) on Gibeon, and thou, Moon, in the valley of Ajalon.”

Indeed, this appears to have been required by the very purpose of the miracle.

The miracle was wrought in order to show that *JEHOVAH*, the God of Israel, was the only true God; that the gods whom the Canaanites worshipped were false gods and usurpers; that Joshua was the servant of Jehovah; that Israel was His people; and that they were now doing His work in punishing the Canaanites for their sins; and that the victory gained by Joshua, and the inheritance of Canaan acquired by Joshua for Israel, were due to the favour of Jehovah.

The miracle would *not* have had this peculiar significance, if it had been universal in its extent.

The miraculous darkness over the land of Egypt during three days, while the Israelites had light in their dwellings in Goshen (*Exod.* x. 22, 23), showed that the God of Heaven was angry with Egypt, and favoured Israel; and that the God of Israel was the God of Heaven. And as the pillar of light to Israel, which was a pillar of darkness to the Egyptians, showed that the God of Heaven protected Israel and would punish Egypt (*Exod.* xiv. 20); as that miraculous light led the Israelites through the wilderness and showed God’s special favour to them; as the miraculous going back of the shadow, at the prayer of Hezekiah, was on the dial of Ahaz, and indicated God’s special favour to Hezekiah, and the extension of his life, but was not (we may suppose) discernible on other dials at Jerusalem; as the miraculous star which led the wise men to Judea, and reappeared to them on their way to Bethlehem, and

13 And the Sun stood still,
And the Moon stayed,
Until the people had avenged themselves upon their enemies.

stood over the house where the new-born King lay (Matt. ii. 1—10), and pointed with its starry finger to Him who was its special object;—as again the miraculous darkness at the Crucifixion was over the whole land of Judaea (Matt. xxvii. 45), and showed that the inhabitants of Judaea were then specially guilty of a deed of darkness, and were plunged in spiritual night, and had lost the light of God's countenance by rejecting and crucifying Him who is the Light of the World; as the miraculous light at Damascus, which shone round about Saul, and blinded him only; and as the voice which was heard only by him to whom it called by name, "Saul, Saul" (Acts ix. 4; xxvi. 14); and as the bright form of Jesus, seen by him only—all were sure marks that Saul was the special object of the vision;—as again the miraculous storm of hailstones in this same battle destroyed the Canaanites, but spared Israel:—so there is good reason to think that the miraculous staying of the Sun on Gibeon, and of the Moon on Ajalon, were limited to the scene of this great conflict, in order that by that marvellous phenomenon, which enabled Joshua to rout his enemies, and was disastrous to those who fled before him, it might be clearly understood that it had a special significance—a divine message—for the conquering and the conquered, who were engaged in the conflict of that memorable day.

There are two words in Hebrew for *sun*, and two words for *moon*. The two words for *sun* are *shemesh* and *chammah*; the former signifying specially the *light* of the sun, the latter its *heat*; the former its radiance, the latter its orb. There are also two corresponding words for *moon*; the one *yareach* (whence *Jericho*, the city of the moon), the other *lebanah*; the former describes its light, the latter its substance. The latter pair of words, i. e. *chammah* and *lebanah*, are used in Isa. xxiv. 23, where the prophet is speaking of an *internal* affection of the sun and moon; but the former pair of words, *shemesh* and *yareach*, which express the external radiance, are used here (see *Aaron Pick*, Preface to his *Concordance*).

The result therefore at which we arrive is this, that by the working of God, listening to the prayer of Joshua, the *light of the sun* was miraculously continued to Israel, in a *particular place*, and the *moon's light* was *stayed* from *rising*, while it was *night* to those who were beyond the sphere of the operation of the miracle; and thus it was declared that Joshua was God's servant, and the work in which he and the people of Israel were then engaged, was the work of God Himself, the Creator of the world, the King of kings, and Lord of lords.

(3) The miracle was wrought for a special purpose, at a special time, in a special place, and we have no reason to suppose that it was so worked as to produce any shock upon the entire globe, or to affect its revolution; consequently we are not to be surprised that other nations have not preserved a record of this miracle. It was *not* wrought for *them*, though all may and ought to profit by the *record* of it in Holy Scripture, which is written for all.

There was something very significant in such a miracle, worked in this manner, at this place, and at this time.

Rahab had professed the true faith, in opposition to the unbelief of her countrymen, the Canaanites, and to their false worship, when she acknowledged the God of Israel to be "God in *heaven* above and in *earth* beneath" (ii. 11).

God had shown Himself God in the *earth*, by drying up Jordan, and by overthrowing Jericho. He now showed Himself God in *heaven* above. He sent down hailstones from heaven, and destroyed the Canaanites at Beth-horon (v. 11). The Canaanites worshipped the sun and moon as gods. A little to the south of *Ajalon* was *Beth-shemesh*, "the house of the sun," where the sun was adored. *Jericho* was the city of the *moon*, as the etymology of its name shows. As God used the Nile, which the Egyptians worshipped, against the Egyptians who worshipped it, and made their false gods to be their scourges, and their idols their plagues (see Exod. vii. 17, 18), so He used the sun and moon, whom the Canaanites worshipped, against the Canaanites themselves. He showed that the gods of Canaan are His servants, and are His instruments of vengeance against those who forsake Him, and serve them.

Here is a reply to the question, why the miracle was wrought on the moon as well as the sun. The moon as well as the sun was adored by the Canaanites. God showed His power over both. He showed that He is the Lord of the sun and moon. At the Creation, He gave light on the *first* day, but

He did not make the sun and moon till the *fourth* day, in order that He might show that He alone is the source of Light, and the sun and moon are only channels of light to men; and He gave light to His people Israel without the sun in the wilderness; so He now stayed the *shemesh*, while He allowed the *chammah* to set. He gave *solar light* without the *solar orb*, in order that it might be known that He Himself is the Light of the World, and is independent of His creatures, who are all dependent upon Him; and that all nations should worship Him alone Who will shine with light eternal when sun and moon shall be no more; "The heavenly city hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof" (Rev. xxi. 23. Isa. lx. 19, 20).

(4) An ingenious illustration of this narrative has been offered in a learned work, entitled "Science and Scripture," by *Professor J. R. Young*, Lond. 1863, p. 176, who observes that light is not merely an emanation of luminous particles, any more than sound is an emanation of sonorous particles from a sonorous body; in each case a *medium* of conveyance is necessary; and that the vehicle of light is the luminiferous ether. Suppose now a void had been introduced above the scene of Joshua's operations, then if the vibrations essential to light in the lower region had not been suffered to cease, the light would have been continued to be supplied without any abatement of intensity. Such a temporary separation of the upper and lower portions of the luminous ethereal fluid would have been analogous to the temporary separation of the two portions of aqueous fluid in the miraculous passage of the Red Sea. And as the water was held in suspense in both portions in the one miracle, so might the light be held in suspense in the two portions in the other.

(5) But was there adequate cause for such a miracle as this? This question has been already answered in part. Surely there was a reasonable cause for a miraculous intervention, when, by means of it, the nations of Canaan might learn that the God of Israel is the only true God; and might thereby be brought to seek for His pardon by repentance and faith in Him, as Rahab had done, and thus be saved in eternity; and when also Joshua and Israel would thus be confirmed in the true faith, and see therein an earnest and a pledge of God's favour and protection in their future conflicts, if they obeyed Him. Cp. *Dr. Waterland*, Ser. Vind. p. 119.

But this is not all. Joshua was a figure of *JESUS*. The battle of Beth-horon, and the destruction of the Kings of Canaan, brought forth from their hiding-place at Makkedah, to which they fled for refuge, were foreshadowings of the final subjection of all hostile powers before the *DIVINE JOSHUA*.

As *S. Chrysostom* says (Hom. 27 in Hebr.), Jesus the son of Nun is a type of *JESUS CHRIST*, the Son of God. What Joshua did here, was typical of what Christ will do hereafter. At the great Day, there will be "signs in the sun and in the moon, and upon the earth distress of nations with perplexity, for the powers of heaven shall be shaken" (Luke xxi. 25, 26). The miraculous day of Joshua, on which these events took place, was a figure of that coming Day, the Great Day, the Last Day, which will be lengthened to such a time, by Him who is the Light of the world, as to give full scope for the execution of the Divine Judgment on all who have fought against Christ. He must reign till He has put all things under His feet (1 Cor. xv. 24—28). He will put down all rule, and all authority and power; and when this is done, then will the End be. The heavens will pass away with a great noise, and the elements will melt with fervent heat. The sun will go down for ever; the moon for ever be eclipsed; and God will be all in all.

The typical and prophetic reference of this wonderful act to the Advent of our Divine Joshua, was recognized by ancient Christian Expositors.

At the prayer of Joshua the daylight was prolonged for the deliverance of Gibeon, and for the punishment of God's enemies. So by the agency of Christ the daylight is prolonged for the deliverance of His people, and the overthrow of His enemies. This was done by the preaching of the Gospel at His first Advent; and it is still being done by Christ, even to His second Advent. The setting of the sun is delayed; the light of the Gospel is still continued to us to enable us to fight against our enemies, and to be a trial to the world, and to be consummated in His full and final triumph at its close: see *Origen*, Hom. 1 and Hom. 11. *S. Ambrose*, Apol. David poster. c. 4. *S. Chrys.*, Hom. 27 in Hebr.

13. the Sun stood still] Literally, the sun was silent.

r 2 Sam. 1. 18.
|| Or, the upright?

s See Isa. 38. 8.

t Deut. 1. 30.
vcr. 42. &
ch. 23. 3.
u vcr. 43.

† Heb. cut off the
tail.

x Ex. 11. 7.

y Ps. 107. 40.
& 110. 5.
& 149. 8, 9. Isa. 26. 5, 6. Mal. 4. 3.

^r Is not this written in the book of || Jasher?

So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. ¹⁴ And there was ^s no day like that before it or after it, that the LORD hearkened unto the voice of a man: for ^t the LORD fought for Israel. ¹⁵ ^u And Joshua returned, and all Israel with him, unto the camp to Gilgal.

¹⁶ But these five kings fled, and hid themselves in a cave at Makkedah. ¹⁷ And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. ¹⁸ And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: ¹⁹ And stay ye not, *but* pursue after your enemies, and † smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand. ²⁰ And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities. ²¹ And all the people returned to the camp to Joshua at Makkedah in peace: ^x none moved his tongue against any of the children of Israel.

²² Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. ²³ And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon. ²⁴ And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, ^y put your feet upon the necks of these kings.

— Is not this written in the book of Jasher? That is, the Book of the *upright one*, or of Israel; called *Jeshurun*, Deut. xxxii. 15; so *Arabic*, *Syriac*, and the Aldine and Complutensian edition of *Sept.*, τοῦ εὐθοῦς. *Theodoret* (Qu. 14) has, τὸ εὐθεῖν; but this is probably an error of the copyist for τὸ εὐ-θεός, or τὸ εὐθές; see his Qu. 4 on 2 Kings. “In libro justorum” (*Fulg.*), in the book of Hymus (*Syriac*). It is also quoted in 2 Sam. i. 18, and seems to have been a collection of rhythmical records of the acts of holy men of old, forming together a corporate whole, the ideal true Israel—the national “Israelite indeed in whom is no guile”—the *Jeshurun* of God; cp. *Dr. Lee* on Inspiration, p. 465. *Wright* in Smith, B. D. i. 932.

— in the midst of heaven] Gibeon was on the east of the scene of the battle, and thus the prayer of Joshua seems to have been uttered in the *forenoon*, and not when the sun was verging to the west, as is supposed by some (see *Hippol.*, Frag. 56).

This circumstance suggests, what indeed is otherwise evident, that Joshua was moved by a special impulse from God Himself to utter this prayer.

— a whole day] So that the day was prolonged twelve hours, and thus there would have been on the whole a continuous sunlight of thirty-six hours, viz. twelve hours of natural light, twelve hours of extraordinary light, and twelve hours of natural light again. (Cp. *Justin Martyr* c. Tryphon. p. 361, cap. 132. *Eccles.* xlv. 4. “Was not one day as long as two?”)

The Day of Judgment is described by *Zechariah* in these terms, “It shall be one day, which shall be known to the Lord; not day nor night, but it shall come to pass that at evening time it shall be light” (*Zech.* xiv. 7).

^{14.} there was no day like that before it or after it] That is, up to the time when this book was written. As to the question whether the light was extended to *Hezekiah*, at his prayer for a greater length of time, see *Pfeiffer*, *Dubia*, p. 175; and on 2 Kings xx. 11.

Josephus (Antt. v. 1. 17), referring to this miracle, says that it is recorded “in the writings laid up in the Temple,” by which he means the Book of Joshua itself, not the Book of Jasher, which was not so preserved.

^{15.} Joshua returned—to Gilgal] This is, as it were, a rapid

finishing off of the narrative; and may perhaps be a continuation of the quotation from the Book of Jasher (*Keil*).

In what follows, the Sacred Writer takes up the thread of the narrative of what took place in *the day* just described (v. 14), and the story is pursued till the return of Joshua to *Gilgal*, which is mentioned at the end of this chapter. This practice of “finishing off” a subject, and of afterwards returning to a previous point in the narrative, is common to both Testaments. Cp. on Matt. xx. 29. Luke x. 17; xix. 45; xxiv. 50.

^{16.} But these five kings fled] i.e. had fled before Joshua returned to Gilgal. Here is a recapitulation like that in ch. ii.: see the foregoing note; and cp. v. 28.

— hid themselves in a cave at Makkedah] See above, v. 10.

So at the Great Day “the kings of the earth, and the great men, and the chief captains, and the mighty men, will hide themselves in dens and rocks of the mountains, and say to the mountains and the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the Great Day of His wrath is come, and who shall be able to stand?” Rev. vi. 15—17 (cp. Isa. ii. 19. Amos ix. 2, 3. Luke xxiii. 30).

^{18.} Roll great stones upon the mouth of the cave] So the earthly devices, to which the Powers of this world resort for defence against Christ, will one day be their destruction. Their place of refuge will be their prison.

^{21.} Joshua at Makkedah] Where he had set men to guard the cave (v. 18).

— none moved his tongue] Cp. Exod. xi. 7. As much as to say that before this time many had moved their tongue; probably in blasphemy against Israel and the God of Israel; as the enemies of Christ are described doing, in Rev. xvi. 10, 11.

^{24.} put your feet upon the necks of these kings] So at the Great Day, all the enemies of Christ will be placed under His feet (Ps. cx. 1. 5. Matt. xxii. 44. 1 Cor. xv. 25. Heb. i. 13).

This was the custom of Oriental Conquerors, to tread upon the necks of their subdued enemies; as when Joshua had the five kings as his prisoners he said unto the men of war which went with him, “Come near, put your feet upon the necks of

And they came near, and put their feet upon the necks of them. ²⁵ And Joshua said unto them, ^z Fear not, nor be dismayed, be strong and of good courage: for ^a thus shall the LORD do to all your enemies against whom ye fight. ²⁶ And afterward Joshua smote them, and slew them, and hanged them on five trees: and they ^b were hanging upon the trees until the evening. ²⁷ And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they ^c took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

^z Deut. 31. 6, 8.
ch. 1. 9.
^a Deut. 3. 21.
& 7. 19.

^b ch. 8. 29.

^c Deut. 21. 23.
ch. 8. 29.

²⁸ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah ^d as he did unto the king of Jericho.

^d ch. 6. 21.

²⁹ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: ³⁰ And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

³¹ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: ³² And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

³³ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

³⁴ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: ³⁵ And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

³⁶ And Joshua went up from Eglon, and all Israel with him, unto ^e Hebron; and they fought against it: ³⁷ And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

^e See ch. 14. 13.
& 15. 13.
Judg. 1. 10.

³⁸ And Joshua returned, and all Israel with him, to 'Debir; and fought

^f See ch. 15. 15.
Judg. 1. 11.

these kings." Thus to signify the total and absolute conquest of CHRIST, and the dreadful majesty of His throne, all His enemies are supposed to lie down before Him, and He to set His feet upon them (*Bp. Pearson*, Art. vi.).

Here then we may read our own duty; that is, to put our feet on the necks of our *own sins*, which are the kings of our spiritual Canaan, and are Christ's enemies and ours. And here we see a vision of that power which Christ gives us if we are His soldiers, and if we fight His battles, namely, to tread on serpents and on scorpions, and on all the power of the enemy (*Luke x. 19*); to tread under foot our own carnal lusts and appetites, and the pride and malice of Satan. Let not any one, with Marcion and other heretics, accuse Joshua of cruelty; but let us see here a type of the might, the majesty, and mercy of JESUS CHRIST (*ep. Origen*, Hom. 11 and 12).

²⁶ *hanged them on five trees*] On the spiritual significance of this act of Joshua, see viii. 29. The kings of Canaan represent our spiritual enemies. The cross, on which Christ was crucified, became His chariot of victory. He triumphed thereby, and, as it were, hanged our enemies (Sin, Satan, and Death) on the cross, whereon He suffered.

He has also thereby taught us the duty, as well as given us the power, to hang our own spiritual Canaanites thereon; "to crucify the flesh with its sinful affections and lusts;" to have the world crucified to us, and ourselves crucified to the world.

²⁸ *that day*] Here is another return to a previous point in the history (*ep. v. 16*).

²⁹ *Libnah*] Probably at *Arak-el-Menshiyeh*, between Makkedah (*Sumeil*) on the north, and Lachish (*um Lakhis*) on the south-west, not far to the west of Eleutheropolis, and north of Eglon (*Fandeveld*).

³¹ *Lachish*] See v. 3.

³² *on the second day*] Perhaps therefore within the thirty-six hours described above: see on v. 13.

³³ *Gezer*] Perhaps at *El Kubab*, a little to the south of Eleutheropolis, and east of Eglon and Lachish.

³⁴ *Eglon*] See v. 3.

³⁶ *went up—unto Hebron*] Going eastward.

³⁸ *Debir*] A little to the south of Hebron; it was also called Kirjath-sepher, or *Book-town* (see xv. 15), and Kirjath-sannah (*xv. 49*).

It has been alleged that there is a discrepancy between

against it: ³⁹ And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

⁴⁰ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel ^e commanded.

⁴¹ And Joshua smote them from Kadesh-barnea even unto ^h Gaza, ⁱ and all the country of Goshen, even unto Gibeon. ⁴² And all these kings and their land did Joshua take at one time, ^k because the LORD God of Israel fought for Israel. ⁴³ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

XI. ¹ And it came to pass, when Jabin king of Hazor had heard *those things*,

g Deut. 20. 16, 17.

h Gen. 10. 19.
i ch. 11. 16.

k ver. 14.

the statements in *vv.* 36—38, concerning the capture of Hebron and Debir (cp. xi. 21), and the narrative in Judges i. 10, 11, where the Anakim are still in possession of Hebron and Debir after Joshua's death. But it is quite reasonable to suppose that while the Israelites were engaged in conquering other parts of Canaan, some of the Anakim, who had fled before the capture of their cities, may have returned to them (cp. *Hävernick*, *Einleit.* ii. p. 19).

The same thing has happened in the Church of Christ. Heathenism has returned to some of the strongholds from which it was once driven by Christ.

41. *from Kadesh-barnea even unto Gaza*] That is, from the southern frontier of Canaan (see Num. xii. 16) to Gaza (see Gen. x. 19); these were the western limits of the conquests at this time; and *the whole land of Goshen* (see xv. 51), *even unto Gibeon*, defines the limits on the east, from south to north.

42. *all these kings and their land*] Why then have we this minute detail of all these victories over all these kings mentioned by name from *v.* 28 to *v.* 39? Is not this particular enumeration designed to remind the reader, that at the Great Day of Universal Judgment, each of Christ's enemies will receive the retribution due to each? Cp. on xii. 24.

We may therefore conclude this wonderful narrative with the words, slightly modified and abridged, of an ancient Father of the Church, preached to a Christian congregation 1600 years ago.

He that is a mere Jew outwardly, and who reads this history as such, deems that it only contains a record of wars and battles, and of the discomfiture of enemies, and victories gained, and of kingdoms spoiled by the armies of Israel under the standard of Joshua.

But he who is a Jew inwardly—that is, a *Christian*—and who follows not so much Jesus the son of Nun as JESUS the Son of God, he knows well that all these events are “figures of us,” and mysteries of the kingdom of heaven; of that kingdom which is within us (Luke xvii. 21). Thou hast a promised land; not in earth, but in heaven. But this promised land of thine is occupied by Canaanites. It has its Amorites, Hivites, Perizzites, and Jebusites. Listen to the sound of the trumpet which calls thee to the battle. Hear the trumpet of the Gospel sounded by the Apostle St. Paul: “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Take therefore the whole armour of God” (Eph. vi. 12, 13).

The King of Makkedah, the King of Lachish, and the King of Libnah, are *thy* enemies—the enemies of thy soul. Each of the hostile powers here mentioned has its antitype for thee. Follow thy Joshua to the battle. Be thou among His captains, and He will one day enable thee to put thy foot on the neck of thy ghostly enemies; and thou wilt follow Him hereafter in triumph to His Gilgal in heaven (*Origen*, Hom. 12 and 13).

43. *to Gilgal*] See on ix. 6.

PRELIMINARY NOTE TO CHAP. XI.

THE ATTACK OF THE KINGS OF THE NORTH AGAINST JOSHUA.

There is a gradual succession of stages observable in the conquests of Joshua.

The first stage is at Jericho.

That city is strongly fortified against him; but we do not

hear that its inhabitants make any attack upon him. Its warfare against him is only *defensive*; a warfare of resistance, not of aggression. He comes against it; the Ark encompasses it seven times; the trumpets sound; the people shout; and the city falls.

The second stage is at Ai. Joshua sends a detachment against it. The people of Ai sally forth, and obtain a victory, on account of Israel's sin. But the sin is rooted out of Israel by Joshua. Joshua himself comes against Ai. A second sally is made from the city; but the forces of Joshua in the rear spring up from their ambush, and Ai is taken.

Hitherto Joshua had to deal with *single* cities and kings; and there had been no aggressive warfare on the part of Canaanites against Joshua or against his allies.

The third stage was at Gibeon.

Here, for the first time, we see a *confederacy* against Israel. The kings of southern Canaan, headed by the King of Jerusalem, make an attack—not on Joshua himself, but on those whom Joshua has received into league with himself, the Gibeonites.

Joshua and his army come to the rescue of Gibeon by night. God intervenes to assist him by two miracles from heaven; the kings of Canaan are routed; they are drawn forth from their retreat, and are placed under the feet of Joshua's captains, and are hanged on trees till eventide; and their cities are taken; and the south of Canaan is subdued, and Joshua returns in triumph to Gilgal.

In the present chapter a new scene opens upon us.

Here, for the first time, the warfare of the Canaanites is *aggressive*.

At the invitation of Jabin king of Hazor, the kings of northern Canaan join together in an offensive league against Joshua. “They *went out*, they and all their hosts with them, much people, even as the sand *that is upon the sea-shore* in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, *to fight against Israel*” (*vv.* 4, 5).

At God's command, Joshua goes forth to meet them at the waters of Merom, and comes upon them suddenly, and smites them, and burns the city of Hazor—the capital city of northern Palestine—with fire, and subdues all that land. Now his conquests are complete; the land rests from war (*v.* 23).

If, says an ancient Father, these wars of Joshua were merely carnal conflicts; and if they were not prophetic and figurative foreshadowings of spiritual victories, the history of them would not, I conceive, be read by the disciples of Christ Who said, “My peace I give to you: My peace I leave with you” (John xiv. 27); and would not have been handed down to us by His Apostle, who said, “Avenge not yourselves” (Rom. xii. 19. 1 Cor. vi. 7); they would not be read in the Church of Christ (*Origen*, Hom. 15).

They are not only historical records, but contain spiritual truths.

(1) One moral lesson which they inculcate is, that the followers of the Heavenly Joshua, JESUS CHRIST, and who are enlisted under His banner, are bound to contend against His spiritual enemies, and to wage a war of irreconcilable antagonism with them, as the followers of Joshua did against the Canaanites. In his battles against the Canaanites, Joshua did all that “Moses the servant of the Lord commanded” (*vv.* 12, 15). The Christian warrior must do all that is commanded by Christ Himself.

that he ^a sent to Jobab king of Madon, and to the king ^b of Shimron, and to the king of Achshaph, ² And to the kings that were on the north of the

a ch. 10. 3.
b ch. 19. 15.

(2) A second inference from what has been just stated is *prophetic*.

Joshua is a figure of Christ.

The Book of Joshua is not only a true history, but it represents also as in a figure the conquests of Christ commenced at His first Advent, and to be consummated at His second Advent. It is a prophetic history of Christ's achievements—first in the Church militant, and secondly in the Church triumphant.

The conquests of Christ's first Advent were conquests of Peace to men. The devils fled before Him, as the kings of Canaan did before Joshua.

The conquests of His second Advent will be conquests of Judgment.

Joshua's conquests, beginning at Jericho and Ai, achieved over single cities, in what was afterwards called Judæa, and his conquests over the kings of the south, who, being called together by the King of *Jerusalem*, rose up against Gibeon, seem to point to the conquests of Christ at His first Advent over individuals, and over single cities, and over the opposition made against Him by the ruling powers of *Jerusalem*. He planted a Church there; and He proved His Power and Truth by the destruction of those who persecuted His Church.

Joshua afterwards advanced to the north of Palestine.

That region was the scene of our Lord's own preaching, and of the most illustrious victories of the Gospel. His Apostles were for the most part natives of that country; and by them He overcame the world.

By Joshua's conquests the Canaanites were subdued. Our Joshua subdued sin and wickedness. By Joshua cities were destroyed. Our Joshua gives life to those who submit to His rule (*Prosper Aquitan.* ii. 16).

The first confederacy against Joshua had been headed by *Adoni-zedec* king of *Jerusalem*.

The second was headed by *Jabin* king of *Hazor*; *Jabin* king of *Hazor*, in Galilee of the Gentiles.

Is it fanciful to observe, that the enemies against whom Christ had to wage war, were first the *Jews*, and next the *Gentiles*?

Is it also fanciful to observe, that *Adoni-zedec* is contrasted with *Melchizedek*, king of Righteousness? *Melchizedek* is the type of Christ, and blesses Abraham; but *Adoni-zedec* is the enemy of Joshua, the figure of Christ. *Adoni-zedec* means *Lord of Righteousness*, and *Jabin* means *wise* (see on v. 1; cp. *Stanley*, *Hist.* 258), literally, *he will understand* (*Simonis*; *Gesen.* 114); and it was the *self-righteousness* of the Jew (*Rom.* x. 3), falling away from the faith of *Melchizedek* and of Abraham, and it was the *wisdom* of the *Greek* (*1 Cor.* i. 22), which opposed our Joshua and the Gospel, and were overthrown by Him.

Joshua's conquests have a still further scope; they reach onward to the second Advent of Christ.

The resistance of the Canaanites to Joshua in its various stages represents different forms of Antichristianism.

First there is the resistance of Jericho; not aggressive, but strongly fortified, relying on its walls and bulwarks, deeming itself impregnable; here is one form of Antichristianism. Here we see the pride and power, the philosophy and wisdom, of this World; they fence themselves in their own Jerichos, and deem themselves impregnable, but they will be thrown down by the presence of the Ark, by the sound of the trumpets of the Gospel, and by the shout of the people of God.

Next there is the resistance of Ai. When the spiritual Ais are assailed by the weapons of the Gospel, their strong men sally forth, and perhaps obtain a temporary victory by reason of the sins in Christ's Church.

But at length the Divine Joshua will come upon them suddenly, and burn the city with fire.

Hitherto, in Jericho and Ai, there were only single kings and single cities opposed to Joshua. But next, there is a combination against him. Here we see a league of Antichristian powers. Hitherto they were content to await an attack; but now they are the assailants. The five kings are confederate together against Joshua; but they do not venture to attack him; they assail his friends, the lowest and meanest among them, the hewers of wood and the drawers of water—the Gibeonites. Here is that form of Antichristianism which attacks the poor and feeble of Christ's Church. The servants of Christ are in despair; but the Divine Joshua marks the sufferings of even the meanest among them. He will come suddenly by night, and will rout the enemies of His people.

The last form is that of the present chapter, the form of open Antichristianism against the Lord Himself. This chapter displays the climax of Joshua's history. It represents the severest struggle of the Church.

This chapter may therefore be read in connexion with the divine revelation of the final conflict of Christ against the combined powers of this World, rising up in a league of open aggression against Him.

If we may venture to use the expression, there is a remarkable catchword which rivets this description to the prophecy in the Apocalypse.

Let us place them side by side—the former as it stands in the *Septuagint*, the latter as it is found in the twentieth chapter of the Revelation of St. John.

v. 4.

ἐξήλθον αὐτοὶ καὶ οἱ βασι-
λεῖς αὐτῶν μετ' αὐτῶν ὥσπερ
ἡ ἄμμος τῆς θαλάσσης τῷ
πλήθει . . . καὶ συνήλθον
πάντες οἱ βασιλεῖς . . . καὶ
παρενέβαλον ἐπὶ τοῦ ὕδατος
Μαρῶν πολέμησαι τὸν Ἴσ-
ραήλ.

Rev. xx. 8, 9.

ἐξελεύσεται συναγαγεῖν
αὐτοὺς εἰς τὸν πόλεμον, ὃν ὁ
ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς
θαλάσσης . . . καὶ ἐκύκλω-
σαν τὴν παρεμβολὴν τῶν
ἁγίων.

v. 11.

καὶ τὴν Ἀσὼρ ἐνέπρησεν ἐν
πυρί. . . . καὶ κατέβη πῦρ ἐκ τοῦ
οὐρανοῦ καὶ κατέφαγεν αὐτούς.

Here then is the moral.

This history represents various forms of opposition to Christ, and of His final victory over them. It prepares us for the conflicts of the last days, and for the triumph by which they will be succeeded. Whether they who oppose Him be like Jericho, confident of their own strength; or like Ai, repelling His attempts to subdue them; or like the kings of the south, banding together in a league, and making war on His servants; or whether, in fine, they be like the kings of the north, coming forth with countless myriads to the battle against Him; they will all at last be routed. "All kings shall fall down before Him, all nations shall do Him service" (*Ps.* lxxii. 11). "The kingdom of this world will become the kingdom of the Lord, and of His Christ" (*Rev.* xi. 15).

CH. XI. 1. *Jabin* king of *Hazor*] *Jabin*, an official title (see *Judg.* iv. 2), and derived from the Hebrew *bin*, to be wise, to understand (*Gesen.*); and *Hazor* (Heb. *chatsor*) properly signifies a fortress.

Jabin may therefore be regarded (as he is by *Origen*), as a figure of this World's wisdom, whether in heathen or Christian lands, strengthening itself in the fortress of its own reason and intelligence against Christ, and coming forth from that fortress, and banding other powers together with itself in a league against Christianity.

The words of *Origen* may be cited here: "The prime mover of this war against Joshua is called *Jabin* king of *Hazor*. He gathered the others together against Joshua. *Jabin* means wisdom or prudence. And what is this wisdom and prudence? That wisdom of which *Isaiah* speaks, 'I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom, for I am prudent' (*Isa.* x. 12, 13).

"In *Paradise* the serpent is said to have been more wise than the other beasts of the field; and in the Gospel the unjust steward is said to have acted wisely (*Luke* xvi. 8). *Hazor* is *Jabin's castle*, his stronghold. The World is the fortress of the strong man, the Prince of the Power of Earth, who holds his goods in peace till a Stronger than he comes, and takes away his armour, and spoils his goods" (*Origen*, *Hom.* 14. *Matt.* xii. 29).

The site of *Hazor* is described by *Josephus* (*Antt.* v. 5. 1) as "above the Semechonit Lake" (which is supposed to be the waters of Merom), now called *Bahr-el-Huleh* (see on v. 5); it is placed by some topographers at the N.E. of that lake, at *Tell-khuraibeh* (*Robinson*).

Dr. Thomson supposes it to be further to the south, on a site called *Hazere*, and he gives some local traditions in support of this opinion (*p.* 285).

Hazor was afterwards celebrated in the history of *Deborah* (*Judg.* iv. 2. 17), and was the metropolis of northern *Palae-*

c Num. 34. 11.

d ch. 17. 11.

Judg. 1. 27.

1 Kings 4. 11.

e Judg. 3. 3.

f ch. 13. 11.

g Gen. 31. 49.

h Gen. 22. 17.

& 32. 12.

Judg. 7. 12.

1 Sam. 13. 5.

† Heb. assembled

by appointment.

i ch. 10. 8.

k 2 Sam. 8. 4.

mountains, and of the plains south of ^cChinneroth, and in the valley, and in the borders ^dof Dor on the west, ³And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, ^eand to the Hivite under ^fHermon ^gin the land of Mizpeh. ⁴And they went out, they and all their hosts with them, much people, ^heven as the sand that is upon the sea shore in multitude, with horses and chariots very many. ⁵And when all these kings were [†]met together, they came and pitched together at the waters of Merom, to fight against Israel.

⁶And the LORD said unto Joshua, ⁱBe not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt ^khough their horses, and burn their chariots with fire. ⁷So Joshua came, and all the people of war with him, against them by the waters of

tine. The plain around it had been memorable in the days of Abraham for his conflict with the four kings (Gen. xiv. 15). Cp. *Dr. Thomson*, p. 215.

And here is another example of the connexion already noted (see viii. 9. 12. 30—34) between the history of Abraham and the exploits of Joshua. Joshua's victories in Canaan were the fulfilments of the pledges given by God to the Father of the faithful in that country.

The conquests of Joshua may also be compared with the progress of another illustrious type of Christ, King David. The scene of Joshua's first great victories is in what was afterwards called *Judea*; he afterwards extends his conquest to the kingdom of *Israel*. So David's kingdom grew from Hebron till it covered the whole of Palestine. See on 2 Sam. ii. 1. 4; v. 4. 5. 1 Chron. xxix. 27; and *Bp. Pearson* on Christ's Ascension, Art. vi.

Christ Himself began His kingdom in *Judea*, being baptized by John, and anointed by the Holy Spirit, at Jordan; but He extended it to Galilee, and thence to the whole world.

— *Madon—Shimron—Achshaph* the site of which has not been accurately determined. Hazor was in Naphtali, Shimron in Zebulun (xix. 15. 36. 39).

The military conquests of Joshua in this region may be regarded as figurative of the peaceful triumphs of the Gospel of the Divine Joshua in Zebulun and Naphtali at His first Advent, which Isaiah foretold, and of which St. Matthew speaks (Isa. ix. 12. Matt. iv. 15); and of His future conquests over all nations at His second coming.

2. *south of Chinneroth*] See Num. xxxiv. 11; Deut. iii. 17. The Lake of Gennesareth, or Sea of Galilee, or Sea of Tiberias. Here again we have a vision of the peaceful triumphs of the Gospel (see Matt. iv. 14—18. 23).

— *Dor*] on the coast of the Mediterranean, to the south of Mount Carmel, nine Roman miles north of Cæsarea; now called *Tantura*, or *Tortura* (*Wilson, Ritter, Vandeveld*. *Thomson*, pp. 139. 500).

3. *Hermon*] on the N.E. of the waters of Merom.

— *Mizpeh*] or *watch-tower*, on the north of the waters of Merom; like a beacon commanding a view of the plain between them and itself; now, probably, *Mutulleh*.

4. *as the sand that is upon the sea shore*] like that vast gathering of Antichristian powers which will be mustered against the Divine Joshua in the last days: see the *Prelim. Note* to this chapter.

— *with horses and chariots very many*] Of which, as far as we know, Joshua had none. *Josephus* says that the force of the confederate kings consisted of 300,000 armed men, 10,000 horsemen, and 20,000 chariots (*Joseph.*, Antt. v. 1. 18).

5. *Merom*] Literally, *high place*. The waters of Merom are generally supposed to be the *λίμνη Σεμεχωρίς* of *Josephus* (Antt. v. 5. 1; B. J. iii. 10. 7; iv. 1. 1), and to be that body of water which is called *Bahr-el-Huleh* between Cæsarea Philippi on the north and the Sea of Galilee on the south. There is still a village, not far to the west of these waters, which is called *Merom*. The spacious plain to the north of it, called *Ard-el-Huleh*, and well suited for the operations of the Canaanitish cavalry, is described by *Dr. Thomson*, and also the lake itself (pp. 260, 261).

It is not easy to determine, whether the plain on the north of the waters, or that on the south, was the scene of the conflict. Indeed, the question of the topography of the whole region is still a matter of uncertainty. Cp. *Grove* in Smith, B. D. ii. 332. *Keil*, p. 88. The name *Merom* occurs nowhere in the Bible but in the present passage, and it is not found in *Josephus*. In his

narrative of the battle, the confederate kings are said to encamp “near Beroth, a city of Upper Galilee, not far from Kedes” (Antt. v. 1. 18), which was about five miles to the north-west of the *Bahr-el-Huleh*. Near Kedes is a building called from Joshua *Nabi Yusha*.

May there not perhaps be a prophetic significance in this name, “Waters of Merom?”

Joshua's victories are figures of Christ's conquest at His first Advent; and also of His future victories at His second Advent. See *Prelim. Note* to this chapter.

The root of the word *Merom* (which is a hemanthic noun, not connected with *marah*) is *rum*, to be *high* (*Gesen.* 508. 761); and the word is rendered *high place* in Judg. v. 18.

If we consider the history of the conquests of Christ and the Gospel at His first Advent, we see that the great crisis of His triumph over the *Jabin* of the Gentile world, that is, its worldly *wisdom* (as distinguished from the *Adoni-zedec* of Jewish *self-righteousness*, its first foe), was at *Rome*.

The arrival of St. Paul at Rome, with which the Acts of the Apostles ends, has been well called the “apex Evangelii”—the culminating point of the Gospel. The victory of Constantine over Maxentius at the Milvian Bridge decided the fate of heathenism.

But there is in the Apocalypse a mysterious foreshadowing of some *future* conflicts—spiritual, moral, intellectual, and perhaps material—at the same place—Rome.

The City of Rome, as almost all expositors agree, whether Romanist or others, is described in the Apocalypse as the Woman sitting on many *waters* (see Rev. xvii. 1); and these waters are “peoples, and multitudes, and nations, and tongues” (xvii. 15); and she is described also as seated on *high*, upon seven *hills*; “the seven heads are seven *mountains* on which the woman sitteth” (xvii. 9); see note below on Rev. xvii. 1, p. 249; and she is described as ruling over the kings of the earth (xvii. 18).

Jabin the king of Hazor is represented as the head of the confederate kings; he gathers them together against Joshua, and they meet together at the *waters of Merom*; and Joshua comes, and all the people of war with him, against them by the *waters of Merom suddenly* (v. 7).

The city of Hazor is burnt (v. 11), so will Rome be (see Rev. xviii. 9); Jabin's horses and chariots are mentioned here (v. 9), so are those of Rome (Rev. xviii. 13).

May there not be some analogies here? Time will show. Compare below, on Judg. v. 19, where there seems to be a typical foreshadowing of the future conflict of *Ar-mageddon* (described Rev. xvi. 14—16).

6. *thou shalt hough their horses*] that is, shalt hamstring them, *νευροκοπήσεις*, Gen. xlix. 6; cp. 2 Sam. viii. 4, where David does this. Thou shalt “render them useless” (as *Josephus* expresses it), in order to show that thou dost not rely upon them, but on God. Some put their trust in chariots, and some in horses, but thou shalt remember the Name of the Lord thy God (Ps. xx. 7, 8). For the same reason the kings of Israel were commanded not to multiply horses to themselves (Deut. xvii. 16).

They spared the asses of Midian (Num. xxxi. 34). At His first Advent our Joshua rode as a king, “meek and having salvation,” not on a war-horse, but on the foal of an ass (see Matt. xxi. 2. Zech. ix. 9). But at His second Advent He will come as a mighty warrior, on the white horse, the horse of victory, and will destroy the armies of His enemies (Rev. xix. 11—19).

7. *So Joshua came*] *Josephus* says that he came from *Gilgal*,

Merom suddenly; and they fell upon them. ⁸ And the LORD delivered them into the hand of Israel, who smote them, and chased them unto || great Zidon, and unto ¹ || † Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. ⁹ And Joshua did unto them ^m as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

|| Or, Zidon
rabbah.
1 ch. 13. 6.
|| Or, Salt pits.
† Heb. Burnings.

m ver. 6.

¹⁰ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. ¹¹ And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not † any left to breathe: and he burnt Hazor with fire. ¹² And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, ⁿ as Moses the servant of the LORD commanded. ¹³ But as for the cities that stood still † in their strength, Israel burned none of them, save Hazor only; that did Joshua burn. ¹⁴ And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. ¹⁵ ^o As the LORD commanded Moses his servant, so ^p did Moses command Joshua, and ^q so did Joshua; † he left nothing undone of all that the LORD commanded Moses.

† Heb. any
breath.

n Num. 33. 52.
Deut. 7. 2.
& 20. 16, 17.

† Heb. on their
heap.

o Ex. 34 11, 12.

p Deut. 7. 2.
q ch. 1. 7.
† Heb. he removed
nothing.

and arrived on the fifth day (*Joseph.*, Antt. v. 1. 18), and that he afterwards returned to Gilgal (v. 1. 19).

This battle has been thus described by a recent traveller:—"Far as the eye can reach, the plain is darkened by countless squadrons of the heathen. Confident in their numbers, they dream not of danger, when Joshua, with his valiant men of war, falls suddenly upon them. The mighty shout strikes terror into every heart. The shock is irresistible. Jabin, with his confederate kings, wakes only to join the universal rout. This vast theatre of plain and marsh, and valley and mountain, is covered with fugitives and their fierce pursuers. Those whose homes lay beyond the mountains to the north and east, sought them by the great wady of the Upper Jordan, now *Wady et Teim*, or out east of Hermon, in the *Hauran*, the land of Mizpeh. Those from the sea-coast of Acre and Carmel fled over these hills, and down south-west by Hazor to Misrephoth-maim (Josh. xi. 8), on the north border of the plain of Acre, now called *Musheirifeh*. Thence they dispersed to their homes along the sea-board as far south as Dor. Joshua himself chased a third division along the base of our mountain northward, past Abel Beth-maachah, through the plain of Ijon, down the tremendous gorge of the *Litany* to the ford at *Tamrah*, or the bridge at the *Khütweh*, and thence over the wooded spurs of *Jebel Rihan* toward 'great Zidon,' behind whose lofty walls the flying host alone could find safety. Returning southward, he recrossed the Litany, stormed Hazor, the capital of King Jabin, and utterly consumed the city with fire (Josh. xi. 13). The shapeless ruins may still be seen a few miles west of us, with the identical name, and having a celebrated mazar, sacred to 'Joshua the son of Nun'" (*Dr. Thomson*, p. 303).

8. *great Zidon*] So called as the capital of Phœnicia (cp. xix. 28), before it was supplanted in power and glory by its daughter city, Tyre. Great Zidon is now only a little village: see *Thomson*, p. 88. From *Sidon*, according to a very prevalent tradition, many Canaanites fled by sea from Joshua, and took refuge in Africa, and settled on the north coast of that country; and some have even said that they spread into America. As to the former tradition, see *Procopius*, Vandalic. ii. 22, who says that they erected a column at Tigisis, in Numidia, with the inscription in Phœnician characters, "We are they who fly from the face of Joshua, the robber, the son of Nun:" see also *Evagrius*, Hist. Eccl. iv. 18; *Targum in Cantica*, iii. 9. *Calmet*, Dissertation, in which he discusses the question of these supposed Canaanitish migrations. That some of the Canaanites were driven by fear of Joshua from Canaan, may perhaps be inferred from Josh. xxiv. 12. Cp. Exod. xxiii. 28. Deut. vii. 20.

— *Misrephoth-maim*] Literally (as some say), burnings of waters, i. e. either hot springs or smelting-works (*Keil*, and others); or else simply the flowings of waters, from *saraph*, to *absorb* (*Gesen.* 513. 795). Perhaps at *Ain-Meserphi* on the

sea-coast, between Tyre on the north and Acco or Ptolemais on the south (*Thomson*, p. 215; *Vandeveldt*, *Keil*). It is placed by another topographer at Zarephath, or Sarepta, between Sidon and Tyre (*Grove*, B. D. ii. 384). *Kennicott* reads *mi-yam* (sea-ward or westward) for *main*.

The following description of *Musheirifeh* is by a recent traveller, *Dr. Thomson* ("The Land and the Book," p. 303):—

"The entire cape is about seven miles across, and has three distinct promontories; the first, the real ladder, or Scala Tyrionum, which does not project into the sea more than a mile beyond the general line of the coast; the second is Kas-en-Nakûra; and the last is Kas-el-Musheirifeh, which is the highest of all, and shows boldest toward the sea, and hence has been often confounded with the true 'Scala.' This *Musheirifeh*, with the noble fountains at its base of the same name, I am disposed to identify with the Misrephoth-maim (waters of Misrephoth) to which that part of the Canaanitish host which came from Dor, &c., fled from the battle of Merom. The ancient and modern names are nearly identical in form, and, I believe, in signification; and both were suggested by the bright and glowing colour of those magnificent cliffs which overhang the sea; and any one who will study the route which the division of Jabin's army that came from Dor must have taken to escape Joshua's troops and reach home, will see that this is the spot where they would most likely first find a safe and convenient halting-place on the shore."

It must, however, be remarked, that the common meaning of *Misrephoth* in the Old Testament is *burnings* (see Isa. xxxiii. 12. Jer. xxxiv. 14), and to this meaning the root *saraph* seems to lead.

Therefore, since Joshua is the figure of Christ, and since *Misrephoth-maim* (a place of burnings), is the place to which Joshua's enemies are driven in the last great conflict, may not it perhaps be a type of the *λίμνη πύρος*, the Lake of Fire? See Rev. xix. 20; xx. 10. 14, 15; xxi. 8.

12. as Moses the servant of the LORD commanded] As the LORD commanded Moses (v. 15. See Exod. xxxiv. 11. Num. xxxiii. 52. Deut. vii. 2); a declaration which is repeated, v. 20. 23.

Therefore, whatever Joshua did in the extermination of the Canaanites is not to be regarded as his own act, but as the LORD's: see the *Introduction* to this Book.

13. the cities that stood still in their strength] rather the cities standing on their own hill. Quae erant in colibus (*Fulg.*, and so *Syriac*); *κεχαρισμένης*, Sept. (cp. Jer. xxx. 18).

— Israel burned none of them] God promised to Israel "cities which they builded not" (Deut. vi. 10): cp. below, xxiv. 13.

r ch. 12. 8.
s ch. 10. 41.

t ch. 12. 7.
|| Or, *the smooth mountain.*

u Deut. 7. 24.
ch. 12. 7.
|| Till 1445.
ver. 23.

x ch. 9. 3, 7.

y Deut. 2. 30.
Judg. 14. 4.
1 Sam. 2. 25.
1 Kings 12. 15.
Rom. 9. 18.
z Deut. 20. 16, 17.
a Num. 13. 22, 33.
Deut. 1. 28.
ch. 15. 13, 14.

b 1 Sam. 17. 4.
c ch. 15. 46.
d Num. 34. 2, &c.

e Num. 26. 53.
ch. 14. & 15.
& 16. & 17.
& 18. & 19.
f ch. 14. 15.
& 21. 44. & 22.
4. & 23. 1.
ver. 18.

a Num. 21. 24.
b Deut. 3. 8, 9.
c Num. 21. 24.
Deut. 2. 33, 36.
& 3. 6, 16.

d Deut. 3. 17.

e ch. 13. 20.

¹⁶ So Joshua took all that land, ^r the hills, and all the south country, ^s and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; ¹⁷ ^t *Even* from || the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and ^u all their kings he took, and smote them, and slew them. ¹⁸ || Joshua made war a long time with all those kings.

¹⁹ There was not a city that made peace with the children of Israel, save ^x the Hivites the inhabitants of Gibeon: all *other* they took in battle. ²⁰ For ^y it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, ^z as the LORD commanded Moses.

²¹ And at that time came Joshua, and cut off ^a the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. ²² There was none of the Anakims left in the land of the children of Israel: only in Gaza, in ^b Gath, ^c and in Ashdod, there remained.

²³ So Joshua took the whole land, ^d according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel ^e according to their divisions by their tribes. ^f And the land rested from war.

XII. ¹ Now these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, ^a from the river Arnon ^b unto mount Hermon, and all the plain on the east: ² ^c Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon; ³ And ^d from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, ^e the way

16. *Goshen*] in southern Palestine: see x. 41; xv. 51.

17. *from the mount Halak*] rather, from the *smooth mountain*: cp. xii. 7. The Hebrew word *chalak* (smooth) enters into words in many western languages, e. g. χαλκός, *calc*, *glacies*, glass, γλας, *Gesen*. 283. Joshua "took the land," from the white hills, which run south of the Dead Sea, and from the southern limit of the *Ghor* of Jordan, and the northern of the Arabah; probably the northern ridge of the Azazim range of hills with its white shining masses of chalk (*Fries, Keil*). This was the *southern* limit of Joshua's conquests.

— *Baal-gad*] Where Baal was worshipped as *Gad*, or deity of Fortune (cp. Gen. xxx. 11). It was called also *Baal-hermon* (Judg. iii. 3. 1 Chron. v. 23); probably Paneas, or Cæsarea Philippi; now *Banyas* (*Raumer, Robinson, Keil*).

18. *a long time*] Literally, *many days*; about seven years: see xiv. 7—10. Caleb was forty years old when he was sent from Kadesh-barnea to spy the land; after that time he was thirty-eight years in the wilderness; and at the end of the war he was eighty-five years old.

20. *it was of the LORD to harden their hearts*] After their long resistance to His warnings. This was their punishment: God dealt with them as He had done with Pharaoh: see on Exod. iv. 21.

— *that he might destroy them utterly*] A warning to all who remain obstinate in sin; and who by so doing, "treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God:" see Rom. ii. 5—9.

The Jews, who read such histories as these with their eyes fixed only on the letter, and do not regard the spiritual sense of this history, are stimulated by it to cruelty and revenge; but we, who read it with our minds directed to Christ, see here a warning against our own sins, which are the Canaanites *within us*; and an exhortation to ourselves to give no quarter to our

own corrupt affections, but to destroy them utterly: see *Origen*, Hom. 15.

21. *Debir*] See x. 38.

— *Anab*] The name of which is still preserved at a village about nine miles south of Hebron, on the east side of the *Wady-el-Khalil*, which stretches from Hebron to Beersheba (*Robinson*).

22. *Gaza—Gath—Ashdod*] In Philistia, forming a triangle. Ashdod (now *Esdu*) on the north, on the sea-coast; Gaza (now *Gazze*, or *Azze*), one of the oldest cities in the world (see Gen. x. 19), on the south, on the sea-coast; and Gath, in the interior; —its present position has not been determined. *Mr. Porter* supposes that he has discovered it at *Tell-es-Safieh*, ten miles E. of Ashdod, about ten miles S. by E. of Ekron; see *Dr. Smith's B. D. i.* 656.

The first and the last are mentioned in the Acts of the Apostles (Acts viii. 26. 40), and the Gospel made conquests there, and the prophecy was fulfilled, "Philistia, be thou glad of Me" (Ps. lx. 8); see on Acts viii. 27.

23. *Joshua gave it for an inheritance*] Moses could not do this. It is not the Law, but the Gospel, not Moses, but Jesus, who brings us to our heavenly inheritance, and settles the Israel of God in the Canaan of its rest: see on Num. xxxii. 20—33; and *Theodoret*, Qu. 16; and below, xiii. 8.

— *the land rested from war*] A vision of the eternal peace from the Prince of Peace, our DIVINE JOSHUA, when all His enemies will be subdued (*Origen*).

CH. XII. 1. *river Arnon*] *Madscheb* (Num. xxi. 13).

— *Hermon*] *Jebel-es-Scheikh* (Deut. iii. 8).

— *all the plain*] The eastern Arabah, or valley of the Jordan, on the left bank of the river.

2. *Sihon*] Num. xxi. 23. Deut. ii. 30; iii. 6.

— *Aroer*] now *Araayr* (Num. xxxii. 34).

— *Jabbok*] Gen. xxxii. 22.

3. *Chinneroth*] xi. 2.

to Beth-jeshimoth; and from || the south, under || 'Ashdoth-pisgah: ⁴ And ^g the coast of Og king of Bashan, *which was* of ^h the remnant of the giants, ⁱ that dwelt at Ashtaroth and at Edrei, ⁵ And reigned in ^k mount Hermon, ^l and in Salcah, and in all Bashan, ^m unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon. ⁶ ⁿ Them did Moses the servant of the Lord and the children of Israel smite: and ^o Moses the servant of the Lord gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

⁷ And these *are* the kings of the country ^p which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to ^q Seir; which Joshua ^r gave unto the tribes of Israel *for* a possession according to their divisions;

⁸ ^s In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; ^t the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites: ⁹ ^u The king of Jericho, one; ^v the king of Ai, which is beside Beth-el, one; ¹⁰ ^w The king of Jerusalem, one; the king of Hebron, one; ¹¹ The king of Jarmuth, one; the king of Lachish, one; ¹² The king of Eglon, one; ^z the king of Gezer, one; ¹³ ^a The king of Debir, one; the king of Geder, one; ¹⁴ The king of Hormah, one; the king of Arad, one; ¹⁵ ^b The king of Libnah, one; the king of Adullam, one; ¹⁶ ^c The king of Makkedah, one; ^d the king of Beth-el, one; ¹⁷ The king of Tappuah, one; ^e the king of Hephher, one; ¹⁸ The king of Aphek, one; the king of || Lasharon, one; ¹⁹ The king of Madon, one; ^f the king of Hazor, one; ²⁰ The king of ^g Shimron-meron, one; the king of Achshaph, one; ²¹ The king of Taanach, one; the king of Megiddo, one; ²² ^h The king of Kedesh, one; the king of Jokneam of Carmel, one; ²³ The king of Dor in the ⁱ coast of Dor, one; the king of ^k the nations of Gilgal, one; ²⁴ The king of Tirzah, one: all the kings thirty and one.

|| Or, *Temas*.
|| Or, *The springs of Pisgah*.
or, *The Hill*.
f Deut. 3. 17.
& 4. 49.
g Num. 21. 35.
Deut. 3. 4, 10.
h Deut. 3. 11.
ch. 13. 12.
i Deut. 1. 4.
k Deut. 3. 8.
l Deut. 3. 10.
ch. 13. 11.
m Deut. 3. 14.
n Num. 21. 24, 33.
o Num. 32. 29, 33.
Deut. 3. 11, 12.
ch. 13. 8.
p ch. 11. 17.
q Gen. 14. 6.
& 32. 3.
Deut. 2. 1, 4.
r ch. 11. 23.
s ch. 10. 40.
& 11. 16.
t Ex. 3. 8.
& 23. 23.
ch. 9. 1.
u ch. 6. 2.
v ch. 8. 29.
y ch. 10. 23.
z ch. 10. 33.
a ch. 10. 38.
b ch. 10. 29.
c ch. 10. 28.
d ch. 8. 17.
Judg. 1. 22.
e 1 Kings 4. 10.
|| Or, *Sharon*,
Isa. 33. 9.
f ch. 11. 10.
g ch. 11. 1.
& 19. 15.
h ch. 19. 37.
i ch. 11. 2.
k Gen. 14. 1, 2.
Isa. 9. 1.

— *Beth-jeshimoth*] Literally, *house of the deserts*, i. e. of Moab, at the south end of the Jordan valley.

— *Ashdoth-pisgah*] *springs of Pisgah* (Num. xxi. 15. 20; xxvii. 12. Deut. iii. 17).

6. *Moses—gave it*] That is, it was designed by him for them on a certain condition, but the possession was not actually granted to them by Moses, but by Joshua: see above, on Num. xxxii. 29—33. Deut. iii. 12, 13; and below, xiii. 8.

9. *Jericho*] On these and other places here mentioned, the reader may consult the references in the margin.

This catalogue begins with the kings of Jericho, Ai, and Jerusalem, and ends with the “kings of the nations” at Gilgal (v. 23), and of Tirzah, the original capital of the ten tribes of Israel (v. 24).

There seems to be the same design here, as in the two previous chapters, where we have first a description of Joshua's victory over the confederacy headed by *Adoni-zedec* king of *Jerusalem*; and next over the league led by *Jabin* king of *Hazor*, of Galilee of the Gentiles.

It seems to be not only a historical narrative, but also a prophetic representation of Christ's evangelical progress from the waters of Jordau, where He began His ministry, to Galilee of the Nations; and of His ultimate conquest over all the Heathen World (cp. *Prelim. Note* to chap. xi.).

13. *Geder*] perhaps *Gedor*, in the hill country of Judah (xv. 58); now *Jedur* (*Robinson*).

14. *Hormah*] in Simeon (xix. 4), called also *Zephat* (Judg. i. 17); perhaps *Sepata*, to the west of the high plain of *Rakma* (*Willon*, Negeb, p. 12).

— *Arad*] now *Tell-Arad*, in the Negeb, or south country of Judah (*Willon*, Negeb, p. 11).

15. *Adullam*] in Judah, mentioned between Jarmuth and Sochoh in xv. 35; perhaps *Deir Dubban*, five or six miles north of Eleutheropolis (*Robinson*, *Vandevelde*, *Grove*, *Keil*): cp. Gen. xxxviii. 1. 12. 20. 1 Sam. xxii. 1.

17. *Tappuah*] in Judah (xv. 34).

— *Hephher*] also in Judah, near Sochoh (1 Kings iv. 10).

18. *Aphek*] also in Judah, not far from Ebenezer (1 Sam. iv. 1).

19. *Madon*] See xi. 1.

21. *Taanach*] Given to the Manassites in the territory of Issachar (see xvii. 11), now *Taanak*, about three miles S.E. of Ledschun.

— *Megiddo*] now *Ledschun*: see the foregoing note (*Robinson*, *Vandevelde*).

22. *Kedesh*] in Naphtali (xix. 37; xx. 7. Judg. iv. 6).

— *Jokneam*] in Zebulun (xix. 11; xxi. 34), now *Tell-Kaimon*, on the east of *Wady-el-Milh* (*Robinson*, *Vandevelde*).

23. *the king of the nations of Gilgal*] or the king of the *Goyim at Gilgal*; the seat of his kingdom was perhaps at *Jil-jiljey*, in the plain of Sharon, about twenty miles w. of Gerizim (*Vandevelde*). What is meant by these “nations” is not certain; they may be a proper name, *Goyim* (see Gen. xiv. 1), of an aboriginal tribe (*Grove*, B. D. i. 701); or they may be perhaps a miscellaneous aggregate of various tribes, with no specific name (cp. B. D. i. 767), and this opinion seems more in accordance with the corresponding phrase “Galilee of the nations” (Isa. ix. 1. Matt. iv. 15).

24. *Tirzah*] The residence of the kings of Israel till the time of Omri (1 Kings xiv. 17; xv. 21), perhaps at *Tolusa*, about four miles north of Sichem, and four east of Samaria.

— *all the kings thirty and one*] The specification of *each* king by himself singly in this chapter, and the summing up of *all* collectively, may be designed to remind the reader of Holy Scripture that each individual particularly, and especially each individual in a place of eminence and responsibility, will be judged by the Divine Joshua; as He Himself says, “Behold, I come quickly, and My reward is with Me, to give to *every man* according as his work shall be” (Rev. xxii. 12): and that this judgment will be universal: cp. above on x. 42.

a See ch. 14. 10.
& 23. 1.

† Heb. *to possess*
it.

Deut. 31. 3.
b Judg. 3. 1.
c Joel 3. 4.
d ver. 13.
2 Sam. 3. 3.
e Jer. 2. 18.
f Judg. 3. 3.
1 Sam. 6. 4, 16.
g Zeph. 2. 5.
h Deut. 2. 23.
i Or, *The cave*.
i ch. 19. 30.
j See Judg. 1. 34.
k 1 Kings 5. 18.
Ps. 83. 7.
Ezek. 27. 9.
l ch. 12. 7.
m ch. 11. 8.

n See ch. 23. 13.
Judg. 2. 21, 23.
o ch. 14. 1, 2.

p Num. 32. 33.
Deut. 3. 12, 13.
ch. 22. 4.

q ver. 16.
Num. 21. 30.
r Num. 21. 24, 25.

XIII. ¹ Now Joshua ^a was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land † to be possessed. ^{2 b} This is the land that yet remaineth: ^c all the borders of the Philistines, and all ^d Geshuri, ^{3 e} From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: ^f five lords of the Philistines; the Gazathites, and the Ashdodites, the Eshkalonites, the Gittites, and the Ekronites; also ^g the Avites: ⁴ From the south, all the land of the Canaanites, and || Mearah that is beside the Sidonians, ^h unto Aphek, to the borders of ⁱ the Amorites: ⁵ And the land of ^k the Giblites, and all Lebanon, toward the sunrising, ^l from Baal-gad under mount Hermon unto the entering into Hamath. ⁶ All the inhabitants of the hill country from Lebanon unto ^m Misrephoth-maim, and all the Sidonians, them ⁿ will I drive out from before the children of Israel: only ^o divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

⁷ Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, ⁸ With whom the Reubenites and the Gadites have received their inheritance, ^p which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave them;

⁹ From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, ^q and all the plain of Medeba unto Dibon; ¹⁰ And ^r all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the

CH. XIII. 1. *Joshua was old and stricken in years*] Literally, *Joshua waxed old, came into days*: cp. Gen. xviii. 11, where the same expression is used of Abraham and Sarah, and Gen. xxiv. 1; and 1 Kings i. 1, where it is applied to David: cp. Luke i. 7. 18, where the parallel Greek phrase is applied to Zacharias and Elisabeth. It seems never to be used of any but holy persons, in Scripture; "the days of the wicked are consumed in vanity" (Ps. lxxviii. 33), they are never "well stricken in years."

— and there remaineth yet very much land to be possessed.] How came this to be the case?

Was it from any lack of zeal and courage in Joshua? or from any failure of God's promise to him? Joshua was a figure of Christ; and how can this be said of Him? Is there any failure in Him? And how is it consistent with what has been said before of Joshua, that "he took the whole land?" xi. 23; cp. xii. 7, 8.

"Joshua took the whole land;" and yet there remained "much to be possessed," that is, to be inherited by Israel. He conquered it; but by reason of their love of ease, and fear of the Anakim, the tribes of Israel did not go forth to occupy it. "How long are ye slack to go to possess the land?" was his question of remonstrance to them (xviii. 3).

This is precisely what has been done by Christ. Christ died for all; the world is His field, and He sent forth sowers to sow the good seed in the whole. But men have slept; and the devil has come and sown tares: see on Matt. xiii. 24—30. 37, 38.

Christ has conquered our ghostly enemies. He has purchased an Universal Church with His most precious blood; but we are remiss in our endeavours to convert the heathen to Christ. Christ may well expostulate with us, as Joshua did with Israel, "How long are ye slack to possess the land?"

Christ has done His part for the universal dissemination of His Gospel, and for the universal diffusion of His Church; but there remains much still to be possessed.

In His will and design, His Church was settled in her inheritance at His first Advent, but this has not been accomplished. He is, as it were, "come into days," and it is not yet done—no, nor will it be done fully, till His second Advent. As Origen says: "Multa adhuc supersunt, quæ videmus nondum pedibus Jesu esse subjecta, Quam necesse est omnia obtinere. In secundo adventu hanc terram multam, quæ superest, obtinebit Jesus; sed beati sunt illi qui in primo Ejus adventu obtinenti sunt" (Origen, Hom. 16).

Here then is a divine encouragement to Christian Missions. 2. *Geshuri*] on the south of Philistia; 1 Sam. xxvii. 8.

3. *Sihor*] *Sichor*; literally, the dark river, the Rhinocorura, now *Wady-el-Arisch*, the southern boundary of Canaan toward Egypt: cp. xv. 4. 47. Num. xxxiv. 5.

— *Ekron*] now *Akir*, the northernmost city of Philistia.

— *five lords*] The word, *seren*, here used, is applied only to the princes of the Philistines (cp. Judg. iii. 3; xvi. 5. 1 Sam. vi. 4), and signifies literally, an axle; figuratively, that on which the wheel of a city revolves—a prince (*Gesen*. 596). There is a somewhat similar metaphor in the word *Cardinals*.

— *Gazathites*] See xi. 22.

— *Eshkalonites*] now *Askulan*, on the sea-coast between Gaza and Ashdod, about ten miles north of the former.

— *Avites*] Cp. Deut. ii. 23; their position is doubtful.

4. *Mearah*] Literally, cave; probably the cave of *Jezzin*, E. of Sidon.

— *Aphek*] on the principal source of the river Adonis, and once famed for its worship of Venus (*Euseb.*, vit Const. iii. 55); now *Afka*, on the N.W. slopes of Lebanon, and N.E. of *Beyrout*.

5. *Giblites*] the land of Gebal (1 Kings v. 18. Ezek. xxvii. 9); the Byblos of classical writers; now *Jebail*, on the sea-coast N. of *Beyrout*.

— *Baal-gad*] Paneas, or Cæsarea Philippi: see xi. 17.

6. *Misrephoth-maim*] See xi. 8.

— *divide thou it—for an inheritance*] Rely on My promise, and proceed as if it were already fulfilled.

7, 8. *half tribe of Manasseh—Reubenites, Gadites*] These two tribes and a half all came of eldest children; and they represent the elder dispensation, as compared with the Christian Church; see the following note.

8. *as Moses the servant of the LORD gave them*] What Moses did is to be ratified by Joshua. The two and a half tribes on the east of Jordan received a promise of possession there from Moses, but they could not come into their possession till the nine and a half tribes were come into their inheritance on the west of Jordan under Joshua; and then they received their promised possession from Joshua. Jesus in the Gospel confirmed the promises made to the fathers (Rom. xv. 8) by Moses in the Law; but the fathers under the law could not come into their inheritance in the days of Moses; they waited for our Joshua.

The fathers who have fallen asleep, "saw the promises afar off, and embraced them" (Heb. xi. 13); but "without us they were not made perfect" (Heb. xi. 40): see above, xi. 23; and Num. xxxii. 20—33; and Origen here, and Theodoret, Qu. 16.

9. *Medeba*] now *Medaba* (see Num. xxi. 30).

— *Dibon*] now *Diban* (see Num. xxi. 30).

border of the children of Ammon; ¹¹ ^s And Gilead, and the border of the ^{sch. 12. 5.} Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah; ¹² All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of 'the remnant of the giants: "for these did Moses smite, and cast them out. ¹³ Nevertheless the children of Israel expelled ^x not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day. ¹⁴ ^y Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire ^{are} their inheritance, ^z as he said unto them.

¹⁵ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families. ¹⁶ And their coast was ^a from Aroer, that is on the bank of the river Arnon, ^b and the city that is in the midst of the river, ^c and all the plain by Medeba; ¹⁷ Heshbon, and all her cities that are in the plain; Dibon, and || Bamoth-baal, and Beth-baal-meon, ¹⁸ ^d And Jahaza, and Kedemoth, and Mephaath, ¹⁹ ^e And Kirjathaim, and ^f Sibmah, and Zareth-shahar in the mount of the valley, ²⁰ And Beth-peor, and ^g || Ashdoth-pisgah, and Beth-jeshimoth, ²¹ ^h And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, ⁱ whom Moses smote ^k with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country. ²² ¹ Balaam also the son of Beor, the || soothsayer, did the children of Israel slay with the sword among them that were slain by them. ²³ And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

²⁴ And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families. ²⁵ ^m And their coast was Jazer, and all the cities of Gilead, ⁿ and half the land of the children of Ammon, unto Aroer that is before ^o Rabbah; ²⁶ And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir; ²⁷ And in the valley, ^p Betharam, and Beth-nimrah, ^q and Succoth, and Zaphon, the rest of the kingdom

q Gen. 33. 17. 1 Kings 7. 46.

11. Gilead] on both banks of the river Jabbok; now Belka, and Jebel Adschlun: see Num. xxxii. 1. Deut. iii. 10.

12. kingdom of Og] The writer uses the word *mamelacuth* for kingdom here and *vr.* 21. 27. 30, 31; not *mameleceeth*, which is the word used in the Pentateuch. Num. xxxii. 33. Deut. iii. 4. 10. See Keil, p. 9.

13. Geshurites] See Deut. iii. 14.

14. Only unto the tribe of Levi he gave none inheritance] though it was his own tribe; so careful was he to obey God. Num. xviii. 20. Deut. x. 9; xviii. 1, 2.

15. Moses gave unto the tribe of the children of Reuben] See Num. xxxii. 33; above, v. 9.

17. Heshbon] between the rivers Arnon and Jabbok.

— Dibon] where the Moabites had a temple (*Hesych.*), south of Heshbon; called Dibon-gad in Num. xxxiii. 45; about two miles from Aroer, on the Arnon.

— Bamoth-baal] high places of Baal; called Bamoth, Num. xxi. 20. Isa. xv. 2. From it Balaam saw the ends of the camp of Israel, Num. xxii. 41.

— Beth-baal-meon] house of habitation of Baal; now Myun; about two miles S.E. of Heshbon. See Num. xxxii. 38.

18. Jahaza] where Sihon was slain; E. of Medeba and Dibon (*Euseb.*). See Num. xxi. 23. Deut. ii. 32.

— Kedemoth] on the border of the wilderness, N.W. of Kalaat Balua, on the N. of the Upper Arnon. Num. xxi. 13.

— Mephaath] See 1 Chron. vi. 78, 79.

19. Kirjathaim] also in Moab. See Num. xxxii. 37, 38. Jer. xlviii. 31, 32.

— Sibmah] near Heshbon (*S. Jerome*). See Num. xxxii. 38.

— Zareth-shahar] i. e. light of the dawn; perhaps at Sara, S. of Zerka Ma'in (*Seetzen*).

20. Beth-peor—Ashdoth-pisgah—Beth-jeshimoth] i. e. house

of Peor; springs of Pisgah, or spurs of Pisgah; house of wastes. Beth-peor was over against Jericho (Num. xxiii. 28); Ashdoth-pisgah, S. of Beth-peor, on the N.E. shore of the Dead Sea (Num. xxvii. 12); Beth-jeshimoth in the *Ghor-el-Seisaban*, also N.E. of the Dead Sea: cp. Num. xxii. 1.

21. dukes of Sihon] Literally, anointed of Sihon, from *nasac*, to pour, to anoint (*Gesen.* 553), or because the power of Sihon flowed from him on those who had a derivative authority under him (*Gusset, Keil*); they are called kings of Midian in Num. xxxi. 8.

22. Balaam also the son of Beor, the soothsayer] See Num. xxii. 5; xxiv. 3; xxxi. 8. Deut. xxiii. 4.

The word *soothsayer*, inserted here, is from *kasam*, and is always used in a bad sense (*see Gesen.* 736); it marks the abuse of the prophetic gift by Balaam, and the consequences of that abuse.

25. Aroer that is before Rabbah] Thus distinguished from Aroer on the river Arnon. Cp. Judg. xi. 33. 2 Sam. xxiv. 5.

26. Ramath-mizpeh] or Ramoth-gilead, xx. 8.

— Mahanaim] See Gen. xxxii. 2, 3; probably at *Makne* (*Robinson*).

— of Debir] or perhaps Lodebar: see 2 Sam. ix. 4; xvii. 27; and *Grove*, B. D. ii. 134.

27. the valley] of Jordan; the Arabah running from *Wady Heshan*, N. of the Dead Sea, up to the Sea of Galilee.

— Beth-aram] near Mount Peor, and near the entrance of the Jordan into the Dead Sea; rebuilt by Herod, and called *Livias* by him, from *Livia*, the wife of Augustus; now *Er Rameh*: see Num. xxxii. 36.

— Beth-nimrah] now *Nimrein*: see Num. xxxii. 36.

— Succoth] See Gen. xxxiii. 17.

— Zaphon] near the southern extremity of the Sea of Galilee.

t Deut. 3. 11.
ch. 12. 4.
u Num. 21. 24.
35.
x ver. 11.

y Num. 18. 20,
23, 24.
ch. 14. 3, 4.

z ver. 33.

a ch. 12. 2.

b Num. 21. 28.
c Num. 21. 30.
ver. 9.

|| Or, The high
places of Baal,
and house of
Baal-meon :
see Num. 32. 38.
d Num. 21. 23.
e Num. 32. 37.
f Num. 32. 38.
g Deut. 3. 17.
ch. 12. 3.
|| Or, Springs of
Pisgah,
or, The Hill.
h Deut. 3. 10.
i Num. 21. 24.
k Num. 31. 8.
l Num. 22. 5.
& 31. 8.
|| Or, diviner.

m Num. 32. 35.

n Compare
Num. 21. 26, 28,
29, with
Deut. 2. 19.
& Judg. 11. 13,
15, &c.
o 2 Sam. 11. 1.
& 12. 26.
p Num. 32. 36.
q Gen. 33. 17.

r Num. 34. 11.

of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge ^r of the sea of Chinnereth on the other side Jordan eastward. ²⁸ This is the inheritance of the children of Gad after their families, the cities, and their villages.

²⁹ And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was the possession of the half tribe of the children of Manasseh by their families.

s Num. 32. 41.
1 Chron. 2. 23.
t ch. 12. 4.

³⁰ And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and ^s all the towns of Jair, which *are* in Bashan, threescore cities: ³¹ And half Gilead, and ^t Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the ^u children of Machir by their families.

u Num. 32. 39,
40.

x ver. 14.
ch. 18. 7.

³² These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward. ³³ ^x But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, ^y as he said unto them.

y Num. 18. 20.
Dent. 10. 9.
& 18. 1, 2.

a Num. 34. 17, 18.

XIV. ¹ And these *are the countries* which the children of Israel inherited in the land of Canaan, ^a which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. ² ^b By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe. ³ ^c For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them. ⁴ For ^d the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance. ⁵ ^e As the LORD commanded Moses, so the children of Israel did, and they divided the land.

b Num. 26. 55.
& 33. 54.
& 34. 13.
c ch. 13. 8, 32, 33.

d Gen. 48. 5.
1 Chron. 5. 1, 2.

e Num. 35. 2.
ch. 21. 2.

⁶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the ^f Kenezite said unto him, Thou knowest ^g the thing that

f Num. 32. 12.
ch. 15. 17.
g Num. 14. 24, 30. Dent. 1. 36, 38.

29. *Manasseh*] See Num. xxxii. 39—41. Dent. iii. 14.
33. *Levi*] See v. 14; below, xviii. 7.

CH. XIV. 1. *Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed*] The land was distributed by Eleazar and Joshua, and the heads of the tribes, who themselves were recipients of the inheritance allotted to them. Eleazar the priest, and Joshua the captain of Israel, represent the twofold office of Christ as Priest and King; who, by the ministry of the Apostles, represented here by the heads of Israel, distributes to the Church militant her inheritance in all the world; and who, at His second Advent, will also give an inheritance in heaven to the Church triumphant at the Day of Judgment, when the Apostles, who will themselves be judged, will be associated with Christ in judging the world (Matt. xix. 28. Luke xxii. 30).

Almighty God declares by lot the inheritance of each tribe, and Joshua executes the divine will. Christ will distribute the heavenly inheritance, but it will be to those for whom it is prepared of the Father (Matt. xx. 23. Mark x. 40). Christ will execute all judgment, but by commission and delegation from the Father (John v. 22. 27).

— *the heads of the fathers*] For their names, which had been specified by God to Moses, see above, on Num. xxxiv. 17—29.

2. *By lot was their inheritance*] On the declaration of the divine will by lots, see the history of the scapegoat, Lev. xvi. 8; and of Achan, vii. 14—18.

"The lot is cast into the lap, but the whole disposing of it is of the Lord" (Prov. xvi. 33).

Before the Day of Pentecost, the Church of Christ resorted to lots for the choice of an Apostle (Acts i. 26), but not afterwards; and it has been supposed, that at the Day of Pentecost, the language which the several Apostles were enabled to speak by the Holy Spirit, may have been a guide to them as to the special inheritance among the heathen to which they were to

go forth and win for Christ: see *S. Jerome* and *Severus*, as quoted below, on Acts ii. 18.

"*By lot was their inheritance.*" In the prophecy of Jacob on his death-bed (Gen. xlix.), and afterwards in the prophecy of Moses (Dent. xxxiii.), Almighty God had given a general intimation of the territory to be assigned to the tribes of Israel;

But jealousies might have arisen, and false interpretations might have been propounded, in the *application* of those prophecies; therefore God required that the territory of each tribe should be determined by lot. And since the result arrived at by means of the lots coincided with the designations uttered many years before by the patriarch Jacob, and also by Moses, here was a practical proof that those utterances of Jacob and Moses, which were thus verified, were inspired by God Himself.

As to the process, in which the distribution by lot was effected, it is supposed by the Rabbis that there were two urns, or vessels, in one of which the names of the tribes were placed, and in the other the names of the regions to be allotted, and that the names of the tribes were drawn out one by one, and the names of the regions simultaneously, one by one; and that the particular region was allotted to that tribe whose name came out concurrently with it.

5. *they divided the land*] They distributed it by lot; but the tribes did not go in at once to *possess* it; and Joshua afterwards expostulated with them for their slackness in this respect (xviii. 3). See above, v. 1.

6. *in Gilgal*] near Jericho: see ix. 6; x. 6.

6—12. *Caleb the son of Jephunneh the Kenezite*] Caleb is called the Kenezite here and in Num. xxxii. 12, from *Kenaz*, of the tribe of Judah; a name borne by several members of that tribe of the family of Caleb: see xv. 17. 1 Chron. iv. 13. 15.

Caleb came, not as the head of the tribe of Judah (for that he was not), but to remind Joshua of a special promise made to

the LORD said unto Moses the man of God concerning me and thee ^h in Num. 13. 26. Kadesh-barnea. ⁷ Forty years old *was* I when Moses the servant of the LORD ⁱ sent me from Kadesh-barnea to espy out the land ; and I brought him word ⁱ again as *it was* in mine heart. ⁸ Nevertheless ^k my brethren that went up with me made the heart of the people melt : but I wholly ^l followed the LORD my God. ⁹ And Moses sware on that day, saying, ^m Surely the land ⁿ whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. ¹⁰ And now, behold, the LORD hath kept me alive, ^o as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of Israel* † wandered in the wilderness : and now, lo, I *am* this day fourscore and five years old. ¹¹ ^p As yet I *am as strong* this day as *I was* in the day that Moses sent me : as my strength *was* then, even so *is* my strength now, for war, both ^q to go out, and to come in. ¹² Now therefore give me this mountain, whereof the LORD spake in that day ; for thou heardest in that day how ^r the Anakims *were* there, and *that* the cities *were* great and fenced : ^s if so be the LORD *will be* with me, then ^t I shall be able to drive them out, as the LORD said. ¹³ And Joshua ^u blessed him, ^v and gave unto Caleb the son of Jephunneh Hebron for an inheritance. ¹⁴ ^y Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day, because that he ^z wholly followed the LORD God of Israel. ¹⁵ And ^a the name of Hebron before *was* Kirjath-arba ; *which Arba was* a great man among the Anakims. ^b And the land had rest from war.

him by God forty-five years before, which he had treasured up in his heart.

The word *Caleb* seems to signify *whelp*, σκυμνός (cp. *Gesen.* 398). He was of the tribe of Judah ; and in his faithfulness, courage, and vigilance, was he not perhaps a type of the σκυμνός λέοντος ? (Gen. xlix. 9.)

^{8.} *my brethren*] He speaks gently of the other spies, as St. Paul does of the Jews (Acts xxii. 5. Rom. ix. 3).

For the history, see above, Num. xiii. 24—31 ; xiv. 6—9. 24. Deut. i. 36.

^{9.} *Moses sware on that day*] In consequence of God's declaration, "The Lord sware, saying, Caleb the son of Jephunneh, he shall see the land, and to him will I give the land that he hath trodden upon, and to his children" (Deut. i. 34. 36. Cp. Judg. i. 20).

^{10, 11.} *I am this day fourscore and five years old. As yet I am as strong this day*] Therefore the complaint in the song of Moses (Ps. xc. 10), "though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow," does not apply to him ; an exception was made in his case, on account of his faithfulness.

Compare the case of Moses himself (Deut. xxxiv. 7). The sorrows of old age are due to man's sin. Caleb is as strong under Joshua as he was under Moses. The true Israelite is strong both under the Law and under the Gospel, "in utriusque Testamenti mysteriis valet" (*Origen*). Time makes no difference to Faith. Caleb is ready to drive out the Anakim when he is eighty-five years old. The aged believer conquers spiritual enemies on his death-bed.

^{12.} *Now therefore give me this mountain*] Hebron (v. 13), to which Caleb had come when he was sent by Moses ; and whence they brought the cluster of grapes from the brook Eshcol ; and when the other spies made the people afraid with their report of the might of the Anakim who dwelt there, Caleb said, "Let us go up at once, and possess it ; for we are well able to overcome it (Num. xiii. 22—25. 30). If the Lord delight in us, then He will bring us into this land" (Num. xiv. 8).

^{13.} *Joshua blessed him, and gave unto Caleb—Hebron*] And Caleb expelled thence the three sons of Anak (Judg. i. 20). Joshua blessed Caleb ; our Divine Joshua will bless all true believers, and give them their everlasting inheritance.

^{14.} *Hebron therefore became the inheritance of Caleb*] That is, the fields and the villages thereof ; the city itself was assigned to the Levites ; and a city of refuge (xxi. 11, 12. 1 Chron. vi. 55).

^{15.} *the name of Hebron before was Kirjath-arba*] That is, before it was assigned to Caleb, it was called Kirjath-arba, from Arba, the great man among the Anakim, who had driven out the original inhabitants, and had called it by his own name ; but its primitive name in Abraham's days was Hebron ; and that name was restored by Caleb : see Gen. xxiii. 2.

This is the character of the Christian Caleb—to drive out the Anakim and their corrupt innovations, and restore primitive doctrine and the true worship of God.

— *the land had rest from war*] The Anakim did not dare to rise up against Caleb, who had driven them out (cp. xi. 23).

CALEB'S INHERITANCE AT HEBRON.

On this history of Caleb it may be observed :

(1) When others among the Israelites were slack in going in to possess their inheritance, on account of their love of ease, and fear of their enemies (see on xiii. 1, and xviii. 3), Caleb came boldly forward to claim Hebron, although it was then occupied by the sons of Anak.

In the Church militant, the Calebs of the Gospel go forth to subdue cities to Christ ; such a Christian Caleb was St. Paul. He claims Ephesus for Christ because there are many *adversaries* there (1 Cor. xvi. 9).

The assignment of an inheritance to Caleb takes precedence of all others. At the Great Day, the Calebs of the Gospel will first receive their reward : see Matt. xxv. 34—40.

(2) Caleb's inheritance was at Hebron ; the place which he himself had visited when he spied the land, and which occasioned the declaration of his faith and courage in opposition to the spies, with the exception of Joshua (see on v. 12).

At the Great Day, when our Divine Joshua awards his inheritance to each man, then "every one will receive the deeds done in his body" (2 Cor. v. 10), and eat the fruit of his mouth (Prov. xii. 14), and reap what he has sown (Gal. vi. 7). Every Caleb will inherit his own Hebron, and eat the grapes of his own Eshcol.

Caleb is therefore an example to all ; but especially to the Christian Missionary and Christian Preacher.

(3) Caleb inherited Hebron. Hebron was near Mamre, where Abraham built an altar to the Lord (Gen. xiii. 18) ; and where he had a visit from the "three men," who promised him the birth of a son, by Sarah, in a year's time (Gen. xviii. 1. 10). And at Hebron, Abraham and Sarah, Isaac and Rebekah, Jacob and Leah were buried in peace in the cave of Machpelah, in faith

XV. ¹ *This* then was the lot of the tribe of the children of Judah by their families; ^a *even* to the border of Edom the ^b wilderness of Zin southward *was* the uttermost part of the south coast.

a Num. 34. 3.
b Num. 33. 36.

† Heb. *longue*.

c Num. 34. 4.
|| Or, *The going up to Acrabbim*.

d Num. 34. 5.

² And their south border was from the shore of the salt sea, from the † bay that looketh southward: ³ And it went out to the south side ^c to || Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: ⁴ *From thence* it passed ^d toward Azmon, and went out

that God would give Canaan to their seed, and in hope of a blessed Resurrection of their bodies from the dead.

Hebron was a Levitical city, and also a City of Refuge.

At Hebron, David was crowned King of Judah (2 Sam. v. 5).

Hebron is now called *El Khalil*, "the Friend," from Abraham, the friend of God.

Caleb's courage had doubtless been stimulated on his first visit to Hebron by blessed local recollections of the faith and hope of the Patriarchs; and now that he is associated with them, he looks forward with them to a heavenly Hebron. He did not grudge a share of his inheritance to the Levites, but gladly welcomed those who ministered in the Sanctuary of God, Who had blessed him with health and strength of body and soul. A noble example of disinterested piety! He did not deem it loss to give to God in His ministers. Hebron also became a City of Refuge; and perhaps Caleb may have had some knowledge of the spiritual meaning of these cities. The remembrance of Caleb's faith and courage may have stimulated David the king when he was enthroned there; and the Day is coming, when all the holy names, which are associated in the history of Hebron, will be united together in the royal city of the true King of Israel, the Seed of Abraham and David—Jesus Christ, at that blessed time when the land will rest from war for evermore.

BOUNDS AND CITIES OF JUDAH.

PRELIMINARY NOTE TO CHAPTER XV.

What is the design of the specification of the bounds, and of the enumeration of the names of the cities of Judah?

(1) One purpose that it serves, is to show the exact knowledge of the historian, descending to such minute local details.

No writer who had not confidence in his own resources, would have ventured to enter on such particulars as these in a document designed to be read by the Hebrew Nation. And if it had not been accurate, it never would have been received as Holy Scripture by that Nation, as it has been and is to this day. Here then is evidence of truth.

(2) The large number of the cities within the narrow limits assigned to the tribe of Judah—it averaged only forty-five miles in length, and fifty in breadth—shows the great populousness of Canaan at the time of its subjugation by the Israelites, who had not been trained in war; and it is a proof, that this conquest could not have been achieved by mere human means, and is a confirmation of the narrative of the miraculous agency employed in this conquest.

(3) Many of the names of these cities are indicative of their *strength* as *fortresses*, and are additional proofs of the same things.

(4) Many of the names are significant of the *false worship* which was practised by the Canaanites, and afford evidence of the justice of the divine sentence upon them.

(5) Many of those names are also significant of the *fruitfulness* of the country, and show the goodness of the land given by God to Israel.

(6) Others of these names show that the Canaanites were not without literary accomplishments in the days of Joshua (see v. 15), and that the conquest of it was not the subjugation of a barbarous population, but of civilized nations.

But we must ascend higher than this.

(7) Doubtless this and the following chapters have a spiritual meaning also;

They speak of the inheritance to be given in this life to the Church militant on earth; and to the Church glorified in the world to come.

They are designed as incitements to *missionary labour* in the subjugation of ghostly enemies, and in the extension of Christ's Church.

The conquest of heathen cities of Canaan by Israel, aided by God, the settlement of the families of their tribes in those

cities and lands once desecrated by idolatry, and by all its foul associations, is designed to be an example to Christians; it is intended to stimulate them first in their exertions to eradicate the Jebusites, who dwell in the Jerusalem of their own hearts (see v. 63), and to make the Kirjath-sephers of a heathen literature to be ministerial to Christianity, and to convert the Chelials of false worship into Bethels of the Gospel of Christ.

CH. XV. 1. *lot*] *goral*, from *gur*, to *turn aside*, to *sojourn* (*Gesen.*, pp. 164, 165).

— *Judah*] The lot of Judah, the royal tribe, the tribe of the Messiah, came out first: cp. Gen. xlix. 8, "*Judah*, thou art he whom thy brethren shall praise."

The Jews (who derive their name from Judah) had the first lot in the Church of Christ; from them came the holy Apostles, as well as Christ Himself.

A special honour is paid to the tribe of Judah, in the description of its inheritance, in this Book. Not only are its boundaries traced, but its cities are specified severally by name in this chapter, and see xviii. 11—28.

But with regard to the other cis-Jordanic tribes, the cities are not mentioned (as in Ephraim and half the tribe of Manasseh), or cities only, and not the boundaries, as is the case with Simeon and Dan (xix. 1—9. 40—48); or, for the most part, only boundary cities, as in the case of Zebulun, Issachar, Asher, and Naphtali (xix. 10—16. 17—23. 24—31. 32—39).

It is probable, that the territories of these latter tribes were still, in a considerable degree, occupied by Canaanites.

And in a figurative sense this delineation represents the world; some of it only half evangelized, some possessed by heathenism even till the end: see v. 63. Cp. xviii. 3, and above, xiii. 1.

— *families*] *mischpachoth*, from *shapach*, to *spread out* (*Gesen.* 519. 844). It would appear therefore that not only those of the same tribe, but also those of the same family, were settled together.

— *border of Edom the wilderness of Zin*] where Kadesh-barnea was: cp. Num. xiii. 21.

With regard to the boundaries and cities of Judah, the reader may consult *Tobler*, dritte Wanderung, 1859; *Stanley*, Sinai and Palestine, chap. iii.; *Mr. Wilton's* valuable volume entitled *Negeb*, or the "*South Country*," Lond. 1863, with a map of the Negeb; and *Vandevelde's* Map, sections 5, 6, and 7, Gotha, 1858; *Mr. Grove's* Article in B. D., p. 1155.

— *to the border of Edom*] The limits of Judah, as here specified, have thus been explained by a recent writer:—"The north boundary of Judah, for the most part coincident with the south boundary of Benjamin, began at the embouchure of the Jordan, ran westward to En-shemesh, probably the present *Ain Haud*, below Bethany; thence over the Mount of Olives to En-rogel, in the valley beneath Jerusalem, went along the ravine of Hinnom, under the precipices of the city, climbed the hill in a n.w. direction to the water of Nephtoah (probably *Liftah*), and thence by Kirjath-jearim (probably *Kuriat-el-Enah*), Beth-shemesh (*Ain Shems*), Timnath, and Ekron to Jabneel on the sea-coast. On the east the Dead Sea, on the west the Mediterranean, formed its boundaries. The southern line is hard to determine. It left the Dead Sea at its southern end, and joined the Mediterranean at *Wady-el-Arish*" (*Grove*).

— *wilderness of Zin*] *low palm-tree*; now *Wady Murreh*. Num. xiii. 21.

3. *Maaleh-acrabbim*] Literally, *the going up of scorpions*; the chain of white hills running across the Arabah at a distance of eight miles s. of the Dead Sea.

— *Kadesh-barnea*] *Ain Kudes* (see Num. xiii. 26).

— *Hezron*] *enclosed*.

— *Adar*] *wide*.

— *Karkkaa*] *level*.

4. *Azmon*] *strong*. On the site of these places see *Keil* on Num. xxxiv. 4.

unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

⁵ And the east border was the salt sea, *even* unto the end of Jordan.

And *their* border in the north quarter was from the bay of the sea at the uttermost part of Jordan: ⁶ And the border went up to ^e Beth-hogla, and passed ^e ch. 18. 19. along by the north of Beth-arabah; and the border went up ^f to the stone of Bohan ^f ch. 18. 17. the son of Reuben: ⁷ And the border went up toward Debir from ^g the valley of ^g ch. 7. 26. Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at ^h En-rogel: ^h 2 Sam. 17. 17. ⁱ Kings 1. 9. ⁱ ch. 18. 16. ² Kings 23. 10. ^{Jer.} 19. 2, 6. ^k ch. 18. 28. ^{Judg.} 1. 21. & 19. 10. ⁸ And the border went up ⁱ by the valley of the son of Hinnom unto the south side of the ^k Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which is at the end ^l of the valley of the giants northward: ⁹ And the border was drawn from the top of the hill unto ^m the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn ⁿ to Baalah, which is ^o Kirjath-jearim: ¹⁰ And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to ^p Timnah: ^p Gen. 38. 13. ^{Judg.} 14. 1. ^q ch. 19. 43. ¹¹ And the border went out unto the side of ^q Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

¹² And the west border was ^r to the great sea, and the coast *thereof*. This is ^r ver. 47. Num. 34. 6, 7. the coast of the children of Judah round about according to their families.

¹³ ^s And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, *even* ^t || the city of Arba the father of Anak, which city is Hebron. ¹⁴ And Caleb drove thence ^u the three sons of Anak, ^x Sheshai, and Ahiman, and Talmi, the ^u Judg. 1. 10, 20. ^x Num. 13. 22.

— river of Egypt] *Wady-el-Arisch*.

— at the sea] or to the sea—the Mediterranean.

5. salt sea] the Dead Sea.

6. Beth-hogla] house of partridge; probably *Ain Hadschlah*, about three miles S.E. of Jericho.

— Beth-arabah] in the wilderness of Judah, v. 61; and afterwards given to Benjamin, xviii. 22; perhaps at *Kasr Hadschlah*, about a mile S.W. of Beth-hogla.

— stone of Bohan] probably the ridge of hills called *Katar Hadische*, S. of *Kasr Hadschlah*, and N. of the Dead Sea.

7. valley of Achor] near Jericho (vii. 26).

— Gilgal] Supposed by some to be the same as Geliloth in xviii. 17 (*Keil*); others identify it with the first encampment of Israel, iv. 19 (*Knobel*).

— Adummim] i. e. of the red, *ruforum*; on the way from Jerusalem to Jericho (*Onomast.*); now *Kalat-el-Domm*.

— the river] rather, the torrent (*nabal*); probably *Wady Kelt*.

— En-shemesh] fountain of the sun. Another record of the heathen worship of the heavenly luminaries, as Jericho itself was of the worship of the moon. It is now called the *Well of the Apostles*: a remarkable change, suggestive of the spiritual change wrought by the true children of Judah in the Canaan of heathenism; it lies about a mile E.N.E. of Bethany, on the way to Jericho from Jerusalem (*Tobler, Vandevelde*).

— En-rogel] fountain of the spy; now, probably, the *Well of Joab*, or of *Nehemiah*, on the S.E. of Jerusalem, where the valleys of Ben-hinnom and Kedron meet, and in the bed of the former. *Thomson*, p. 658, where it is described.

8. valley of the son of Hinnom] See xviii. 16. Another record of the idolatrous and savage worship of Canaan, whence Christ Himself borrowed the name for Hell. See on Matt. v. 22; and ep. 2 Kings xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31.

— of the giants] *Rephaim*, on the S.W. of Jerusalem (see 2 Sam. v. 18. 22; xxiii. 13).

9. Nephtoah] now *Liftah*; about three miles N.W. of Jerusalem (*Vandevelde*).

— mount Ephron] perhaps on the west of *Wady Beit Hanina*, on the N.W. of Jerusalem.

— Baalah] or Kirjath-jearim; now *Kureyl-el-Enab*, nine miles N.W. of Jerusalem: ep. ix. 17, and 1 Sam. vi. 21.

10. mount Seir] S.W. of Baalah.

— Chesalon] firm confidence: see below, v. 30; now *Kesla*, S.W. of Baalah.

— Beth-shemesh] house of the sun; called *Ir-semes*, xix. 41 (ep. 1 Sam. vi. 9. 2 Kings xiv. 11. 2 Chron. xxviii. 18); now *Ain Shems*, about fifteen miles W.S.W. of Jerusalem, on the borders of Dan.

— Timnah] on the border of Dan (xix. 43. Judg. xiv. 1); now *Tibneh*, two miles W. of *Ain Shems*.

11. Ekron] *Akir*, xiii. 3.

— Shicron] perhaps *Sugheir*.

— Jabneel] *Jebnah*; twelve miles S. of Joppa, and about four miles from the sea.

12. the great sea] the Mediterranean.

13. unto Caleb] See xiv. 6—12.

14. Caleb drove thence] Caleb, at the head of his family, see Judg. i. 10. It seems that when Joshua cut off the Anakim whom he found at Hebron (xi. 21), some of them had escaped and afterwards repossessed it (*Keil*).

It has been questioned whether the narrative here (vv. 14—19) is an anticipation of what took place at a later period, after Joshua's death, and is recorded in Judg. i. 10—15; or the narrative in Judges is a recapitulation. The latter seems the more probable opinion. It is not likely that Caleb would have been slack to enter on the inheritance which he claimed, and which Moses had promised.

y ch. 10. 38.
Judg. 1. 11.
z Judg. 1. 12.

a Judg. 1. 13.
& 3. 9.
b Num. 32. 12.
ch. 14. 6.
c Judg. 1. 14.
d See Gen. 24. 64.
1 Sam. 25. 23.

e Gen. 33. 11.

children of Anak. ¹⁵ And ^y he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher. ¹⁶ ^z And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. ¹⁷ And ^a Othniel the ^b son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. ¹⁸ ^c And it came to pass, as she came unto him, that she moved him to ask of her father a field: and ^d she lighted off her ass; and Caleb said unto her, What wouldest thou? ¹⁹ Who answered, Give me a ^e blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

²⁰ This is the inheritance of the tribe of the children of Judah according to their families.

²¹ And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, ²² And Kinah, and Dimonah, and Adadah, ²³ And Kedesh, and Hazor, and Ithnan, ²⁴ Ziph, and Telem, and Bealoth, ²⁵ And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor, ²⁶ Amam, and Shema, and Moladah, ²⁷ And Hazar-gaddah, and Heshmon, and Beth-palet, ²⁸ And Hazar-shual, and Beer-sheba, and Bizjothjah, ²⁹ Baalah, and Iim, and Azem, ³⁰ And Eltolad, and Chesil, and

15. *Debir*] i. e. oracle; south of Hebron.

— *Kirjath-sepher*] book-town, πόλις γραμμάτων; showing the existence of a literature at that time among the Canaanites; perhaps the town was a national sanctuary (*Debir*, oracle), where the national records were preserved; as the Pentateuch was in the Holy of Holies (Deut. xxxi. 9. 25).

Othniel takes Kirjath-sepher, the *City of Books*, and Caleb gives him his daughter to wife. May we not see here an emblem of the reward promised to those who christianize heathen literature, and make it ministerial to the Gospel?

17. *the brother*] Does the word *brother* agree with Othniel or with Kenaz? Was Othniel the brother of Caleb or his nephew?

The *Vulg.* is in favour of the former translation, and so *Keil*; but the *Sept.* adopts the latter; and so *Syriac*, *Arabic*, and *Targum Jonathan* (cp. 2 Sam. xiii. 3. 32, with 1 Chron. ii. 13). The same ambiguity occurs in Judg. i. 13; iii. 9. It seems most probable that Othniel was the nephew of Caleb (*Pfeiffer*, *Dubia*, p. 176).

18. *a field*] Called the field in Judg. i. 14; that is, the field which had been given to Othniel when the Book of Judges was written, and which was known to be well supplied with water.

— and she lighted off her ass] To show reverence for her father; as Rebekah to Isaac (Gen. xxiv. 64), and Abigail to David (1 Sam. xxv. 25). The *Sept.* here has ἐβόησεν, she shouted, from her ass; and the *Vulg.* has suspiravit ut sedebat in asino; but there can be no doubt that the *Authorized Version*, which is confirmed by the *Syriac*, *Arabic*, and *Chald. Targ.*, is correct. The Hebrew verb tsanah is found only here and in Judg. i. 14 and iv. 21, where it ought to be rendered, it went down: see *Gesen.*, p. 713.

19. *give me also springs of water*] On the word here used for spring—gullah, from galal, 'volvo'—cp. well, *Quelle*: see *Gesen.*, pp. 171, 172.

It would seem as if Achsah was more eager for the "springs of water" than Othniel was; and Caleb gave her more than she asked. She said, "Thou hast given me a south land—that is, a hot and thirsty land—give me therefore springs of water for its irrigation." She asked for springs, and he gave her both the upper and nether springs.

Is this incident introduced as an encouragement to earnestness in prayer for spiritual blessings? We see here the effects of prayer, particularly of women's prayers. Our Lord says, "Ask, and ye shall have" (Matt. vii. 7. Luke xi. 9), and He invites us to pray for springs of spiritual water, when He says to the Woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water" (John iv. 10, 11).

Caleb gave to his daughter Achsah more than she asked, who showed her reverence for him, as well as her faith in his love. "If ye, being evil, know how to give good gifts" (springs

of water to fertilize an earthly soil) "unto your children, how much more shall your Heavenly Father give good gifts" (the promised springs of living waters of the Holy Spirit) "to them that ask Him?" (Matt. vii. 11. Luke xi. 13.)

For the further history of Othniel, see on Judg. iii. 9—11.

21—32. *And the uttermost cities*] For an elaborate attempt to identify the cities mentioned in these verses, see *Mr. Wilton's Negeb*, Part iii. p. 70.

The cities of the Negeb, or "South Land," are here arranged in four groups (cp. below, on v. 33).

— *southward*] in the Negeb, or southern region of Canaan, from the Arabah at the south end of the Dead Sea to the Mediterranean on the west.

— *Kabzeel*] perhaps *El Kusieb*, near the southern end of the Dead Sea.

These three verses (vv. 21—23) contain the first group of cities, nine in number. Kedesh, in v. 23, is probably Kadesh-barnea: see v. 3.

— *Jagur*] The *Sept.* has Asor; and it has been joined by some with the "enclosure of the Kenites" (*Wilton*).

24, 25. *Ziph*] The second group of five or six places.

— *Bealoth*] See xix. 8. 1 Chron. iv. 33.

25. *Hazor, Hadattah*] or rather, *Chazor Chadatha*, i. e. *New Hazor*; and so *Vulg.*

— *Kerioth*, and *Hezron*] rather, *Kerioth Hezron*, the towns of *Hezron*, which is *Hazor*: see *Keil*.

The tribe of Judah gave *Hazor*, the old Canaanitish city, a new name, "Towns of Hezron;" now *El Kuryetein*; probably they were several towns encircled by the same fortifications (cp. *Wilton*, p. 102).

26—28. *Amam*, &c.] The third group of nine cities: see *Wilton*, pp. 115—121, who identifies *Hazar-gaddah* with the Tamar of Ezek. xlvii. 19.

— *Moladah*] afterwards given to Simeon (xix. 2); now *El Milh*, twenty Roman miles south of Hebron: see *Wilton*, p. 111.

27. *Beth-palet*] house of escape.

28. *Beer-sheba*] See Gen. xxi. 14. 31; xxii. 19. In the days of the Judges and Kings it was on the southern frontier of Israel (Judg. xx. 1. 2 Sam. xvii. 11); now *Bir-es-Seba* (cp. *Wilton*, p. 141).

29—32. *Baalah*] The fourth group of thirteen cities.

— *Iim*, and *Azem*] or *Ije Azem* (see *Wilton*, 157); probably *El Anjeh*, *ibid.* p. 177.

30. *Eltolad*] or Tolad (1 Chron. iv. 29); probably near the *Wady-el-Toula*; near this place "Abraham dwelt, between Kadesh and Shur" (Gen. xx. 1), and dug wells in the adjoining valley of Gerar, *Wady-el-Jerur* (*Wilton*, p. 179).

— *Chesil*] or *Cesil*, i. e. fool, with the additional idea of impiety (*Gesen.* 408): see Ps. cxlix. 11; xciv. 8. Prov. i. 32; xiii. 19. It is from the root *casal*, to be fat, to be obstinate and self-confident (*Gesen.* 408).

Hormah, ³¹ And [†] Ziklag, and Madmannah, and Sansannah, ³² And Lebaoth, [†] 1 Sam. 27. 6. and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages:

³³ And in the valley, [§] Eshtaol, and Zoreah, and Ashmah, ³⁴ And Zanoah, ^g Num. 13. 23. and En-gannim, Tappuah, and Enam, ³⁵ Jarmuth, and Adullam, Socoh, and Azekah, ³⁶ And Sharaim, and Adithaim, and Gederah, || and Gederothaim; || Or, or. fourteen cities with their villages: ³⁷ Zenan, and Hadashah, and Migdal-gad, ³⁸ And Dilean, and Mizpeh, ^h and Joktheel, ³⁹ Lachish, and Bozkath, and ^h 2 Kings 14. 7. Eglon, ⁴⁰ And Cabbon, and Lahmam, and Kithlish, ⁴¹ And Gederoth, Beth-

ON CHESIL.

Chesil, or *Cesil*, represents a heavenly luminary, supposed to be Orion (see Job ix. 9; xxxviii. 21. Isa. xiii. 10. Amos v. 8); and since Orion was the heavenly representation of Nimrod, the bold and impious rebel against God (Gen. x. 8—10), and was an object of worship to the Canaanites, therefore it seems that Orion, so worshipped, was called *Cesil* (fool, impious) by the Hebrews.

The place here called *Cesil* was probably celebrated among the Canaanites for the worship of the heavenly host. Cp. the names *Beth-shemesh*, *En-shemesh*, which are records of the sun-worship, which false worship was a snare to Israel: cp. Amos v. 4—6. 8. 26; viii. 14.

The place *Cesil* appears under the name of *Bethel* here in the *Sept.*, and is probably the same place as is called Bethul, or Bethuel, in xix. 4 and 1 Chron. iv. 30, where it is mentioned between Eltolad and Hormah, as here; and is probably the same place as Bethel in 1 Sam. xxx. 27.

It is probable that when the Israelites took possession of it under Joshua, they gave it the name *Cesil* in reproach; and converted it to a *Bethel*, a sanctuary of God.

It has been identified with the present *El Khulasa*, about fourteen miles south of Beersheba (*Robinson, Rowlands*; cp. *Thomson*, p. 558).

The false worship of the heavenly bodies seems to have lingered there even to the fourth century. *S. Jerome* (vit. Hilarion, c. 25) states that at Elusa (now *El Khulasa*) there was a temple of Venus (Astarte), where the Saracens worshipped Lucifer.

This assignment of *Cesil* to Judah, and the change of its name to Bethel (*house of God*), may be compared to the work of the Church of Christ, changing the heathen temples and basilicas of the Roman Empire into Christian Churches; and suggests a lesson to every Christian Church, and to every Christian soul, to endeavour to recover to God whatever has been paganized by the World.

Nimrod, "the mighty hunter," the rebel against God, the builder of Babel, was idolized as a brilliant constellation, an Orion, by men; so they who abuse their power, their genius, and their intellect—the Herods and the Voltaires—are often adored as bright luminaries by the world; but in God's sight they are *Chesils*; their wisdom and power are folly, and will one day be quenched in darkness for ever.

— *Hormah* destruction; originally called Zephath (Judg. i. 17), now *Sepdath* (see xiii. 14, and *Rowlands*, in *Williams's Holy City*, p. 488).

31. *Ziklag*] now *Asludsch*, or *Kasludsch*, about seven miles E. of *Sepdath* (*Rowlands*; *Wilton*, 206—209).

— *Madmannah*] probably the same as Beth-marcaboth (*house of carriages*) in xix. 5 and 1 Chron. iv. 31; probably at *Minyay*, a station on the route from Egypt to Western Palestine, about fifteen miles S.S.W. of Gaza, at which it branched off in a N.E. direction to Jerusalem; the route still retains the name *Sultana*, or royal road.

This was the road on which the Ethiopian nobleman was returning when he was overtaken by Philip, Acts viii. 26—28 (*Wilton*).

The names, Beth-marcaboth (*house of chariots*) and Hazar-susim (*village of horses*), indicate that they were stations of passage (*Stanley*).

— *Sansannah*] called Hazar-susah (*horse village*) in xix. 5 and 1 Chron. iv. 31 (see foregoing note), now *Wady es Sunieh* (*Robinson, Wilton, Keil*).

32. *Lebaoth*] called also Beth-lebaoth (*house of lionesses*) xix. 6. Nah. ii. 12; perhaps *El Beyreddh*, N.E. of Arad (*Wilton*). It is called Beth-birei in 1 Chron. iv. 31.

— *Shilhim*] Supposed by some to be *Tell Sheriah*, between Gaza and Beersheba (*Keil*); in xix. 6 it is called Sharuhin, and Shaaraim in 1 Chron. iv. 31. *Mr. Wilton* identifies it with

El Birein, near *Wady es Serum*, much further to the south, and not far to the N.W. of Kadesh-barnea (p. 223).

— *Ain, and Rimmon*] or *Ain Rimmon* (see xix. 7), *fount of the pomegranate*; probably at *Um-er-Rumanim*, about twelve miles north of Beersheba (*Robinson, Wilton, Keil*). *Mr. Wilton* observes that this and other similar names show that the valleys and slopes of the Judaean hills were favourable to the produce of fruits. Thus we have *En-gannim* (*fount of gardens*), *Tappuah* (*apple*), *Anab* (*grape*), *Gath-rimmon* (*pomegranate-press*), &c.

— *all the cities are twenty and nine*] A large number in so small a compass; and showing the populousness of Canaan.

How are these cities *twenty-nine*? If we reckon them as they stand in the English version there are *thirty-four*. But this discrepancy arises from errors in the translation; e. g. in v. 25, instead of "Hazor, Hadattah, and Kerioth, and Hezron," we ought to have "Hazor Hadattah and Kerioth Hezron." This would reduce the number to thirty-two.

Also, in v. 29, Iim and Azem probably made only one city. In v. 32, Ain and Rimmon made one city. This would reduce the number to thirty. Perhaps Jagur and Kinah are one city. See *Wilton*, p. 74, and his enumeration of the cities, making twenty-nine in all, in p. 234.

33. *in the valley*] or *lowland*. Heb. *shephelah*, from *shaphel*, to be low (*Gesen.*, p. 845); ἐν τῇ πεδυνῇ, *Sept.*

The *Shephelah*, or "lowland," stretched above the Negeb, or "south land," and was bounded on the north by Ramleh and Lydda, where the beautiful plain of Sharon began, which reached upward to Carmel.

The cities in "the lowland" are here arranged in four groups, as were those of the Negeb, or south land.

— *Eshtaol*] *asked by woman* (*Simonis*); about ten Roman miles N. of Eleutheropolis, perhaps at *Um Eshteiyeh*, on the S.W. of Zoreah (*Onomastic*).

— *Zoreah*] *hornet's nest*; the birthplace of Samson (cp. Judg. xiii. 2. 25; xvi. 31); perhaps at *Sura*, at the S.W. end of the ridge of hills which form the northern boundary of *Wady es Surar*, in the tribe of Dan.

— *Ashnah*] or *Assah*, perhaps E. of Zoreah.

34. *Zanoah*] now *Zanuah*, E. of Zoreah.

— *Enam*] probably the same as Enaim, Gen. xxxviii. 14; on the road from Adullam to Timnath.

35. *Jarmuth*] now *Jarmuk*: x. 3.

— *Adullam*] xii. 15.

— *Socoh*] *Shuweikeh* in *Wady Sumt*; a mile S.W. of Jarmuth; celebrated in the history of David (1 Sam. xvii. 1).

— *Azekah*] See x. 10.

36. *Sharaim*] *two gates*; see 1 Sam. xvii. 52; perhaps *Tell Zacharia*, on *Wady Sumt*.

— *Adithaim*] *two ornaments*.

— *Gederothaim*] *two fortresses*; probably *Gahedur*, ten miles S. of Lydda, or Diospolis, on the way to Eleutheropolis.

37—41. *Zenan*] The second group of sixteen cities. *Zenan*, *place of flocks*; probably the same as Zaanan in Micah i. 11; perhaps *Chirbet es Senat* (*Knobel*).

— *Hadashah*] *new* (city) (*Knobel*).

38. *Dilean*] *a gourd*.

— *Joktheel*] *subdued of God*; perhaps at *Keitulaneh* (*Robinson*).

39. *Lachish*] x. 3.

— *Bozkath*] *swelling ground*; perhaps *Tubakah*, S. of Lachish.

— *Eglon*] *large bull calf* (*Simonis*); now *Adschlan*; x. 3.

40. *Cabbon*] *a bond*; perhaps *Kubeibeh*; about ten miles S. of Eglon, and a strong position and key to the mountain passes (*Vandeveld*), whence perhaps its name.

— *Lahmam*] perhaps *El Lahem*; S. of *Beit Jibrin*.

41. *Gederoth*] *fortresses*.

tagon, and Naamah, and Makkedah; sixteen cities with their villages: ⁴² Libnah, and Ether, and Ashan, ⁴³ And Jiphtah, and Ashnah, and Nezib, ⁴⁴ And Keilah, and Achzib, and Mareshah; nine cities with their villages: ⁴⁵ Ekron, with her towns and her villages: ⁴⁶ From Ekron even unto the sea, all that lay † near Ashdod, with their villages: ⁴⁷ Ashdod with her towns and her villages, Gaza with her towns and her villages, unto ⁱ the river of Egypt, and ^k the great sea, and the border thereof:

⁴⁸ And in the mountains, Shamir, and Jattir, and Socoh, ⁴⁹ And Dannah, and Kirjath-sannah, which is Debir, ⁵⁰ And Anab, and Eshtemoh, and Anim, ⁵¹ And Goshen, and Holon, and Giloh; eleven cities with their villages: ⁵² Arab, and Dumah, and Eshean, ⁵³ And ‖ Janum, and Beth-tappuah, and Aphekah, ⁵⁴ And Humtah, and ^m Kirjath-arba, which is Hebron, and Zior; nine cities with their villages: ⁵⁵ Maon, Carmel, and Ziph, and Juttah, ⁵⁶ And Jezreel, and Jokdeam, and Zanoah, ⁵⁷ Cain, Gibeah, and Timnah; ten cities with their villages: ⁵⁸ Halhul, Beth-zur, and Gedor, ⁵⁹ And Maarath, and Beth-anoth, and Eltekon; six cities with their villages: ⁶⁰ ⁿ Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages:

† Heb. by the place of.
i ver. 4.

k Num. 34. 6.

l ch. 10. 41.
& 11. 16.

‖ Or, Janus.

m ch. 14. 15.
ver. 13.

n ch. 18. 14.

— Beth-dagon] house of Dagon.

— Naamah] pleasant.

— Makkedah] place of shepherds; see x. 10.

42—44.] The third group of nine cities, in the southern half of the hill country of Judah.

— Libnah] See x. 29.

— Ether] abundance.

— Ashan] smoke.

43. Jiphtah] he will open.

— Ashnah] bramble, thorn-bush. Cp. βαμνοὺς.

— Nezib] garrison, or station, whence Nisibis.

44. Keilah] fortress.

— Achzib] deceit (Mic. i. 14); the same as Chezib, Gen. xxxviii. 5; now Kusaba, about fifteen miles s.w. of Beit Jibrin.

— Mareshah] chief; head city; between Hebron and Ashdod; perhaps Marash, one mile s. of Beit Jibrin.

45—47. Ekron] Fourth group of cities on the coast line of Philistia; Ekron, uprooting; now Akir (xiii. 3).

47. Ashdod] fortress; now Esdud.

— Gaza] strong; now Guzzeh (xiii. 3).

— river of Egypt] Wady-el-Arisch.

48. in the mountains] The Har, or highland region of Judah, extended between the Shephelah on the west (see v. 33) and the wilderness of Judah, adjacent to the Dead Sea, on the east; and it rises in steep hills from the Negeb, and in the neighbourhood of Hebron ascends to a height of 3000 feet above the level of the sea; and extends northward to Wady Beit Hanina, above Jerusalem.

It contains many fruitful valleys lying between rugged chalk cliffs, whose lower declivities are clothed with herbage: cp. Rawner, Pal. p. 45. Keil, p. 125.

— Shamir] a guard, perhaps Um Shaumerah.

— Jattir] eminent, perhaps Attir.

— Socoh] defence; now Shuweikeh.

49. Dannah] low land.

— Kirjath-sannah] perhaps city of palm-branches, called also Debir, and Kirjath-sepher: see Keil on x. 38.

50. Anab] abounding in grapes, n.e. of Socoh.

— Eshtemoh] woman of renown; now Semuah, E. of Socoh.

— Anim] two fountains; now El Ghuwein, s. of Semuah.

51. Holon] sandy.

— Giloh] exile; the birthplace of Ahithophel (2 Sam. xv.

12).

52. Arab] ambush.

— Dumah] silence.

— Eshean] reliance.

53. Janum] sleep.

— Beth-tappuah] house of apples; now Teffuh, five miles w. of Hebron.

— Aphekah] strength.

54. Humtah] place of lizards.

52

— Kirjath-arba] x. 3.

— Zior] smallness.

55. Maon] habitation; residence of Nabal (1 Sam. xxiii. 24); now Tell Main, ten miles s.s.e. of Hebron.

— Carmel] fruitful field; now Kurnul, n.w. of Maon.

— Ziph] now Zif, five miles s.e. of Hebron (1 Sam. xxiii. 14).

— Juttah] from natah, to stretch out; now Jutta, five miles s. of Hebron.

56. Jezreel] sown of God; country of Ahinoam (1 Sam. xxv. 43); different from the Jezreel in the plain of Esdraelon.

— Jokdeam] possessed by the people.

— Zanoah] noisome.

57. Cain] possession.

— Gibeah] hill.

— Timnah] portion: see Gen. xxxviii. 12.

58. Halhul] trembling; four miles n. of Hebron; still called by the same name.

— Beth-zur] house of the rock; now Beit Zur, n.w. of Halhul.

— Gedor] fortified; now Jedur.

59. Maarath] barrenness.

— Beth-anoth] place of echo.

— Eltekon] God the foundation.

Between verses 59 and 60 the Septuagint inserts eleven other names of places.

(1) Θεκόα, Tekoah (2 Sam. xiv. 2. Amos i. 1); now Tekuah.

(2) Ἐφραθά αὐτῇ ἐστὶ Βαιθλεέμ, Bethlehem; now Beit Lahm; the city of David, and birthplace of CHRIST: see Gen. xxxv. 19; xlviii. 7. Ruth i. 1; iv. 11. 1 Sam. xvi. 4. Micah v. 2. Matt. ii. 1. Luke ii. 4.

Also Φαγὼρ, καὶ Αἰτὰν, καὶ Κουλὸν, καὶ Τατὰμ, καὶ Θωβῆς, (or Σαφίρ, Cod. Alex.), καὶ Καρέμ, καὶ Γαλέμ, καὶ Θεθῆρ (Βαιθῆρ, Cod. Alex.), καὶ Μαροχό.

Of these, Phagor is now Faghur, s.w. of Bethlehem.

Aitan is Attan, between Bethlehem and Phagor.

Khulan is now Kulonieh, three miles n.w. of Jerusalem, on the road to Ramleh.

Sores, perhaps Saris, ten miles E. of Jerusalem.

Karem, now Karim, five miles w. of Jerusalem.

Baithur, now Bittir, s.w. of Jerusalem.

Whether these eleven cities have been added by the Septuagint without authority, or were really found in the earliest MSS. of this Book, is a question which is not easy to determine; that they were inserted by the Sept. is maintained by Hengstenberg, Christol. i. 556. On the other hand, it is affirmed by Keil that they were part of the original text. S. Jerome, in Mic. v., says, "Incertum est an Judæi illa verba malitiosè eraserint (ne Christum de tribu Judâ ortum concederent), an a LXX Interpretibus sint addita." It seems most probable that they are an interpolation: see Masius here, and Buxtorf, Anticrit. pp. 601. 608. 791; and Pfeiffer, Dubia, p. 177.

60. Kirjath-baal] See v. 9; and ix. 17.

⁶¹ In the wilderness, Beth-arabah, Middin, and Secacah, ⁶² And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.

⁶³ As for the Jebusites the inhabitants of Jerusalem, ° the children of Judah could not drive them out: ^p but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

o See Judg. i. 8, 21.
2 Sam. 5. 6.
p Judg. i. 21.

XVI. ¹ And the lot of the children of Joseph † fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el, ² And goeth out from Beth-el to ^a Luz, and passeth along unto the borders of Archi to Ataroth, ³ And goeth down westward to the coast of Japhleti, ^b unto the coast of Beth-horon the nether, and to ^c Gezer: and the goings out thereof are at the sea.

† Heb. went forth.

a ch. 18. 13.
Judg. i. 26.

b ch. 18. 13.
2 Chron. 8. 5.
c 1 Chron. 7. 28.
1 Kings 9. 15.
d ch. 17. 14.

⁴ ^d So the children of Joseph, Manasseh and Ephraim, took their inheritance. ⁵ And the border of the children of Ephraim according to their families was thus: even the border of their inheritance on the east side was ^e Ataroth-addar, ^f unto Beth-horon the upper; ⁶ And the border went out toward the sea to

e ch. 18. 13.

f 2 Chron. 8. 5.

61. In the wilderness] or *Midbar*; a wild and rugged region which stretched from the northern boundary of Judah along the Dead Sea to *Wady Eikreh* on the south, and to the region of Maon Ziph and Bethlehem on the west.

— *Beth-arabah*] house of the desert plain: v. 6.

— *Middin*] measures.

— *Secacah*] enclosure.

62. *Nibshan*] soft soil: cp. Bashan.

— *city of Salt*] at the s. end of the Dead Sea.

— *En-gedi*] fount of the goat; now *Ain Jidi*, on the western shore of the Dead Sea. Cp. 1 Sam. xxiv. 1. Cant. i. 14. Ezek. xlvii. 10. It is a wild ravine, and the cliffs on each side are full of natural caves and sepulchres; wild goats still abound there (*Thomson*, 602).

THE JEBUSITES ARE NOT DRIVEN OUT OF JERUSALEM.

63. As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day] Caleb drove out the Anakim from Hebron (v. 13, 14), and Othniel took Kirjath-sepher (v. 16), but although Joshua had taken Adoni-zedec the king of Jerusalem, and routed the league of kings formed by him against the Gibeonites (chap. x.), yet, doubtless through lack of faith and courage in doing the work of God, the men of Judah could not drive out the Jebusites from Jerusalem: cp. Judg. i. 8. 21. But David did drive them out. He who had been crowned king of Judah at Hebron, reigned as king of all Israel and Judah at Jerusalem: 2 Sam. v. 3. 6, 7.

This is the condition of the Visible Church on earth. The World is God's field. He made all things very good; but Satan came and tempted man, and man fell. The World is Christ's field, and He sowed only good seed in it; but men slept, and the enemy came and sowed tares; and now the tares grow with the wheat till the harvest, which is the end of the world (Matt. xiii. 29). The Jebusites dwell in the Jerusalem of the Visible Church on earth, but the Son of David will come and drive them out, and reign supreme for ever and ever in the heavenly Jerusalem. *Origen*, Hom. 21.

So it is with every Christian. In the Jerusalem of the regenerate soul there remain some Jebusites, as long as we live upon earth (see Article IX.), "Vita omnis super terram tentatio est;" but at last the Son of David will come and deliver His elect from those enemies against which they struggle, and will reign for ever in their hearts.

It was objected by an English sceptic (*Tindal*) that the assertion here is inconsistent with Joshua's own declaration (Josh. iii. 10), "The living God is among you, and He will not fail to drive out from before you the Canaanites." (Cp. also Judg. i. 19, where it is said in our version, "Judah could not drive out the inhabitants of the valley, because they had chariots of iron.") But God's promises presuppose human co-operation. As *Waterland* says (Ser. Vind. p. 126), "The truth is, that the Israelites were able, and might, with God's assistance, have totally routed and destroyed the Canaanites; only they were slothful, or faint-hearted, or had corrupt views of their own (cp. xvi. 10), and so did not exert their power to the utmost for destroying the Canaanites, as God had commanded. They ought to have done it; but as

they slipped the opportunity, through sloth, or avarice, or distrust of God's power, or other bad principle, they afterwards could not." It is to be observed here, that Judah afterwards lost some of the cities specified in this chapter; which were taken away from this tribe, and were given to Simeon, "for the part of the children of Judah was too much for them" (xix. 9). Judah had not courage and strength to occupy it. "He that hath not," i. e. does not use what he has, "from him shall be taken even that which he seemeth to have" (Luke viii. 18).

Here then is a warning for every Christian Church and for every Christian soul.

CH. XVI. 1. *Joseph*] Next after Judah; and in a very fruitful and beautiful region (*Stanley*, Sinai and Palestine, chap. v. p. 229).

Another confirmation of the truth of Jacob's prophecy (Gen. xlviii. 21, 22; xlix. 26): Manasseh and Ephraim being brethren, the half-tribe of Manasseh and the tribe of Ephraim had together one lot, in one region, of which the tribe of Ephraim had the southern part; and Ephraim is placed before Manasseh; another confirmation of the prophecy of Jacob (xlviii. 20).

— *fell*] out of the urn or vessel in which the lots were. Cp. Acts i. 26, "The lot fell upon Matthias."

— *unto the water of Jericho*] or *at the water of Jericho*; now the well of the Sultan, a mile to the n.w. of *Riha*.

— *to the wilderness*] or rather, *the wilderness*; in apposition with the word *lot*. This was the wilderness of Bethaven, which lay east of Bethel, and stretched between *Wady Suwar* and *Mutyah*: cp. xviii. 12; and see *Vandeveld's* Map.

— *throughout mount Beth-el*] rather, *to the Mount Bethel*; that is, to the mountainous regions so called.

2. *from Beth-el to Luz*] that is, from the southern ridge of the mountain district called Bethel, to the town of Luz: see *Keil* on Gen. xxviii. 19.

— *Archi*] of which the site is unknown. David's friend Hushai is called the Archite (2 Sam. xv. 32; xvi. 16). Here is an instance of the minute knowledge of the Sacred Writer. He mentions places as well known, of whose existence we know nothing, except from the cognomen of one of their inhabitants.

— *Ataroth*] called Ataroth-adar, i. e. *crowns of greatness*, or of largeness, in xviii. 13; now *Atara*, two miles s. of Beeroth, or *Bireh*, which is a little to the s.w. of *Beitin*, or Bethel. Cp. xviii. 25.

3. *Japhleti*] freed by the Lord.

— *Beth-horon the nether*] now *Beit ur Tahta*: see x. 10.

— *Gezer*] precipice: cp. x. 33.

— *at the sea*] to the sea; the Mediterranean.

5. *border of—Ephraim*] Joshua's own tribe; but he does not as yet claim for himself any special portion, although he had the same right to one as Caleb had (see xiv. 6—15); but he waited till all the tribes were provided for (xix. 49). A lesson of disinterestedness to governors, civil and ecclesiastical.

— *Ataroth-addar, unto Beth-horon*] This is a compendious expression of what has been already stated in vv. 1—3.

The two Beth-horons were near to each other (x. 10).

6—8. *And the border*] the northern border of Ephraim.

— *toward the sea*] i. e. westward.

g ch. 17. 7. ⁵ Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah; ⁷ And it went down from Janohah to Ataroth, ^h and to Naarath, and came to Jericho, and went out at Jordan. ⁸ The border went out from Tappuah westward unto the ⁱ river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. ⁹ And ^k the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. ¹⁰ ¹ And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

XVII. ¹ There was also a lot for the tribe of Manasseh; for he was the ^a firstborn of Joseph; to wit, for ^b Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had ^c Gilead and Bashan. ² There was also a lot for ^d the rest of the children of Manasseh by their families; ^e for the children of || Abiezer, and for the children of Helek, ^f and for the children of Asriel, and for the children of Shechem, ^g and for the children of Hepher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families. ³ But ^h Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. ⁴ And they came near before ⁱ Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, ^k The Lord commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father. ⁵ And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan; ⁶ Because the

— Michmethah] hiding-place; not far from Sichem (xvii. 7).

— Taanath-shiloh] Ten miles to the east of Sichem; perhaps Ain Tana.

— Janohah] rest, quiet; now Janun, ten miles s.e. of Nablus, or Samaria.

7. Ataroth] Not the Ataroth-addar in vv. 2. 5; but situated in the Ghor (Keil).

— Naarath] handmaiden, damsel; five miles from Jericho (Onom.), probably to the n.e. of it. Cp. 1 Chron. vii. 28.

8. Tappuah] apple; called En-tappuah in xvii. 7; probably w. of Sichem.

— river Kanah] or reed torrent; either Abu Zaburah (Thomson, p. 507) or Nahr el Kassab (Knobel).

9. And the separate cities] rather, and separate cities; that is, besides the collective inheritance of Ephraim in one region, that tribe possessed some cities intermingled with the inheritance of its brother tribe Manasseh.

10. the Canaanites dwell among the Ephraimites unto this day, and serve under tribute] The Ephraimites allowed themselves to be tempted by worldly interest to disobey God's commands, recorded in Exod. xxiii. 31. Deut. vii. 2. Instead of serving God with all their heart, they desired that others should serve them. And yet they claimed from Joshua a larger inheritance for themselves. Cp. xvii. 14—18; and note above, xv. 63.

There was a remarkable retribution upon them for this covetous spirit. They were infected by the idolatrous spirit of the Canaanites, whom they retained as tributaries among them. They became enslaved by their idolatries. It is remarkable, that many centuries afterwards, the prophet Hosea describes Ephraim as synonymous with covetousness and idolatry (Hos. xii. 7, 8; iv. 17).

Here is an example of that selfish spirit which too often actuates Churches and individuals.

Some Christian States and Christian Churches even make a profit of those sins and lusts of the flesh which they ought to exterminate.

The Church of Rome (it is too well known) has derived a large revenue even from lupanaria; and she receives a vast income from lotteries. She resembles the Ephraimites allowing Canaanites to dwell among them, and receiving a tribute from them. May not the same remark be applied to those who speculate on human vanity and self-conceit, and employ them as instruments for raising money, and think that they are justified in employing such means as these, in order to advance works of piety and charity?

CH. XVII. 1. also a lot for the tribe of Manasseh] After Ephraim: see on xvi. 1.

— Machir] that is, his posterity.

— the father of Gilead] that is, the conqueror of Gilead. Gilead is here used with the article *ha, the*; by which the region is distinguished from the person, Gilead, the son of Machir (Keil).

— because he was a man of war] and conquered that region: Num. xxxii. 39, 40.

2. for the rest] that is, for those who were settled on the west of Jordan.

— Abiezer—Shemida] Compare Num. xxvi. 29—32.

3. Zelophehad] See Num. xxvi. 33; xxvii. 1; xxxvi. 2.

4. they came near before Eleazar] They take for granted that Joshua and Eleazar are acquainted with what had been recorded by Moses in the Book of Numbers on this subject (Num. xxvii. 6, 7; xxxvi. 2); and Joshua and Eleazar recognize the justice of their appeal, and act accordingly, and the other descendants of Manasseh, and the rest of the tribes, acquiesce in the award of Joshua and Eleazar.

Here is evidence of consistency and truth. Cp. above, on viii. 32.

5. ten portions] Five for the five children of Abiezer—Helek, Asriel, Shechem, Hepher, Shemida—and five for the five daughters of Zelophehad. It is not said that the latter were equal to any of the former; but the daughters of Zelophehad were recognized as having a right to a portion in the inheritance.

The spiritual meaning of this decision has been already considered above, on Num. xxvii. 1—12.

daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

⁷ And the coast of Manasseh was from Asher to ¹Michmethah, that *lieth* 1 ch. 16. 6. before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah. ⁸ Now Manasseh had the land of Tappuah: but ^m Tappuah on the border of Manasseh *belonged* to the children of Ephraim; m ch. 16. 8. ⁹ And the coast descended ⁿ unto the *||* river Kanah, southward of the river: n ch. 16. 8. || Or, brook of reeds, o ch. 16. 9. ^o these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea: ¹⁰ Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. ¹¹ ^p And Manasseh had in Issachar and in Asher p 1 Chron. 7. 29 ^q Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries. ¹² Yet ^r the children of Manasseh could not drive r Judg. 1. 27, 23 out *the inhabitants of* those cities; but the Canaanites would dwell in that land. ¹³ Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to ^s tribute; but did not utterly drive them out. s ch. 16. 10. ¹⁴ ^t And the children of Joseph spake unto Joshua, saying, Why hast thou t ch. 16. 4. given me *but* ^u one lot and one portion to inherit, seeing I *am* ^x a great people, u Gen. 48. 22. x Gen. 48. 19. Num. 26. 34, 37. forasmuch as the LORD hath blessed me hitherto? ¹⁵ And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood country, and cut

7. Asher] probably *Yasir*, about fourteen miles N.N.E. from Sichem, on the way to Scythopolis.

— Michmethah] See xvi. 6.

— Shechem] See Gen. xii. 6; xxxiii. 18. John iv. 5.

— right hand] or *Jamin*; a place unknown.

— En-tappuah] Cp. xvi. 8.

9. river Kanah] or *torrent of reeds*: cp. xvi. 8. The meaning seems to be, the south side of the torrent belonged properly to Manasseh; but, notwithstanding this, the towns on the south side belonged in part to Ephraim, and only those on the north were assigned entirely to Manasseh.

11. Beth-shean] *house of rest*; celebrated in the history of Saul (1 Sam. xxxi. 10. 2 Sam. xxi. 12); afterward called Scythopolis (Judith iii. 10); now *Beisan*, about thirty miles N.N.E. of Sichem, and two miles west of Jordan (*Vandeveldt*, 297). For a description of it see *Thomson*, pp. 453—455.

— Ibleam] *devouring of the people*; and called also *Bileam*, Balaam (1 Chron. vi. 70); perhaps *Khirbet Belameh*, near Megiddo (2 Kings ix. 27), a mile s. of *Jenim*; called *Belmen* in Judith iv. 4, &c.

— Dor] *circle, dwelling*; now *Fortura*: cp. xi. 2.

— Endor] *fount of dwelling*; celebrated in the history of Saul (1 Sam. xxviii. 7); now *Endor*, four miles s. of Thabor.

— Taanach] now *Taanak*. See xii. 21. Judg. v. 19.

— Megiddo] now *Ledschun*: cp. xii. 21.

— three countries] or *the three high places* (cp. *Gesen*. 560).

12, 13. could not drive out—they put the Canaanites to tribute] Instead of using the power which they had, when they were waxen strong, to drive them out, in obedience to God, they employed that power to their own benefit; and put the Canaanites to tribute: cp. xv. 63; xvi. 10.

13. but did not utterly drive them out] as they ought to have done.

14. the children of Joseph] Another example of the selfishness of Ephraim, for which they are reproved by Joshua (vv. 15—18), who was of that tribe.

They did not use the power, which God gave them, for the execution of His commands, and for driving out the Canaanites, but they misapplied it to their own self-aggrandizement, and to the indulgence of their own covetousness; and they were not content with the lot they had received, although it was the most fruitful part of Palestine; but in a boastful spirit of self-adulation they said, "I am a great people;" they claimed a

larger portion for themselves, in order that they might be enriched thereby.

Here is an example of that self-idolizing and self-aggrandizing spirit in Nations and in Churches, which seek to extend themselves by colonization and conquest, and even by missionary enterprise, not so much that they may gain kingdoms for Christ, and win subjects to Him, but in order that they may have vassals and tributaries to themselves.

It may be worthy of consideration, whether the Sacred Writer in this history does not read a solemn warning to such Nations as England, which publicly and privately derives an immense revenue from her 200 millions of subjects in India, and yet has done little hitherto to bring them into subjection to Christ, from whom all Nations receive their power, and on Whom all their happiness depends (Matt. xxviii. 18).

— one lot] Heb. *goral*: see xvi.

— portion] *chebel*; properly, a line, or cord, a cable, from *chabal*, to bind (*Gesen*. 257). From this expression, "one lot and one portion," it may be inferred that the bounds of Ephraim and the half-tribe of Manasseh were not distinctly marked.

— I am a great people] Here is an image of national self-idolatry. It was not very well grounded, for at the last census (Num. xxvi.), a short time before, Ephraim and the half-tribe of Manasseh were less than Judah, Dan, and Issachar.

— forasmuch] rather, to such a degree.

— as the LORD hath blessed me hitherto] Here is a self-complacent profession of religion, but it is mere lip service. Since the Lord had blessed them, why did they not use the strength, with which He blessed them, to obey the Lord, and not to enrich themselves?

15. And Joshua answered them] Here is an example of a truly great and religious Ruler. Joshua himself was of the tribe of Ephraim, but he did not join in the grandiloquent self-adulation of Ephraim; and he told them, that if they were a "great people," they ought to show their greatness by obeying God, "Get thee up to the wood country, and cut down for thyself," that is, make room and space for thine own extension, which thou cravest; do this in the land of the enemies of the Lord Who has blessed thee; execute His commands, promote His glory, then thou wilt be a great people indeed.

— the wood] Either the woody region from *Yasir* to Mount Gilboa, west of *Beisan* (*Keil*), or that between Sichem and Carmel, between Taanach and Megiddo on the east, and Cæsarea and Dor on the west (*Knobel*, *Prokesch*).

¶ Or, *Rephaims*,
Gen. 14. 5.
& 15. 20.

y Judg. 1. 19.
& 4. 3.
z ch. 19. 18.
1 Kings 4. 12.

a Deut. 20. 1.

down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee. ¹⁶ And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have ¹chariots of iron, both they who are of Beth-shean and her towns, and they who are ²of the valley of Jezreel. ¹⁷ And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only: ¹⁸ But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, ^a though they have iron chariots, and though they be strong.

XVIII. ¹ And the whole congregation of the children of Israel assembled

— mount Ephraim] stretching from Kirjath-jearim to the plain of Jezreel.

¹⁶ have chariots of iron] Though the Ephraimites had said, "I am a great people," yet they are afraid; and though God had said, "When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them, for the Lord thy God is with thee" (Deut. xx. 1), yet they will not trust Him.

The "chariots of iron" were not wholly made of that metal, but strongly compacted with iron nails and cramps (Wilkinson, Manners of Egypt, i. 342. 348). It has been supposed by some that they were armed with scythes, Phillott, B. D. i. 297; see, however, Keil, p. 136.

There are now no carriages in Syria, nor roads for them. "When the wild Arabs of Mohammedan desolation became masters, wheeled vehicles sunk into neglect and contempt" (Dr. Thomson).

— towns] Literally, daughters.

— valley of Jezreel] the plain of Esdraelon (Judith i. 8); nearly twenty miles long from E. to W., and twelve from N. to S.; bounded on the W. by the southern range of Carmel, on the N. by the hills of Galilee, and on the E. by Gilboa and Little Hermon.

For a description of Jezreel, now Zerin, see Thomson, p. 459.

¹⁷ thou shalt not have one lot only] that is, if thou art, as thou sayest, a strong people, and if thou usest thy strength to cut out room for thyself in the woody mountain, then its outgoings will be thine, and thou wilt drive out the Canaanites, and so thou wilt acquire to thyself more than one lot by thine own faith and courage, with the blessing of God. See the *Sept.* here, and *Vulg.*, and the *Targum of Jonathan*, which give this sense.

Do not therefore come to me for aggrandizement, but obey Him, and He will enlarge thee.

Here is a warning to those who seek glory for themselves without obedience to God; and who think that they may even attain an eternal inheritance without using those means of grace which God has vouchsafed to them, and without listening to the precept of the Apostle, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure" (Phil. ii. 13); and who do not remember God's promises in Christ: "In all these things we are more than conquerors through Him that loved us" (Rom. viii. 37); "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

THE TABERNACLE IS SET UP AT SHILOH. CH. XVIII.

A new era in the history opens with this chapter.

Joshua and the children of Israel remove themselves from Gilgal, and set up the Tabernacle at SHILOH, and encamp there.

SHILOH was nearly the central point of Palestine; and its name means *Peacemaker*, or *Peace*: see above, on Gen. xlix. 10.

From this point Joshua begins the work of settling the tribes who had not yet received their inheritance; and at Shiloh this work is finished, and all the land is divided.

The order, in which the twelve tribes received their inheritance, is remarkable.

(1) *Two tribes and a half* (i. e. Reuben, Gad, and Manasseh) received a promise of inheritance on the east of Jordan. Their inheritance was designated for them by Moses, but they did not enter upon it. The Law of Moses could not grant any inheritance. That was reserved for Joshua, the type of JESUS.

(2) After the Jordan had been passed, another set of *two tribes and a half*, Judah, Ephraim, and the other half of Manasseh, have their inheritance allotted to them at Gilgal.

Thus five tribes were provided for.

(3) There remained *seven* without any inheritance assigned to them. This assignment now is made at *Shiloh*; and so all the land of Canaan is allotted, and all Israel is settled in its inheritance.

These remarkable events have doubtless a typical significance, and are foreshadowings of analogous events in the history of the tribes of the spiritual Israel, that is, of the Church of Christ Universal.

What do they presignify?

If a conjecture may be offered on this subject, the following opinion is submitted to the reader's consideration;

(1) According to the ancient Christian Expositors, the two tribes and a half (Reuben, Gad, and half Manasseh) whose inheritance was designated by Moses, not in Canaan but on the east of the Jordan, and was afterwards given them by Joshua (xiii. 8. 32), represented the *Pre-Apostolic Church*; that is, they typified the faithful Israelites who lived under the Law, but could not be perfected thereby, and who receive their inheritance from Jesus under the Gospel (see above, notes on Num. xxxii. 6—33. Josh. xiii. 8—32).

(2) Judah, Ephraim, and the other half-tribe of Manasseh, who were next settled in their lot, while the Tabernacle was in transition at Gilgal, represented the *Jewish Church*, which was admitted to its inheritance under the Gospel, but before Christianity was extended to the Gentiles.

(3) The *Seven tribes* (the number of completion) which now receive their inheritance at *Shiloh*, and which fill up the whole land, represent the *fulness of the Gentiles*, who began to be evangelized when the Church attained its consummation. That consummation was inaugurated by the ordination of St. Paul and Barnabas at Antioch to the Apostleship of the Gentiles (see below, on Acts xiii. 1—3); and it is ever in course of attainment by means of Missionary labour in all lands.

When the *Gentiles* were brought in, the Church came to *Shiloh*; it came to the true *Peacemaker* and to the true *Peace*. For then, as St. Paul says, "Christ, who is our Peace, made both one," that is, He joined both Jew and Gentile in one mystical Body, Himself; and "brake down the middle wall of partition between them, and made of twain one new man, preaching peace to them which were afar off, and to them which were nigh" (Eph. ii. 14—17. Isa. lvii. 19. Micah v. 5. Zech. ix. 10).

There is something very impressive in the words here used (v. 1), "*The whole congregation of Israel assembled together at SHILOH, and set up (literally, made to dwell) the tabernacle of the congregation (or rather of meeting, i. e. with God) there. And the land was subdued before them.*"

Here was a pledge of the complete settlement and universal extension of the tribes throughout the Land of Promise. They all assembled together; and they assembled at *Shiloh*, and they fixed the Tabernacle there.

It was a happy coincidence, that the place, where first the Hebrew Church was fixed, was called SHILOH. For this was also the name of the promised divine Person—the MESSIAH (see Gen. xlix. 10); and this identity of name foreshadowed the unity of Christ and His Church.

The land was subdued before them. In the extension of the Gospel to the Gentiles, all the tribes of the family of mankind come to Shiloh—to the place of Peace, and to Him who is Peace. All the World, both Gentile and Jew, meet together at Shiloh, in the Church Universal, in the City of peace—the Church of Him who is PEACE. All the tribes of true Israelites find a spiritual and eternal inheritance in Christ.

The "twelve tribes of Israel" represented the whole Church of God holding the faith of the twelve Apostles, the

together ^a at Shiloh, and ^b set up the tabernacle of the congregation there. And the land was subdued before them.

² And there remained among the children of Israel seven tribes, which had not yet received their inheritance. ³ And Joshua said unto the children of Israel, ^c How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you? ⁴ Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me. ⁵ And they shall divide it into seven parts: ^d Judah shall abide in their coast on the south, and ^e the house of Joseph shall abide in their coasts on the north. ^f Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, ^g that

a ch. 19. 51.
b 21. 2.
c 22. 9.
Jer. 7. 12.
b Judg. 18. 31.
1 Sam. 1. 3, 24.
d 4. 3, 4.
c Judg. 18. 9.
d ch. 15. 1.
e ch. 16. 1, 4.
f ch. 14. 2.
ver. 10.

twelve Christian Patriarchs; and the settlement of the twelve tribes represented the settlement of the Church militant on earth, and the perpetuity of the Church triumphant in heaven. This is evident from the language of the Apocalypse: see below, on Rev. vii. 4—8.

The *seven* tribes which were settled from *Shiloh*, when the Tabernacle was fixed, represented the fulness of the Church Universal, extending itself by the preaching of the Gospel to the whole world.

Let us observe that the work of the settling these seven tribes in Canaan began and ended in a remarkable manner.

The *first two* of these seven tribes that were settled, *Benjamin* and *Simeon*, were settled in close proximity to Judah. Benjamin had *Jerusalem* itself within its limits.

In like manner the Christian Church, when settled by the reception of the Gentiles within it (especially by the ministry of the great Apostle “of the tribe of Benjamin,” who was “a Hebrew of the Hebrews”), did not lose Jerusalem—it was not severed from the Law and the Prophets. No, it was the true heir of the “promises made to the fathers;” for Christ is the Seed of Abraham, He is “the end of the Law,” and all who believe and obey Him are “Israelites indeed,” genuine Jews, citizens of the true Jerusalem, which is the mother of us all (see Gal. iv. 26).

Simeon, the second of these seven tribes, had its part within the limits of Judah.

Simeon had before been disinherited (Gen. xlix. 5—7); so the *Gentile* world was. But Simeon is now admitted to share with Judah (xix. 1). Simeon is like the Gentile wild olive-tree, which is grafted into the true olive, and partakes of its fruitfulness (Rom. xi. 17).

Next followed four tribes which are settled far off from Judah—*Zebulun*, *Issachar*, *Asher*, *Naphtali*—showing the extension of the Gospel to the ends of the earth.

Last comes *Dan*, which has an inheritance near *Judah* and partly in Judah, foreshowing the union of Gentiles and Jews in the last days of the Gospel, when the Jews will be converted to Christ (see xix. 40).

It has been already remarked that the first tribe settled by lot at *Shiloh* was the tribe of Benjamin; the tribe of the great Apostle of the Gentiles, *St. Paul*.

When this had been done, then the trans-Jordanic tribes—*Reuben*, *Gad*, and *half Manasseh*—were settled in their inheritance, which had already been designated by Moses. For “when the fulness of the Gentiles is come in, all Israel will be saved” (Rom. xi. 25, 26), and then will the End be.

CH. XVIII. 1. *And the whole congregation of the children of Israel assembled together*] A happy augury of the settlement of all the tribes now to be completed, and of its spiritual antitype, the diffusion of the Universal Church. See the *Preliminary Note* to this chapter; the *Sept.* has ἐκκλησιασθῆ here. Cp. *Bp. Pearson*, Art. ix.

— at *Shiloh*] *peace*, or *peacemaker* (see *Gesen.* 818, and above on Gen. xlix. 10); expressive of the rest to which Israel had come after its Exodus and Wanderings, and a shadow of that “rest which remaineth to the people of God” (Heb. iv. 9). Shiloh was about twelve miles s. of Sichem, and about twenty n. of Jerusalem, and is now called *Seilun*.

The Tabernacle remained at Shiloh (Judg. xxi. 12. 1 Sam. i. 3; iii. 3) till the Ark fell into the hands of the Philistines, in the days of Eli (1 Sam. iv. 11). Afterwards we hear of the Tabernacle at Nob, in the tribe of Benjamin, in the days of Saul (1 Sam. xxi. 1; xxii. 19), and at Gibeon at the beginning of Solomon’s reign (1 Kings iii. 4. 2 Chron. i. 3), and God is

therefore said to have forsaken the Tabernacle at Shiloh, and to have refused the Tabernacle of Joseph, and not to have chosen the tribe of Ephraim, but “He chose the tribe of Judah, even the hill of Zion which He loved” (Ps. lxxviii. 60. 67, 68. Jer. vii. 12).

— *the land was subdued*] They were therefore bound to go forth and colonize it. So our Lord, after a declaration that all power is given to Him in heaven and earth, subjoins the commission to His disciples, “Go ye therefore into all the world, and teach all nations” (Matt. xxviii. 18, 19).

2. *seven tribes*] Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, Dan.

3. *How long are ye slack*] *remiss, slothful*; literally, *let down, cast down*, from the verb *raphah* (cp. ῥίπτω), to *throw down* (*Gesen.* 776). The same verb is here used as in i. 5, where God says, “I will not *fail* thee,” and as in x. 6, where the Gibeonites say to Joshua, “*Slack* not thine hand.” St. Matthew uses the parallel word, ἐρρημένον, in a similar sense (Matt. ix. 36).

This slackness of the Israelites to go forth and subdue Canaan, and to bring it into subjection to God, may be compared with the slackness of the postdiluvian race to go forth and colonize the earth (see Gen. xi. 1—9), and was due partly to fear (cp. xvii. 16), partly to love of ease; and because they preferred to range freely in a nomad and pastoral life, to which they had been accustomed in the wilderness, rather than to be restrained within the fixed limits of a settled inheritance.

There was a similar slackness in the *spiritual* Israel, the Church of God. Even in Apostolic times, some of the Jewish Christians were unwilling to extend the blessings of the Gospel to the *Gentiles*. At Antioch, even St. Peter, the Apostle of the Circumcision, withdrew himself from the Gentiles, and would not eat with them; but the great Apostle of the tribe of Benjamin, St. Paul, resisted him to the face, and claimed for them an equal right with the Jews to the privileges of the Christian Church: see Gal. ii. 11—21.

Joshua said to the children of Israel, “How long are ye slack to go to possess the land?” So the Divine Joshua, JESUS CHRIST, says to the Christian Israel, “How long are ye slack to go forth on the work of *Christian Missions*, to possess the world which Christ has redeemed by His own blood?”

Our Lord uses a remarkable word in Matt. ix. 38, immediately after He had seen the multitudes as described in the text just quoted above: “Pray ye the Lord of the harvest that He would *send forth* labourers.” — ἵνα ἐκβάλῃ ἐργάτας, literally, that He would *cast forth* labourers, intimating a *reluctance* on their part to go and evangelize the world. Is not this true now? and does not this question suggest also the duty of evangelizing the World after certain fixed principles; that is, not by the desultory efforts of nomad and migratory Missionaries, but by Churches settled in ecclesiastical Provinces, Dioceses, and Parishes, within certain limits, like those which Joshua assigned to the tribes of Israel by the direction of God?

4. *three men for each tribe*] Inasmuch as this act was figurative of the future christianization of the world, is it fanciful to suggest that this number *three* may perhaps have been chosen from each of the tribes in order to prefigure the three-fold Christian ministry by which God designs that the whole world should be evangelized; as may be gathered from the Acts of the Apostles, and from the Epistles of St. Paul, and from the universal consent and practice of the ancient Church of Christ? See below, on 1 Tim. iii.

— *describe*] Literally, *write*, as in a Doomsday Book. Here is evidence of written documents at that time; and a refutation of the objection that such a written record as the Pentateuch could not have been framed by Moses.

g ch. 13. 33.

I may cast lots for you here before the LORD our God. ⁷ But the Levites have no part among you; for the priesthood of the LORD is their inheritance: ^h and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

h c. 1. 12. 8.

⁸ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh. ⁹ And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. ¹⁰ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

¹¹ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

i See ch. 16. 1.

¹² And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven. ¹³ And the border went over from thence toward Luz, to the side of Luz, ^k which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side ^l of the nether Beth-horon.

k Gen. 28. 19.
Judg. 1. 23.
l ch. 16. 3.

¹⁴ And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at ^m Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.

m See ch. 15. 9.

¹⁵ And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to ⁿ the well of waters of Nephtoah: ¹⁶ And the border came down to the end of the mountain that lieth before ^o the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to ^p En-rogel, ¹⁷ And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to ^q the stone of Bohan the son of Reuben, ¹⁸ And passed along toward the side over against ^r Arabah northward, and went down unto Arabah: ¹⁹ And the border passed along to the side of Beth-hoglah northward: and the

q ch. 15. 6.

r ch. 15. 6.
|| Or, The plain.

† Heb. tongue.

outgoings of the border were at the north [†] bay of the salt sea at the south end of Jordan: this was the south coast.

²⁰ And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

9. the host] the camp.

11. Benjamin] Placed by Divine providence next to his brother Joseph.

Benjamin, the tribe of St. Paul, the Apostle of the Gentiles, who was typified in a special manner by the Patriarch Benjamin: see above on Gen. xxxv. 18; xlv. 14; xlix. 27; below, Acts ix. 1. 1 Cor. xv. 8.

The missionary work of St. Paul, the Apostle of the Gentiles, appears to be represented in the inheritance of Benjamin: it combines Jericho, the city of the world, with Jerusalem, the city of God (vs. 21. 28). Benjamin is near Judah; the extension of the Gospel to the Gentiles, by St. Paul's ministry, and that of others in the primitive Church, was not a work of falling away from Jerusalem and the Law, but a work of love to Jerusalem, a work fulfilling the Law and the Prophets. Benjamin

therefore has Jerusalem; for St. Paul and all his Christian disciples are the true Israelites, the sons of faithful Abraham, the citizens of the true Jerusalem, whose maker and builder is God, and which is the mother of us all: see Gal. iii. 26—29; iv. 26; and above, Preliminary Note to this chapter.

It may not be unworthy of remark, that the towns of Benjamin are fourteen (v. 28), coinciding in number with the Epistles of St. Paul.

12, 13. their border] coincided on the north with the southern boundary of Ephraim unto nether Beth-horon (xvi. 1. 3).

14. the sea] probably the pool of Gibeon: cp. 2 Sam. ii. 13, and Jer. xli. 12. Thomson, Land and Book, p. 670.

15—19. the south quarter] or border, went from Kirjath-jearim to Nephtoah, now Liftah, and coincided with the northern boundary of Judah: cp. xv. 5—9.

²¹ Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz, ²² And Beth-arabah, and Zemaraim, and Beth-el, ²³ And Avim, and Parah, and Ophrah, ²⁴ And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages: ²⁵ Gibeon, and Ramah, and Beeroth, ²⁶ And Mizpeh, and Chephirah, and Mozah, ²⁷ And Rekem, and Irpeel, and Taralah, ²⁸ And Zelah, Eleph, and ^a Jebusi, which is Jerusalem, Gibeath, and Kirjath; ^{s ch. 15. 8.} fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

XIX. ¹ And the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: ^a and their inheritance was ^{a ver. 9.} within the inheritance of the children of Judah. ² And ^b they had in their ^{b 1 Chron. 4. 23.} inheritance Beer-sheba, and Sheba, and Moladah, ³ And Hazar-shual, and Balah, and Azem, ⁴ And Eltolad, and Bethul, and Hormah, ⁵ And Ziklag, and Beth-marcaboth, and Hazar-susah, ⁶ And Beth-lebaoth, and Sharuhén; thirteen cities and their villages: ⁷ Ain, Remmon, and Ether, and Ashan; four cities and their villages: ⁸ And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families. ⁹ Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: ^c therefore the ^{c ver. 1.} children of Simeon had their inheritance within the inheritance of them.

¹⁰ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid: ¹¹ ^d And their ^{d Gen. 49. 13.}

21. *Jericho*] See ii. 1.
 — *Beth-hoglah*] See xv. 6.
 — *valley of Keziz*] now *Wady el Kaziz*, on the way from Jericho to Jerusalem.
 22. *Beth-arabah*] xv. 6.
 — *Zemaraim*] two cuttings off, or precipices; now *Es Samrah*, on the road from Jericho to Jerusalem.
 — *Beth-el*] *Beitin* (vii. 2).
 23. *Avim*] or *Avim*, i. e. ruins.
 — *Parah*] a heifer; in *Wady Fara*, ten miles N.E. of Jerusalem.
 — *Ophrah*] a fawn; five miles E. of Bethel; perhaps the Ephraim whither our Lord went before His last Passover, John xi. 54. *Keil*.
 24. *Chephar-haammonai*] town of the Chammonites.
 — *Ophni*] perhaps the same as Gophna, now *Jifna*, three miles N.W. of Bethel (*Robinson*).
 — *Gaba*] hill; the same as Geba (1 Sam. xiii. 16); now *Jeba*, about two miles N.E. of Ramah (*Er Ram*), and eight miles N. of Jerusalem.
 25. *Gibeon*] See ix. 3.
 — *Ramah*] lofty; probably the native place of Samuel (1 Sam. i. 19); now *Er Ram*, about five miles N. of Jerusalem.
 — *Beeroth*] wells; now *Bireh* (ix. 17).
 26. *Mizpeh*] watch-tower; the place where Samuel judged Israel (1 Sam. vii. 5), and where Saul was chosen king (1 Sam. x.). now called *Naby Samvil*, i. e. *Prophet Samuel*, about five miles N.W. of Jerusalem, and one mile S. of Gibeon.
 — *Chephirah*] village; now *Kefir*, one mile E. of Yalo (cp. ix. 17).
 — *Mozah*] fountain; perhaps *Kulovieh*, four miles W. of Jerusalem.
 27. *Rekem*] variegated; perhaps *Karim*, W. of Jerusalem.
 — *Irpeel*] God will heal.
 — *Taralah*] trembling.
 28. *Zelah*] the burial-place of Saul's family (2 Sam. xxi. 14).

CH. XIX. 1. *the second lot*] All these lots, which seem to represent the coming in of the Gentiles into the Church, are numbered (see vv. 10. 17. 24. 32. 40), and they mark the gradual accessions of tribes to the spiritual Israel, till the seven-fold fulness of the Gentiles is completed, and then "all Israel shall be saved" (Rom. xi. 26). See *Prelim. Note* to chap. xviii.

— *Simeon*] who had been disinherited by Jacob (Gen. xlix. 5—7), but is now restored at Shiloh; a figure of the restoration of the Gentile world to God's favour in Him who is our true Shiloh, or Peace; and who makes peace between Jew and Gentile, and between both and God (Eph. ii. 13, 14).

Simeon means *hearing*. St. Paul says to the unbelieving Jews at Rome, "Be it known unto you, that the salvation of God is sent unto the Gentiles, and they will hear it" (Acts xviii. 28).

— *within the inheritance of the children of Judah*] Cp. v. 9. As to the evidence of this, cp. *Willon*, Negeb, p. 215. Simeon, once disinherited, is incorporated into Judah after the Tabernacle came to Shiloh. So (as was before observed), after the Christian Church came to its Shiloh, the Gentile world, which was once a wild olive, is engrafted in the good olive, and partakes of its fulness, as the Apostle of the Gentiles testifies (Rom. xi. 17). Some of the cities of Judah were taken away from it, and room was made for Simeon there (see v. 9); so some of the branches of the good olive-tree were broken off, in order that those of the wild olive-tree might be grafted in among them (Rom. xi. 17).

2. *Beer-sheba*] where Abraham dwelt, the father of the faithful of all nations (Gen. xxi. 14. 33; xxii. 19), and where Jacob offered sacrifices (xli. 1); now *Bir es Seba*. Cp. above, xv. 28.

— *Sheba*] probably the same as Shema, xv. 26.

— *Moladah*] See xv. 26.

3—6. *Hazar-shual—Sharuhén*] Some of the places here mentioned have been specified already as allotted to Judah (xv. 28—32).

7. *Ain, Remmon*] See xv. 32.

— *Ether, and Ashan*] xv. 42.

8. *Baalath-beer*] See xv. 24. 1 Chron. iv. 33.

— *Ramath of the south*] perhaps the same as south Ramoth in 1 Sam. xxx. 27.

10. *Zebulun*] stretching from the Sea of Galilee on the east to the river Kishon on the west, and including Nazareth, Cana of Galilee, &c. (cp. Matt. iv. 13. 15). The planting of *Zebulun*, *Issachar*, *Asher*, and *Naphtali*, in the distant regions from Jerusalem, after the settlement of Judah, represents the preaching of the Gospel to them who are "afar off" (Acts ii. 3. 9), after its communication to the Jews: see *Prelim. Note*.

— *Sarid*] from *sarad*, to bore, or perforate; perhaps the gully about two miles S.E. of Nazareth (*Knobel*).

e ch. 12. 22.

f Or, which is drawn.

border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is ^e before Jokneam; ¹² And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia, ¹³ And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah; ¹⁴ And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

¹⁵ And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. ¹⁶ This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

¹⁷ And the fourth lot came out to Issachar, for the children of Issachar according to their families. ¹⁸ And their border was toward Jezreel, and Chesulloth, and Shunem, ¹⁹ And Haphraim, and Shihon, and Anaharath, ²⁰ And Rabbith, and Kishion, and Abez, ²¹ And Remeth, and En-gannim, and En-haddah, and Beth-pazzez; ²² And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. ²³ This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

²⁴ And the fifth lot came out for the tribe of the children of Asher according to their families. ²⁵ And their border was Helkath, and Hali, and Beten, and Achshaph, ²⁶ And Alammelech, and Amad, and Misheal; and reacheth to

11. *Maralah*] place of shaking; perhaps from an earthquake.
— *Dabbasheth*] camel's bunch; perhaps from *dabash*, to be soft, round: cp. Isa. xxx. 6. *Gesen.* 189.

— *the river*] probably Kishion.

— *Jokneam*] See xii. 22. Perhaps *Tell Kaimon*, below the eastern end of Carmel (*Robinson, Grove*).

12. *Chisloth-tabor*] reliances; Thabor, i. e. fortresses; now *Ksal*, or *Ksals*, on a rocky eminence at the w. of Thabor.

— *Daberath*] sheepwalk; now *Deburieh*, on the w. of Thabor.
— *Japhia*] bright, shining; now *Khaifa*, on the sea-coast, E. of *Deburieh*.

13. *Gittah-hepher*] well of Gath; the birthplace of the prophet Jonah (2 Kings xiv. 25); now *Meshed*, where the prophet's grave is shown, four miles N. of Nazareth.

— *Ittah-kazin*] season of the judge.

— *Remmon-methoar*] rather, *Rimmon reaching to*, or *drawn to*; *methoar* is not a proper name, but the participle of *taar*, to stretch (see margin). On the site of Remmon, see *Thomson*, p. 426, who places it at *Rummaneh*.

— *Neah*] wandering.

14. *Hannathon*] free gift. An expressive name for a city in Zebulun, a figure of the Gentile Church; perhaps it is the same as Cana of Galilee, the country of Nathanael, the scene of our Lord's first miracle (John ii. 1. 11; iv. 46; xxi. 2); now *Kana el Jelil* (*Keil*). Cp. *Thomson*, p. 425.

— *Jiphthah-el*] God will open. Another expressive name for a city in a heathen land, where a "door is opened to the Gentiles" by God (Acts xiv. 27). Now *Jefat*, seven miles N. of *Sefurieh*; it is supposed by some (e. g. *Keil*) to be the same as *Iotapata*, celebrated in the personal history of *Josephus* (B. J. iii. 7. 9). Cp. *Thomson*, 425. 427.

15. *Kattath*] small; probably the same as *Kitron* (Judg. i. 30).

— *Nahallal*] pasture; perhaps *Maalul*, s.w. of Nazareth (*Swartz*).

— *Shimron*] guardian; perhaps now *Semunieh*; xi. 1.

— *Idalah*] perhaps *Jeda*.

— *Beth-lehem*] house of bread. Still retains its name in a village N. of *Jeda* and *Semunieh*.

— *twelve cities*] It is not easy to decide how these cities are enumerated. In xxi. 34 two other cities are mentioned which are not named here; the sum of the "cities with their villages" is specified, but it is not therefore to be concluded that all the "cities" are named, or that all the places, mentioned as lying on the borders, were included in Zebulun.

17. *Issachar*] bounded by Zebulun on the N., by Jordan on the E., and by Manasseh on the S. and W. It contained the noble plain of Esdraelon on the W.; and comprised within itself Jezreel, Taanach, Megiddo, Endor, Mount Gilboa, and Shunem.

18. *Jezreel*] See xvii. 16. The summer residence of Ahab and his family (1 Kings xviii. 45); now *Zenia*.

— *Shunem*] two resting-places; four miles N. of Jezreel (see 1 Sam. xxviii. 4. 2 Kings iv. 8); now *Sulem*. May there be a reference in its name to the "two burdens" in Jacob's prophecy? (Gen. xlix. 14.)

19. *Haphraim*] two wells; perhaps *Afulah*, W. of *Sulem*, and five miles N. of *Ledjun* (*Keil*); *Dr. Thomson* (p. 323) places it at *Shefrane*.

— *Shihon*] destruction; near Mount Tabor.

— *Anaharath*] roaring; perhaps at *Nansah* (*Knobel*), or *Araneh* (*Robinson*).

20. *Rabbith*] greatness; perhaps *Araboneh*, S. of Gilboa.

— *Kishion*] rough.

— *Abez*] The site is unknown, as is the case with many of the cities here mentioned. So it is with many of the Gentile Churches, once celebrated for their piety and good works. Their sites are unknown to us, but they are written in the Book of God's remembrance; they are well known to Him; and at the Great Day their deeds will be rewarded, and they will be glorious for ever.

21. *En-gannim*] fount of gardens; perhaps *Jenin*, between Nazareth and *Nablus* (*Thomson*, p. 463).

— *En-haddah*] fount of speed, from its rapid flowing forth.

— *Beth-pazzez*] house of dispersion.

22. *Tabor*] stone-quarry, or lofty place (*Gesen.*); the city situated on the hill of that name.

— *Shahazimah*] lofty.

— *Beth-shemesh*] house of the sun.

24. *Asher*] On the Mediterranean Sea, from Carmel to Sidon; and bounded on the E. by Zebulun and Naphtali.

25. *Helkath*] portion; now perhaps *Jelka*, seven miles E. of Akko.

— *Hali*] polished, ornament; now perhaps *Julis*, between Jerka and Akko.

— *Beten*] center.

— *Achshaph*] enchantment; near *Wady Malek*, which runs into the Kishion.

26. *Amad*] probably from *amad*, to stand firm.

— *Misheal*] prayer; perhaps *Masan*, on the sea-coast near Carmel.

Carmel westward, and to Shihor-libnath; ²⁷ And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand, ²⁸ And Hebron, and Rehob, and Hammon, and Kanah, ^f even unto great Zidon; ²⁹ And then the coast turneth to Ramah, and to the strong city † Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to ^g Achzib:

f ch. 11. 8.
Judg. i. 31.

³⁰ Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. ³¹ This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

† Heb. Tzor.
2 Sam. 5. 11.

g Gen. 38. 5.
Judg. i. 31.
Mic. 1. 14.

³² The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families. ³³ And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: ³⁴ And then ^h the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

h Deut. 33. 23.

³⁵ And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, ³⁶ And Adamah, and Ramah, and Hazor, ³⁷ And Kedesh, and Edrei, and En-hazor, ³⁸ And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages. ³⁹ This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

⁴⁰ And the seventh lot came out for the tribe of the children of Dan according to their families. ⁴¹ And the coast of their inheritance was Zorah,

— Carmel] garden: see 1 Sam. xxv. 2. 1 Kings xviii. 19.
— Shihor-libnath] river of whiteness; now perhaps Nahr-Zerka (blue river), eight miles s. of Dor.

27. Beth-dagon] house of Dagon.
— Jiphthah-el] perhaps Wady Arbelin.
— Beth-emek] house of the vale.

— Cabul] nine miles s.e. of Acre.
28. Hebron] or perhaps Abdon: see Keil, p. 147; and Grove, B. D. i. 778.

— Rehob] wide space.
— Hammon] hot spring.
— Kanah] reed; site uncertain.

29. Ramah] high place; perhaps Ramah, s.e. of Tyre.
— the strong city Tyre] the fortress Tyre; that is, not the island, but the city on the mainland. Tyre signifies rock.

— Hosah] refuge.
— Achzib] lying; now Zib, eight miles n. of Acre; on the sea.

30. Ummah] junction; perhaps Kefr Anmeih, on Lebanon.
— Aphek] strength, fortress; now Afka.
— twenty and two cities] The number specified is twenty-three; but perhaps some of those border cities are not to be included in the limits of the tribe.

32. Naphtali] Extending n. from Zebulun, and comprising Bethsaida, Capernaum, Chorazin, on the Sea of Galilee; and bounded on the E. by that sea and the Lake of Merom and the Jordan, and on the w. by Asher. The scene of Joshua's victory over the king of Hazor; and of Christ's preaching, whereby He overthrew a stronger confederacy than that of the kings at the waters of Merom.

33. Heleph] probably s. of Zaanannim, which is near Kedesh (Judg. iv. 11).

— Allon] oak forest; near Kedesh and the waters of Merom.

— Adami, Nekeb] or, Adami of the pass, called Adami from the redness of the soil; perhaps Deir el Akmar, eight miles n.w. of Baal-bek.

— Lakum] now Lokham.

34. Aznoth-tabor] ears of Tabor; probably s.e. of Diocæsarea.

— Hukkok] decreed portion.

35. Ziddim] from tsadad, to turn aside.

— Hammath] warm bath; perhaps Tiberias, a mile s. of Emmaus.

— Rakkath] shore; near Hammath.

— Chinnereth] harp; called Gennesareth in the New Testament, the region on the w. of the Sea of Galilee,—“lacus Tiberiadis navigante Domino sanctificatus” (S. Jerome),—from El Medgel on the s., to Rhan-Minyeh on the n. (Burck., Robinson.) In this plain, Chinnereth lay, with the Lake which derived its name from it (cp. Num. xxxiv. 11. Deut. iii. 17. Josh. xi. 2; xii. 2; xiii. 27).

36. Ramah] now Ramea.

37. Kedesh] See xii. 22.

38. Iron] perhaps Iamrun.

— Migdal-el] tower of God; perhaps the same as Magdala (Matt. xv. 39), between Capernaum and Tiberias.

— Horem] devoted.

— Beth-anath] house of response, or echo.

40. Dan] Its situation was w. of Benjamin, between Judah and Ephraim.

What is the meaning of this reservation of Dan to the seventh or last place, and of the position of his inheritance?

It seems to represent the final work of the Church Militant.

Dan is not settled afar off, like Zebulun, Issachar, Asher, and Naphtali, but like Benjamin and Simeon, close to Judah.

As the Church, after she was organized at Antioch, began her work in the Apostolic age, especially by the ministry of St. Paul, in bringing Gentile and Jew together in one body; so in the last age, by the conversion of the Jews, there will be another work of happy reconciliation: Dan will dwell with Judah, and Judah will receive Dan (cp. Rom. xi. 11—29).

41. Zorah, and Eshtaol] (xv. 33): these are taken from Judah.

i Judg. 1. 35

|| *Or, over against.*
|| *Or, Joppa.*
Acts 9. 36.
k See Judg. 18.

Judg. 18. 29.

m ch. 24. 30.
n i Chiron. 7. 24.

and Eshtaol, and Ir-shemesh, ⁴² And ⁱ Shaalabbin, and Ajalon, and Jethlah, ⁴³ And Elon, and Timnathah, and Ekron, ⁴⁴ And Eltekeh, and Gibbethon, and Baalath, ⁴⁵ And Jehud, and Bene-berak, and Gath-rimmon, ⁴⁶ And Me-jarkon, and Rakkon, with the border || before || Japho. ⁴⁷ And ^k the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, ¹ Dan, after the name of Dan their father. ⁴⁸ This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

⁴⁹ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: ⁵⁰ According to the word of the LORD they gave him the city which he asked, *even* ^m Timnath-ⁿserah in mount Ephraim: and he built the city, and dwelt therein.

— *Ir-shemesh*] called also Beth-shemesh (1 Kings iv. 9. Cp. xv. 10).

^{42.} *Shaalabbin*] *place of foxes*; a confirmation of the history of Samson the Danite (Judg. xv. 4).

— *Ajalon*] now *Yalo*: see x. 12.

— *Jethlah*] *he will hang up, or lift up, in Wady Atallah, w. of Yalo.*

^{43.} *Elon*] *oak, or terebinth*; perhaps *Ellin*, near Timnath.

— *Timnathah, and Ekron*] on the frontier of Judah (xv. 10, 11).

^{44.} *Eltekeh*] *God-fearing.*

— *Gibbethon*] *lofty.*

— *Baalath*] on the border of Judah (xv. 11).

^{45.} *Jehud*] *praise*; now *Jehudieh*, four miles N. of Lydda or Diospolis.

— *Bene-berak*] now *Ibn-Abrak*, two miles from Jehud.

— *Gath-rimmon*] *press of pomegranate*, probably near Themathah.

^{46.} *Mejarkon*] *water of paleness, or greenness*, near Joppa.

— *Japho*] *beautiful*, now *Jaffa*.

^{47.} *the children of Dan went up*] after Joshua's death. Joshua would not have tolerated the idolatry of Micah and that of the Danites, which was connected with this expedition: see Judg. xvii.

— *Leshem*] *Laish* (Judg. xviii. 7—27), four miles from Paneas, on the road to Tyre (*Onomast.*); afterwards the place where Jeroboam set up one of his golden calves (1 Kings xii. 29).

JOSHUA'S INHERITANCE.

^{49.} *When they had made an end*] Joshua claimed no special inheritance for himself, and did not receive any from the people till the work of dividing the land was accomplished; and then, "according to the word of the Lord, they gave him the city which he asked," Timnath-serah—i. e., *portion* that was *over* and *above* (see *Gesen.* 595. 868). It is called *Timnath-heres*, or *portion of the sun* (*Gesen.* 306), in Judges ii. 9 (see note there), because, as the Rabbins say, the figure of the sun was carved on his tomb there, to show that it was the tomb of him who made the sun stand still (*Rashi*).

It was near the Tabernacle of Shiloh, in Ephraim, Joshua's own tribe, probably at a site now called *Tibneh*, about seventeen miles N. of Jerusalem.

S. Jerome says in Epitaph. Paulæ, Epist. 86, p. 676, that it was a cause of wonder to that holy Christian matron, who visited Timnath-serah, that Joshua, who was the ruler of Israel, and the distributor of all the inheritances of the tribes, chose only a rough mountain tract of country for himself.

Joshua had been one of the spies who had been sent by Moses to search the land, and he only and Caleb had been faithful and valiant among them; and Caleb had been the *first* to receive an inheritance in Israel, even *before* any allotment took place (see xiv. 6—13). And Caleb had received *Hebron*, the flower of the land. And not only so, but Caleb had claimed the power of bestowing Kirjath-sepher on Othniel, who took it, and of granting springs of water to his daughter (xv. 16—19).

Joshua had more than equal claim to that of Caleb for pre-eminence. But Joshua waited till all the people of Israel had been settled in their inheritance, and then he received Timnath-serah, where he built a city and dwelt, and where he died and was buried (xxiv. 29).

Timnath-serah means a *portion* that is *over*, and an *abundant portion*. It remained over and above the other portions of Israel, and it was regarded as an *abundant* portion by him. He was satisfied with it; he was content to live and die in it.

Here is a noble example of disinterestedness to Rulers, civil and ecclesiastical (*Theodoret*, Qu. 18).

Joshua was the successor of Moses, and led Israel into the Land of Promise, and overthrew the kings of Canaan, and gave an inheritance to Judah and to Ephraim, and to Caleb himself. Joshua sent the three men to describe the land in a book, and to return to him; Joshua cast lots for all; and made himself to be the last of all. Why was this? Why (asks *Origen*) did he desire to be last? In order that he might be first (see Matt. xx. 27); and he did not give himself an inheritance, but he received it from the people. "The greater thou art, the more humble thyself, and thou shalt find favour of the Lord" (*Eccles.* iii. 18). "Acceptit portumculam a populo populi Dux," and he built there a place for himself (*Origen*).

But, as *Origen* adds, there is something here more than this—Joshua was a figure of CHRIST. Joshua showed in a figure the might and valour and victories of Christ; and Joshua showed also, as in a figure, the meekness of Christ, who says, Learn of Me, for I am meek and lowly in heart (Matt. xi. 29), and who had not where to lay His head (Matt. viii. 20). Cp. *Theodoret*, Qu. 18.

Jesus Christ, who was rich above all earthly riches, became poor for our sakes, that we by His poverty might be made rich (2 Cor. viii. 9). We that are strong (says the Apostle), ought to bear the infirmities of the weak, and not to please ourselves; let every one of us please his neighbour for his good to edification, for even Christ pleased not Himself (Rom. xv. 1—3). He came into the world to procure for us an eternal inheritance in the heavenly Canaan, and to settle us for ever there (Eph. i. 11. 18. Heb. ix. 15. 1 Pet. i. 4); and when He had purchased this inheritance with His own blood, He saw of the travail of His soul and was satisfied (Isa. liii. 11). He received a Timnath-serah—an abundant possession. It might seem poor and mean in the sight of man; and so it was, as far as earth is concerned; but as Joshua, who was buried in his lot at Timnath-serah, has entered into a blessed inheritance in the heavenly Canaan, so it is with our Joshua. Because he was obedient unto death, even unto the death of the Cross, therefore God has highly exalted Him, and has given Him the name (*τὸ ὄνομα*), which is above every name, that at the name of JESUS every knee should bow (Phil. ii. 10).

But further: observe here that Joshua *receives* an inheritance from the children of Israel, and comes and builds an abode for himself, and dwells there. Does not this mean (as *Origen* suggests), that we have our part to do, and that Jesus desires to receive a place within us, and that He will deign to come and make His abode with us? See John xiv. 23, "If a man love Me, he will keep My words, and My Father will love him, and we will come unto him and make our abode with him." He says to us, "Give Me thy heart." "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him and sup with him, and he with Me" (Rev. iii. 20). Does not our Jesus deign to receive a Timnath-serah for Himself in the heart of all true Israelites, specially at His own Table, in the Communion of His own Body and Blood?

⁵¹ ° These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot ^p in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country. o Num. 34. 17.
ch. 14. 1.
p ch. 18. 1, 10.

XX. ¹ The LORD also spake unto Joshua, saying, ² Speak to the children of Israel, saying, ^a Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: ³ That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. ⁴ And when he that doth flee unto one of those cities shall stand at the entering of ^b the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. ⁵ ^c And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. ⁶ And he shall dwell in that city, ^d until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. a Ex. 21. 13.
Num. 35. 6, 11,
14.
Deut. 19. 2, 9.
b Ruth 4. 1, 2.
c Num. 35. 12.
d Num. 35. 12,
25.

⁷ And they † appointed ^e Kedesh in Galilee in mount Naphtali, and ^f Shechem in mount Ephraim, and ^g Kirjath-arba, which is Hebron, in ^h the mountain of Judah. † Heb. sanctified.
e ch. 21. 32.
f ch. 21. 21.
g ch. 21. 10. 1.
h Luke 1. 39.
i Deut. 4. 43.
ch. 21. 35. 1 Chron. 6. 78.

⁸ And on the other side Jordan by Jericho eastward, they assigned ⁱ Bezer in

51. Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation (or, of meeting). So they made an end of dividing the country] Remarkable words; especially when regarded with reference to what they foreshadowed—the extension and settlement of the Church of Christ in all the World, by the authority of Him who is both our Eleazar and our Joshua, our Priest and King; and by the ministry of His Apostles, the fathers of the tribes of the spiritual Israel. See above, *Preliminary Note* to this chapter; and cp. above on Exod. xvii. 11, where the twofold office of Christ as Priest and King is symbolized in the conjunction of Moses, Joshua, and Aaron.

THE CITIES OF REFUGE.

CH. XX.] After the completion of the settlement of all the tribes by the allotment at SHILOH, God (speaking probably from the Oracle in the Tabernacle), by a direct command to Joshua, orders the appointment of the CITIES OF REFUGE.

God had commanded Israel by Moses in the plains of Moab, that when they had crossed the Jordan into Canaan, they should appoint cities to be cities of refuge; six cities, three on one side of Jordan, and three on the other: see Num. xxxv. 9—15.

This command is now executed by Joshua (vv. 7—9). Here is another proof of the harmony between the Pentateuch and the book of Joshua. The one confirms the veracity and genuineness of the other. Cp. above, on the history of the altar at Shechem, viii. 30—35.

The legal, historical, and geographical details of this provision of *Cities of Refuge* have been already considered: see above on Num. xxxv. 6—28.

The great spiritual truth proclaimed thereby to the Church Universal was—that the one great doctrine to be preached to all nations, as the true Refuge of the soul of the sinner, and as his true restorative, is the doctrine of Christ crucified: see on Num. xxxv. 25. 28.

It may now also be remarked, that the provision of Cities of Refuge, so situated as to be accessible to all the inhabitants of all the tribes of Israel (see vv. 7, 8), representing the Church Universal even to the end of time, was immediately consequent, as we see in this chapter, on the setting up of the Tabernacle at SHILOH, the City of Peace, and on the distribution of the Land of Canaan to the tribes of Israel.

This then is the sum and substance of the “Everlasting Gospel” (Rev. xiv. 6), which is to be preached to all nations of

the world, that “in Christ Jesus, they who were sometimes far off, have been made nigh by the blood of Christ” (Eph. ii. 13), and that in Him we have a strong consolation, who have fled for Refuge to lay hold upon the hope set before us (Heb. vi. 18).

7. *they appointed*] Literally, they *sanctified*, a word which suggests the spiritual meaning of these cities of refuge; they were set apart for *holy uses*, for religious intercourse with God’s Ministers, who were domiciled in them; and for meditation on the Divine promises of the true refuge in Christ, whose Death was presignified by them.

— *Kedesh*] See xii. 22. One of these three cities was in the north; one in the centre; and the third in the south; so that all might have easy access to one or other of them: see on Num. xxxv. 14.

Kedesh was near the scene of Joshua’s great victory over the confederate kings of the north, which was a figure of the final triumph of Christ: see above on chap. xi.

— *Galilee*] Heb. *Galil*, literally, a *wheel*, or *circle*, from *galal*, to roll, hence a region; cp. the word *geliloth*, xxii. 10, 11.

This etymology confirms the conjecture offered on Deut. xi. 30, that the meaning of the cognate word *gilgal* there, is a *region*, properly, a circular area. Cp. *Fuerst*, Concordance, p. 283.

— *Shechem*] where God first appeared to Abraham in Canaan, and where he built his first altar; and where Jacob built an altar; and where Joshua read the Book of the Law to the people, and pronounced the blessings and the cursings; and where afterwards Christ declared Himself the Messiah to the woman of Samaria. Shechem, and its history, may be regarded as showing forth God’s blessings in Christ to *all* nations: see above on Gen. xii. 6; and Josh. viii. 30—35.

— *Hebron*] What Shechem was to all the World, that Hebron was specially to the faithful Jew: see above on Gen. xii. 6. Josh. xiv. 9—14. There is one and the same refuge both to Jew and Greek: see Acts iv. 12. Gal. iii. 28.

8. *on the other side Jordan*] See Num. xxxv. 14. As has been already observed (see Num. xxxii. 20—33; and *Prelim. Note* above on chap. xviii.), the two and a half *trans-Jordanic* tribes (Reuben, Gad, and half Manasseh) represented, in a *spiritual* sense, the faithful Jews who lived under the *Law*; and in a *spiritual* sense, this appointment of cities of refuge among them, may be interpreted as declaring the truth, that there was but one and the same refuge for all, whether before or after the Gospel,—namely, the Death of Christ. Abraham believed in Christ, who was to come; we believe in Christ, who is come. “Tempora mutantur, non variata fides.”

k ch. 21, 38.
l Kings 22, 3.
l ch. 21, 27.

m Num. 35, 15.

n ver. 6.

a ch. 14, 1.
& 17, 4.

b ch. 18, 1.
c Num. 35, 2.

d ver. 8, 19.

e See ch. 24, 33.

f ver. 20, &c.

g ver. 27, &c.

h ver. 34, &c.

the wilderness upon the plain out of the tribe of Reuben, and ^k Ramoth in Gilcad out of the tribe of Gad, and ^l Golan in Bashan out of the tribe of Manasseh.

^{9 m} These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, ⁿ until he stood before the congregation.

XXI. ¹ Then came near the heads of the fathers of the Levites unto ^a Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; ² And they spake unto them at ^b Shiloh in the land of Canaan, saying, ^c The Lord commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle. ³ And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the Lord, these cities and their suburbs.

⁴ And the lot came out for the families of the Kohathites: and ^d the children of Aaron the priest, *which were* of the Levites, ^e had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

⁵ And ^f the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

⁶ And ^g the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

^{7 h} The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

APPOINTMENT OF CITIES FOR THE PRIESTS AND LEVITES.

CH. XXI.] After the settlement of the Twelve Tribes in their inheritance, and after the appointment of the Cities of Refuge, certain cities are taken out of the inheritances of the tribes, and are given to the Priests and Levites.

The design of this appointment was that the knowledge of True Religion should be diffused and maintained among all the Tribes. The Priests and Levites were to be like holy leaven leavening the whole nation.

Here is a divine command, that the truth of God, as now revealed in the Gospel, should be spread throughout all the world, by the planting of a settled Ministry in every region of the globe; and the provision of the *same form* of Church government and sacred ministry for *all* the tribes, confirms the proof that God did *not* intend that *different* forms of Church regimen should be devised by man, but that one and the same form of ecclesiastical government, which He Himself has prescribed in Holy Scripture, and by the agency of His Holy Apostles, for the preaching of His Holy Word, and for the ministry of the Sacraments, should be thankfully received by all; and that it should be carefully guarded and zealously propagated in all parts of the Universal Church of Christ.

It has been alleged by some, that the number of cities given to the Levites was exorbitant, and out of all proportion to the numbers of the tribe of Levi, which consisted of only 23,000 men, as numbered at the last census (Num. xxvi. 62).

But it is to be remembered, that this provision was made not only for present circumstances, but with a view to their future increase; and that the assignment of these cities to the Levites did not involve the exclusion of other Israelites from dwelling in them, any more than the assignment of any particular region to a Ruler excludes the residence of his subjects within it; and that the Levites had only an area of 2000 cubits attached to their cities.

A similar reply may be made to the objection of those who allege that the thirteen cities assigned to the Priests could not have been occupied by them, on account of the fewness of their number. For a fuller consideration of these objections the reader may refer to *Keil's* note, p. 156.

2, 3. *The Lord commanded*] See above on Num. xxxv. 1—4. Cp. Levit. xxv. 33.

4. *the lot came out . . . Kohathites*] Here was a divine testimony to their prerogatives. Amram, the father of Moses and Aaron, was the son of Kohath (Exod. vi. 16—20). The *priesthood* was limited to the descendants of Aaron (Num. xviii. 1—7); the *other* descendants of Amram were not priests, but simply Levites (Num. iii. 27. 1 Chron. vi. 31—48). The first lot came out for the descendants of *Kohath*, and these comprised the descendants of Aaron, i. e. the priests.

— *Judah—Simeon, and—Benjamin*] By divine appointment, disposing and regulating this allotment, it came to pass that the lineal descendants of Aaron, i. e. the *priests*, were settled near one another in the tribes of *Judah, Simeon, and Benjamin*, i. e. in those three tribes which were nearest to the site on which the Temple, in which they were to minister, was afterwards to be erected. Here was a divine pre-adjustment to a *future* event foreseen by God (*Theodoret*).

The proximity of the Priests to *that* city, which was afterwards to become the capital, viz., Jerusalem, had probably the effect of keeping up their loyalty to the kings of Judah, and of strengthening their devotion to the true worship of God, during the time when the ten tribes of Israel were severed from Judah by the rebellion of Jeroboam, and by his idolatrous worship.

Here, therefore, we recognize another preparatory adjustment to a future event.

We may observe here, also, a continuance and fuller development of a divine arrangement begun in the wilderness at the erection of the *tabernacle*. There the sons of Aaron, the priests, were stationed at the east end of it, i. e. at the door of the tabernacle (Num. iii. 38), and Moses, the Ruler of Israel, encamped near them. There was the same Divine Mind working in the organization of the encampments in the wilderness, and in the ordering of the minute details of the marches there, as there was in the disposal of the lots of the tribes in Canaan under Joshua; and in the choice of Jerusalem as a capital by David, and in the building of the Temple there by Solomon. The elements of one Divine plan are traceable in all these. Is not this a proof of God's presence in the history of the Hebrew nation?

⁸ ⁱ And the children of Israel gave by lot unto the Levites these cities with their suburbs, ^k as the Lord commanded by the hand of Moses.

i ver. 3.
k Num. 35. 2.

⁹ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* [†] mentioned by name, ¹⁰ ⁱ Which the children of Aaron, *being* of the families of the Kohathites, [†] *Heb. called.*

i ver. 4.

who were of the children of Levi, had: for theirs was the first lot. ¹¹ ^m And

m 1 Chron. 6. 55.

they gave them || the city of Arba the father of ⁿ Anak, which *city is* Hebron, [†] *Or, Kirjath-arba,*

Gen. 23. 2.

^o in the hill *country* of Judah, with the suburbs thereof round about it. ¹² But

n ch. 15. 13, 14.

^p the fields of the city, and the villages thereof, gave they to Caleb the son of

o ch. 20. 7.

Jephunneh for his possession. ¹³ Thus ^q they gave to the children of Aaron the

p ch. 14. 14.

priest ^r Hebron with her suburbs, *to be* a city of refuge for the slayer; ^s and

q 1 Chron. 6. 56.

Libnah with her suburbs, ¹⁴ And ^t Jattir with her suburbs, ^u and Eshtemoa with

r ch. 15. 54.

her suburbs, ¹⁵ And ^x Holon with her suburbs, ^y and Debir with her suburbs,

s ch. 15. 42.

¹⁶ And ^z Ain with her suburbs, ^a and Juttah with her suburbs, and ^b Beth-

t ch. 15. 48.

shemesh with her suburbs; nine cities out of those two tribes. ¹⁷ And out of

u ch. 15. 50.

the tribe of Benjamin, ^c Gibeon with her suburbs, ^d Geba with her suburbs,

v 1 Chron. 6. 58.

¹⁸ Anathoth with her suburbs, and ^e Almon with her suburbs; four cities.

w 1 Chron. 6. 59.

¹⁹ All the cities of the children of Aaron, the priests, *were* thirteen cities with

x ch. 15. 51.

their suburbs.

y ch. 15. 49.

²⁰ ^f And the families of the children of Kohath, the Levites which remained

z 1 Chron. 6. 59.

of the children of Kohath, even they had the cities of their lot out of the tribe

a ch. 15. 55.

of Ephraim. ²¹ For they gave them ^g Shechem with her suburbs in mount

b ch. 15. 10.

Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

c ch. 18. 25.

d ch. 18. 24.

e 1 Chron. 6. 60.

f ver. 5.

g ch. 20. 7.

11, 12. *Hebron*] See xiv. 12—14. Cp. 1 Chron. vi. 56.

13. *they gave to the children of Aaron the priest Hebron—to be a city of refuge*] The words *to be* are not in the original, and would be better omitted. Cp. 1 Chron. vi. 57.

Here is another providential *pre-adjustment*.

The city of Hebron had been already set apart as a *city of refuge* (see xx. 7). The lot now determined that it should be also a *Levitical* city, and be inhabited by *priests*. This was a wise and merciful provision. The slayer, who had fled there for refuge, was thus brought into close communion with the priests, the appointed ministers of religion, who would give him that spiritual admonition, instruction, and comfort, which was to be derived from the Holy Scriptures, of which they were the authorized guardians and interpreters (Mal. ii. 7), and would point the faith and hope of the penitent to Christ, who is foreshadowed in those Scriptures as the only true Refuge of the sinner, and as the Great High Priest by whose death he is restored to the favour of God. See above, on Num. xxxv. 13.

How many comfortable and cheering thoughts would crowd into their minds at *Hebron*! For there had been the residence of Abraham, "the friend of God;" there his body lay buried, and that of Sarah his wife, and those of Isaac and Rebekah, and of Jacob and Leah. There they were sleeping in peace, and in hope of a blessed Resurrection through Christ.

— *Libnah*] commemorative of the victories of Joshua: x. 29, 30; xii. 15.

14. *Jattir*] in the mountains of Judah; see xv. 48.

— *Eshtemoa*] xv. 50.

15. *Holon*] xv. 51; called *Hilen*, 1 Chron. vi. 58.

— *Debir*] once a heathen oracle, now sanctified to God; see xv. 15. 49; cp. v. 16, the case of Beth-shemesh. All these four cities, and also Juttah (v. 16), are in the mountains of Judah; and compare also the cases of Gibeon and Geba, in Benjamin (v. 17). Our Lord often went up into a mountain to pray (Matt. xiv. 23. Mark vi. 46. Luke vi. 12), and on a mountain He taught (Matt. v. 1), and fed those who came to Him (Matt. xv. 29). Was this designation by lot of cities situated on mountain regions intended to favour and encourage that spirit of religious retirement, prayer, meditation, and study, which is requisite for God's priesthood, and which seems to have been set forth for imitation in the practice of Christ Himself?

16. *Ain*] perhaps the same as *Ashan* (1 Chron. vi. 59).

— *Juttah*] also in the mountains; xv. 55.

— *Beth-shemesh*] *house of the sun*; another city recovered from idolatry to holy uses: cp. v. 16, and xv. 10.

17. *Gibeon—Geba*] Also two lofty places, as their name indicates, well suited to encourage a spirit of religious meditation in the priesthood resident there. How much food would there be for it in Gibeon, the scene of Joshua's great victory and miracle! See x. 10. 12.

Gibeon, where the sunlight was stayed by Joshua's prayer, is placed here next to *Beth-shemesh*, where the Sun was idolatrously worshipped by the Canaanites. The truth is made the antidote to what was false. The sun shining in the Gibeons of Scripture, and the Creeds of the Church, is the true antithesis to the Beth-shemeses of unbelief, heresy, and superstition.

On Geba, see xviii. 24.

18. *Anathoth—and Almon*] not mentioned in the list of the cities of Benjamin (xviii. 21—28); perhaps they were not of sufficient importance to be named. There may be also a moral here. Let not the priests of God despise poor Anathoth (Isa. x. 30). Let them be content and happy to reside and preach there. Our Lord worked His first miracle in a village, and passed a long time at Nazareth, as well as at Capernaum, and preached in hamlets as well as in cities. Cp. note below on Mark i. 38. *S. Jerome* says well, that a Bishop of a poor Eugubium is equal in Apostolic office to the Bishop of Rome.

20. *the Levites which remained*] that is, those who were not descended from Aaron, and therefore were not priests—these had been stationed in the south of the Tabernacle.

21. *Shechem—to be a city of refuge*] The words *to be* are not in the original. Cp. v. 13.

What has been already said of *Hebron* (see v. 13), a city of refuge, and provisionally assigned by lot to the priests, may be said also, with certain modifications, of *Shechem*, assigned to the Levites. How much was there in the history of *Shechem* which supplied salutary warning to the children of *Levi*, who had been condemned by Jacob to dispersion in Israel on account of Levi's sins committed there (Gen. xlix. 5)! And it furnished consolatory encouragement to those who fled for refuge there where God had first revealed Himself in Canaan to Abraham, and had promised the land to his seed, and where Abraham had built his first altar, and where the Law had been read publicly by Joshua to the assembled tribes, and its blessings and cursings had been pronounced. See above on Gen. xii. 6, 7; and cp. Josh. viii. 32—35; and xxiv. 1.

— *Gezer*] x. 33.

²² And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities. ²³ And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, ²⁴ Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities. ²⁵ And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities. ²⁶ All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

²⁷ ^h And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* ⁱ Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities. ²⁸ And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, ²⁹ Jarmuth with her suburbs, En-gannim with her suburbs; four cities. ³⁰ And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, ³¹ Helkath with her suburbs, and Rehob with her suburbs; four cities. ³² And out of the tribe of Naphtali, ^k Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities. ³³ All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

³⁴ ^l And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, ³⁵ Dimnah with her suburbs, Nahalal with her suburbs; four cities.

³⁶ And out of the tribe of Reuben, ^m Bezer with her suburbs, and Jahazah with her suburbs, ³⁷ Kedemoth with her suburbs, and Mephaath with her suburbs; four cities. ³⁸ And out of the tribe of Gad, ⁿ Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs, ³⁹ Heshbon with her suburbs, Jazer with her suburbs; four cities in all. ⁴⁰ So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

⁴¹ ^o All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs. ⁴² These cities were every one with their suburbs round about them: thus *were* all these cities.

h ver. 6.
l Chron. 6. 71.
i ch. 20. 8.

k ch. 20. 7.

l ver. 7. See
l Chron. 6. 77.

m ch. 20. 8.

n ch. 20. 8.

o Num. 35. 7.

22. Kibzaim] *two heaps*; called *Jokneam*, 1 Chron. vi. 68.
— Beth-horon] commemorative of the victory of Joshua; as *Gibeon*, v. 17; and *Aijalon*, v. 24. See x. 10.

23. Eltekeh—Gibbethon] xix. 44.

24. Aijalon] See x. 12; xix. 42; and v. 22.

— Gath-rimmon] xix. 45.

25. Tanach] xii. 21; xvii. 11.

— Gath-rimmon] said by some to be a textual error consequent upon the occurrence of the name in the previous line (*Keil*); but the word is in the *Vulg.*, *Syriac*, *Arabic*, *Chald.* *Targ.* In 1 Chron. vi. 70 we have *Bileam*, probably the same name as *Ibleam* (xvii. 11). There may have been other names of Gath-rimmon.

27. children of Gershon—Golan] xx. 8. Deut. iv. 43.

— Beesh-terah] contracted from *Beth-ashteroth*, house of Astarte (1 Chron. vi. 71). Perhaps the Ashtaroth-karnaim mentioned in Gen. xiv. 5.

28. Kishon] See xix. 20.

— Dabareh] xix. 12.

29. Jarmuth] or *Remeth* (xix. 21).

— En-gannim] xix. 21.

30. Mishal] xix. 26.

— Abdon] xix. 28.

31. Helkath] xix. 25.

— Rehob] xix. 30.

32. Kedesh] xix. 37.

— Hammoth-dor] xix. 35.

— Kartan] contracted from *Kiriathaim*—i. e., *two cities* (1 Chron. vi. 61).

34. children of Merari] who had encamped on the north of the Tabernacle.

— Jokneam] xix. 11.

— Kartah] and *Dimnah* (v. 35), not mentioned in the list (xix. 11—15). Kartah may be the same as Kattath (xix. 15).

35. Nahalal] xix. 15.

36, 37. And out of the tribe of Reuben . . . four cities] In some MSS. these verses are wanting; but without them the twelve cities of the *Merarites* (v. 40) cannot be made up, nor the forty-eight cities of the Levites (v. 41); nor the six cities of refuge; and these verses are found in 149 MSS. collated by *Kennicott*. See his edition, vol. i. p. 474, and in forty collated by *De Rossi*. The omission was probably due to the occurrence of the *same words*, “four cities,” at the end of v. 35, and also at the end of v. 37.

— Bezer] xx. 8. Deut. ix. 43.

— Jahazah] *Kedemoth* and *Mephaath*: see xiii. 18, and v. 37.

38. Ramoth—and Mahanaim] xiii. 26.

39. Heshbon] xiii. 17.

— Jazer] xiii. 25.

40.] The *Sept.* inserts here a statement that the Israelites gave to Joshua Timnath-serah as an inheritance (see xix. 49, 50); and that Joshua built a city and dwelt there; and that he there placed the *knives of stone* with which he had circumcised the children of Israel who were born in the wilderness: see above on v. 2; and cp. below on xxiv. 30.

41. forty and eight] i. e., 12×4 . The number Twelve is that of the twelve Patriarchs, the twelve Tribes, and the twelve Apostles; and the number Four is that of the points of the compass, “the four winds,” the four corners of the earth, and of the four Gospels; and the number 12×4 represents universality of space evangelized by an Apostolic Ministry; see below on the Apocalypse, p. 221. Cp. on Matt. xxviii. 19.

⁴³ And the LORD gave unto Israel ^p all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. ⁴⁴ ^q And the LORD gave them rest round about, according to all that he sware unto their fathers: and ^r there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. ⁴⁵ ^s There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

p Gen. 13, 15.
& 15, 18.
& 26, 3.
& 28, 4, 13.
q ch. 11, 23.
& 22, 4.
r Deut. 7, 24.
s ch. 23, 14.

XXII. ¹ Then Joshua called the Reubenites, and the Gadites, and the half

This dispersion of the ministry of the ancient Church into twelve times four cities, in all the tribes of the inheritance of Israel, which typified the whole earth regarded as a Church of God, evangelized by one and the same Gospel, was prophetic and figurative of the diffusion of the Apostolic Church of Christ into all parts of the world. It represented its catholicity and its apostolicity.

The Refuge provided in the cities of Refuge accessible to all Israelites represented the one faith in Christ, the true Refuge, preached to all; and the diffusion of the one tribe, that of Levi, teaching the same truths in all parts of the land of Canaan, represented the Christian Ministry, bearing the same evangelical message, of Christ crucified, to all.

⁴⁴ the LORD gave them rest] If therefore those enemies afterwards oppressed them, as they did in the days after Joshua's death, this was not due to any failing on God's part, but to the degeneracy of Israel itself.

So, if the Christian Church of God has been corrupted by heresy, rent by schism, and oppressed by the powers of this world, this is not to be ascribed to any lack of power or love on Christ's side, or to any defects in His Gospel, but to the lukewarmness, and negligence, and evil passions of those who ought to have maintained "the faith once for all delivered to the saints."

CH. XXII.—THE ALTAR OF THE REUBENITES, THE GADITES, AND THE HALF-TRIBE OF MANASSEH.

The erection of this Altar by the trans-Jordanic tribes (Reuben, and Gad, and half Manasseh), occupies an important place in the history, and deserves special attention.

Joshua praises those tribes for their faith and courage in fighting the Lord's battles, and in assisting their brethren to settle in their inheritance in Canaan; and he dismisses them with a blessing, and sends them to their tents. See *vv.* 6, 7, 8, where the word "*tents*" is repeated with special emphasis, and the words "Joshua blessed them" are also repeated twice.

The two tribes and a half departed from *Shiloh*, where the Tabernacle had been set up (*xviii.* 1), and where the Ark was, and the Altar of the God of Israel for burnt-offerings and peace-offerings, and also the Altar of incense before the veil.

When they had come to the Jordan, the two tribes and a half built an altar on the *eastern* brink of the river (see on *v.* 4), "a great altar to see to" (*v.* 10), i. e. "a great altar to be looked at," admired for its magnitude, but not to be used for the purpose of sacrifice.

However, the erection of this altar excited the indignation of the other tribes. They regarded it as a violation of the Divine command, which required that all sacrifices should be offered in the place which God chose among all the tribes to put His name there; and in *that place only* (*Lev.* *xvii.* 8, 9; *Deut.* *xii.* 5, 6, 13, 14); and they feared that this supposed act of apostasy of the two and a half tribes would bring down God's wrath upon the whole nation (*vv.* 16—20).

They therefore sent Phinehas, the priest, whose zeal for God's honour had been proved in the plains of Moab, and who had turned away God's wrath by that zeal, and had received God's blessing for it (*Num.* *xxv.* 11); and they associated with him ten chief men from the Tribes, in order that they might remonstrate with the two Tribes and a half for this act; and they prepared to take up arms against them, and to war with them as they had warred against the Canaanites for their rebellion against God (*vv.* 12—14).

To this expostulation the two tribes and a half made reply, by calling God to witness with a solemn adjuration that they had not erected their Altar with any view of offering thereon "burnt-offering, or meat-offering, or peace-offering" (*vv.* 23, 26); but on the contrary, they had done it in order that the local separation of themselves from their brethren might not interrupt their religious fellowship, and be an occasion to their children of defection from the worship of Jehovah (*vv.* 24, 25). They had done it, they said, with the set purpose of maintaining their own spiritual communion, and that of their posterity, with the *one true Altar* in the land of Canaan, at *that place* which

was chosen by the Lord to put His name there; and they had built their own altar to be a *pattern* and a *witness*,—a type and a testimony,—of the true Altar on which all sacrifices were to be offered, and to which alone they themselves would resort for worship.

Phinehas, the son of Eleazar the priest, and the chiefs, and representatives of the nine tribes and a half, were satisfied with this explanation; when they heard it, "it pleased them" (*v.* 30), and they returned to Canaan to the children of Israel, and reported the words of the two tribes and a half, and "the thing pleased the children of Israel, and the children of Israel blessed God, and did not intend to go up against them in battle" (*vv.* 32, 33).

What is the meaning of this history?

(1) It expresses in a striking manner the fervent zeal of Israel for the maintenance of the true worship of God according to the Divine command, and their righteous indignation against infractions of that command, and corruptions of that worship.

(2) But there is a deeper meaning still.

As has been already observed (*chap.* *xviii.*), the fixing of the Tabernacle at Shiloh, and the settlement of the Tribes of Israel in *Canaan*, prefigured the settlement of the Universal Church of Christ in its spiritual inheritance. The appointment of the Cities of refuge, and the collocation of the Priests and Levites in their cities, represented the planting of the Christian Ministry in all nations of the earth (*chaps.* *xx.* *xxi.*).

It has also been remarked, that the settlement of the *two tribes and a half* in their inheritance *outside* of Canaan, and on the *other side* of the Jordan,—an inheritance promised to them by *Moses*, but given to them by *Joshua*,—represented the spiritual inheritance promised to the faithful under the *Law*, but given to them by the *Gospel* (see above on *Num.* *xxxii.* 20—33; and above, *iv.* 12; *xiii.* 8—21, 24—32). "The Law made nothing perfect, but the bringing in of a better hope did" (*Heb.* *vii.* 19). "The Fathers, having obtained a good report through faith, received not the promise (did not receive it under the Law), God having provided some better thing for us, that they without us should not be made perfect" (*Heb.* *xi.* 40). "They died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims upon earth" (*Heb.* *xi.* 13).

Christ, the true Joshua, is now come. He has overcome His enemies and ours—Sin, Death, and Satan. He has planted a Church in the world. He has settled the Israel of God in their inheritance in that Visible Church, which is the pledge and earnest of an eternal inheritance in heaven.

The old Fathers, who died under the Law, have, in sure hope and expectation, the fulfilment in Christ of all that they had looked forward to with faith and desire (*Matt.* *xiii.* 17).

Though their bodies are asleep, yet they stand in their own lot in Christ, and come to their own inheritance, to which the *Law* could not bring them. They receive the guarantee of their inheritance from Him who alone is able to give it,—the true Joshua; and they partake of all the blessings of the spiritual Canaan in Christ. The place of the departed spirits of the righteous under the Gospel is called "*Abraham's bosom*" by Christ Himself (*Luke* *xvi.* 22). Christ bears testimony to them that they have fought the Lord's battles; the faithful among the Jews have helped us Christians to our inheritance (*Theodoret*, *Qu.* 16). They have laboured for us, and we have entered into their labours (*John* *iv.* 38). Christ blessed them, as Joshua blessed the two tribes and a half.

Some Jews, alas! there are now, who, after the Gospel has been preached, and the Church of Christ is settled, look to a separate altar. They will not come and worship at the altar in the true Canaan, where the true Joshua is, and where the only true worship is offered. The answer of the two tribes and a half to Phinehas is a protest against such Jews as these.

a Num. 32. 20.
Deut. 3. 18.
b ch. 1. 16, 17.

c Num. 32. 33.
Deut. 29. 8.
ch. 13. 8.
d Deut. 6. 6, 17.
& 11. 22.
e Deut. 10. 12.

f Gen. 47. 7.
Ex. 39. 43.
ch. 14. 13.
2 Sam. 6. 18.
Luke 24. 50.
g ch. 17. 5.

h Num. 31. 27.
1 Sam. 30. 24.

i Num. 32. 1, 26,
29.

tribe of Manasseh, ² And said unto them, Ye have kept ^a all that Moses the servant of the LORD commanded you, ^b and have obeyed my voice in all that I commanded you: ³ Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. ⁴ And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, ^c which Moses the servant of the LORD gave you on the other side Jordan. ⁵ But ^d take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, ^e to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. ⁶ So Joshua ^f blessed them, and sent them away: and they went unto their tents. ⁷ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: ^g but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them, ^h And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: ⁱ divide the spoil of your enemies with your brethren.

⁹ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto ⁱ the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

¹⁰ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

The *true Jews* know but of one true altar, at which all true sacrifices are to be offered, the altar at which Christ stands, the true High Priest, who offers the only sacrifices which are pleasing unto God, and to which all the sacrifices of the Tabernacle and the Temple were subordinate and introductory. The faithful under the Law regarded their own altar "*as a great altar to see to*," that is, as an altar to be looked at with the eye of faith; they considered it as a *pattern* and a *witness* of the true altar now set up by Christ in His Church; and all the sacrifices which they offered were but types and shadows of "the good things to come" which have now been revealed in the Gospel (Heb. viii. 5; x. 1).

We believe in the communion of saints. The spirits of just men made perfect have a holy fellowship of hope and joy with the saints on earth. The place of the disembodied spirits of the righteous is Abraham's bosom (Luke xvi. 32); and we may well believe that the preaching of the Gospel, and the Death and Victory of Christ, exercised a blessed influence on the souls of the faithful who had died under the Law, and that the coming of Christ's human soul among them, when He went and preached to the spirits in prison, was hailed by them with exceeding joy (see on 1 Pet. iii. 19). And the Apostle to the Hebrews says to the faithful Christians at Jerusalem, "Ye have come unto Mount Zion, the city of the Living God, the heavenly Jerusalem, and to the spirits of *just men made perfect*, and to Jesus the Mediator of the New Covenant" (Heb. xii. 22. 24).

Well therefore might an ancient Father say, when speaking of those two Tribes and a half, and their Altar, "They explained the cause of its erection and said, We know that the true Altar is with you, where Jesus (or Joshua) dwells; and we have built our Altar to be a resemblance of yours, in order that we may have a type and image of the true Altar, lest you should disown us. Consider the mystery of these words. These two tribes and a half—Reuben, Gad, and Manasseh—were all *first-born* sons; and they were figures of the Jew, the *elder* son of God. The river Jordan flowed between those tribes and Canaan, but there was no division of faith and hope between them and the other tribes. So there is no separation between us Christians and those who died in faith *before* the Coming of Christ.

They had an altar, but they knew that their altar was not the true altar, but was the figure and image of that true altar which we now have. They knew this, because true sacrifices, which can really take away sin, could not be offered on that altar which the elder people had ('for it is not possible that the blood of bulls and goats should take away sin,' Heb. x. 4); but only at that altar where Jesus is, are heavenly victims offered and true sacrifices accomplished. Thus there is 'one flock and one Shepherd' (John x. 16), and God's ancient people, the faithful Jews, are joined together with us." Origen, Hom. 26.

The Jews of our day ought therefore to know and confess that the altar of their fathers was not the true altar, but prefigured that altar which is the true (see *Theodoret*, Qu. 16).

4. *tents*] A word repeated three times; as if in contrast with the *cities* just described on the other side of Jordan, in Canaan. The spiritual habitations of the Jews were only like migratory tents, in comparison with the settled abodes to which Christ has brought us, and in which He has settled us in His Church.

10. *borders*] Heb. *gelliloth*, the *circuits*; the *ciiccar* (Gen. xiii. 10) of Jordan; *el Ghor* (Gesen. 172). The word *Galilee* is from the same root, *galal*, to *roll*, and signifies literally, *περικυκλος*, circular region; an "arrondissement" (see xx. 7).

— a *great altar to see to*] μέγαν τοῦ ἰδεῖν, Sept. Such was the altar of those who lived under the Law: a great altar to see to; to be looked at with the eye of faith; a "Jehovah-jireh" (Gen. xxii. 14); but on which no true sacrifices, able to take away sin, could be offered, but only such as were figurative of the one True Sacrifice, and such as would draw the eye onward to look to that Sacrifice.

Many learned Expositors (*A Lapide*, *Menochius*, *Drusius*, *Bonfrerius*, *Keil*) are of opinion that the altar was on the *west* side; and perhaps the text may admit of this construction. In this ambiguity it is important to know how the text was understood by Hebrew readers. On this point no doubt can be entertained. *Josephus* thus writes (Ant. v. 1. 26), "The tribes of Reuben and Gad, and half-tribe of Manasseh, *crossed* the river and built an altar on the bank of the Jordan, as a memorial to future generations, and as a token of their affinity with those

¹¹ And the children of Israel ^k heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. ¹² And when the children of Israel heard of it, ^l the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them. ¹³ And the children of Israel ^m sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, ⁿ Phinehas the son of Eleazar the priest, ¹⁴ And with him ten princes, of each [†] chief house a prince throughout all the tribes of Israel; and ^o each one was an head of the house of their fathers among the thousands of Israel. ¹⁵ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, ¹⁶ Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, ^p that ye might rebel this day against the LORD? ¹⁷ Is the iniquity ^q of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD, ¹⁸ But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow ^r he will be wroth with the whole congregation of Israel. ¹⁹ Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God. ²⁰ Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

²¹ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel, ²² The LORD ^u God of gods, the LORD God of gods, he ^x knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,) ²³ That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself ^y require it; ²⁴ And if we have

on the *other* side." He then adds, that Phinehas and the representatives of the other tribes *crossed* the Jordan and expostulated with them.

This interpretation seems most reasonable. It is not likely that the two tribes and a half would have built an altar on land which did not belong to them; and if they had done so, this would have formed part of the accusation of the other tribes against them. But there is no mention made of such an encroachment. Besides, an altar on the *western* side, constructed so as to resemble another altar on the western side, would have been no memorial of the connexion of the *eastern* tribes with the *western*.

Further, in v. 19, Phinehas appears to imply that the altar was on the *east* side, and that it had been set up there by the trans-Jordanic tribes, in order that their land might "not be unclean;" an observation which could not apply to the *western* side, where the altar, at which he himself ministered, had been set up in the Tabernacle at Shiloh. Cp. *Joseph Mede* (Disc. on the Reverence of God's House). *Fuller*, Pisgah Sight of Palestine, p. 244.

A spiritual Jordan flowed, as it were, between the Law and the Gospel; but Jesus has crossed the Jordan, and those who dwell on the eastern side, look to Him as the True Priest and Sacrifice, and are united in spiritual communion with their brethren, the seed of Abraham, gathered from all Nations, and are joined together as the Israel of God, in Him.

^{11. over against the land of Canaan}] That is, on the eastern bank of the Jordan, in front of the land of Canaan: see *Gesen.* p. 456; and the foregoing note.

— *at the passage of the children of Israel*] Rather, *at the opposite region to the children of Israel*: see *Gesen.* 603; and cp. xxiv. 3.

The phrase of the original, *el eber*, must be determined by the context. *Hengstenberg*, Authent. ii. p. 320; cp. above, Deut. i. 1.

The *cis-Jordanic* tribes, who dwelt in "the land of Canaan," are called specially and by distinction "the Children of Israel." They who have passed with the true Joshua into the spiritual Canaan, the Christian Church, and dwell there by faith, are "the true Israel of God" (Rom. ix. 6—8. Gal. vi. 16).

^{17. the iniquity of Peor}] It was very natural for *Phinehas* and the deputation of others with him, to refer to the iniquity of Peor, in punishing which he had taken so prominent a part: see Num. xxv. 7—11.

^{22. The LORD God of gods}] *El Elohim Jehovah, El Elohim Jehovah.* The repetition of these three Names of God gives greater solemnity to the asseveration (cp. Ps. l. 1), which declares that they who utter it revere God, as the God, the mighty and fearful Creator, and also as the God of the covenant with Israel (cp. Exod. vi. 3); and consequently cannot be supposed to be guilty of rebellion against Him.

^k Deut. 13. 12, &c.
^l Judg. 20. 12.

¹ Judg. 20. 1.

^m Deut. 13. 14.
ⁿ Judg. 20. 12.

ⁿ Ex. 6. 25.

^o Num. 25. 7.

[†] Heb. *house of the father.*

^o Num. 1. 4.

^p See Lev. 17.

^q 8, 9.

^r Deut. 12. 13, 14.

^s Num. 25. 3, 4.

^t Deut. 4. 3.

^r Num. 16. 22.

^s ch. 18. 1.

^t ch. 7. 1, 5.

^u Deut. 10. 17.

^x 1 Kings 8. 39.

^y Job 10. 7.

^z & 23. 10.

¹ Ps. 44. 21.

² & 139. 1, 2.

³ Jer. 12. 3.

⁴ 2 Cor. 11. 11, 31.

⁵ y Deut. 18. 19.

⁶ 1 Sam. 20. 16

† Heb.
To-morrow.

not *rather* done it for fear of *this* thing, saying, † In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel? ²⁵ For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD. ²⁶ Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: ²⁷ But *that it may be* ^z a witness between us, and you, and our generations after us, that we might ^a do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD. ²⁸ Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you. ²⁹ God forbid that we should rebel against the LORD, and turn this day from following the LORD, ^b to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

z Gen. 31. 48.
ch. 24. 27.
ver. 34.
a Deut. 12. 5,
6, 11, 12, 17,
18, 26, 27.

b Deut. 12. 13, 14.

† Heb. *it was*
good in their eyes.

c Lev. 26. 11, 12.
2 Chron. 15. 2.
† Heb. *then.*

d 1 Chron. 29. 20.
Neh. 8. 6.
Dan. 2. 19.
Luke 2. 28.

|| That is,
A witness:
so ch. 24. 27.

a ch. 21. 44.
& 22. 4.
b ch. 13. 1.

† Heb. *come into*
days.
c Deut. 31. 28.
ch. 24. 1.
1 Chron. 28. 1.

d Ex. 14. 14.
ch. 10. 14, 42.
e ch. 13. 2, 6.
& 18. 10.

³⁰ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, † it pleased them. ³¹ And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* ^c among us, because ye have not committed this trespass against the LORD: † now ye have delivered the children of Israel out of the hand of the LORD. ³² And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. ³³ And the thing pleased the children of Israel; and the children of Israel ^d blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

³⁴ And the children of Reuben and the children of Gad called the altar || *Ed*: for it *shall be* a witness between us that the LORD *is* God.

XXIII. ¹ And it came to pass a long time after that the LORD ^a had given rest unto Israel from all their enemies round about, that Joshua ^b waxed old and † stricken in age. ² And Joshua ^c called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age: ³ And ye have seen all that the LORD your God hath done unto all these nations because of you; for the ^d LORD your God *is* he that hath fought for you. ⁴ Behold, ^e I have divided unto you by

28. *pattern*] or *type*. Such was the whole system of the Levitical Law, a typical altar, figurative of the true.

34. *called the altar Ed: for it shall be*] The words *Ed* and *shall be* are not in the original; and would be better omitted; perhaps the title inscribed upon the altar was this—“Witness (is) *this* between us that the LORD is the God.”

Chr. XXIII. 1. *Joshua waxed old and stricken in age*] Literally, *waxed old, came into days*: cp. xiii. 1.

2. *and for their elders*] The conjunction *and* is not in the original, and would be better omitted. He called for Israel,

that is, for their elders, by whom they were represented. This charge of Joshua to the elders of Israel may be compared to our Lord's final leave-taking of His Apostles, and commission to them, before His Ascension: see Acts i. 4, “being assembled with them, He commanded them.”

— *elders—heads—judges—officers*] The word *elders* is a general word; the heads are the representatives of the tribes, families, and houses, from whom the judges and officers were taken (Exod. xviii. 21, 25. Num. i. 4, 16; xiii. 2. Cp. below, xxiv. 1. Deut. i. 15; v. 23). *Keil*, Archæol. ii. pp. 217—224.

lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea †westward.

⁵ And the LORD your God, ^fhe shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, ^gas the LORD your God hath promised unto you. ^{6 h}Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, ⁱthat ye turn not aside therefrom to the right hand or to the left; ⁷ That ye ^kcome not among these nations, these that remain among you; neither ^lmake mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: ^{8 ||} But ^mcleave unto the LORD your God, as ye have done unto this day. ^{9 || n} For the LORD hath driven out from before you great nations and strong: but as for you, ^ono man hath been able to stand before you unto this day. ^{10 p} One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, ^qas he hath promised you.

^{11 r} Take good heed therefore unto †yourselves, that ye love the LORD your God. ¹² Else if ye do in any wise ^sgo back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall ^tmake marriages with them, and go in unto them, and they to you: ¹³ Know for a certainty that ^uthe LORD your God will no more drive out *any of* these nations from before you; ^xbut they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you. ¹⁴ And, behold, this day ^yI am going the way of all the earth: and ye know in all your hearts and in all your souls, that ^znot one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. ^{15 a} Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you ^ball evil things, until he have destroyed you from off this good land which the LORD your God hath given you. ¹⁶ When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

XXIV. ¹ And Joshua gathered all the tribes of Israel to ^aShechem, and ^{a Gen. 35. 4.}

13. *snares*] A snare (Heb. *pach*) is perhaps connected with *παῖς*, *πῆγνυμι*, to fix; or with *paath*, to dig a pit (*Gesen.* 671. 673).

— *traps*] Heb. *makesh*, literally, a noose, by which wild beasts are caught: from *yakosh*, to lay snares (*Gesen.* 363. 459).

— *scourges*] Heb. *shotet*, from *shut*, to lash (*Gesen.* 810. 816).

— *thorns*] Heb. *tsanan*, from *tsanan*, to prick (*Gesen.* 713).

Joshua adopts here the language of Moses, and reinforces it (see Num. xxxiii. 55).

Because Israel despised these warnings, therefore God's promises of prosperity and extension were not fulfilled to them. *Theodoret*, Qu. 19.

This may be a warning also to all Christian men and Christian churches. Their happiness depends on their obedience.

14. *I am going the way of all the earth*] Joshua therefore raises their eyes to some one higher than himself. He, though a great conqueror, and the deliverer of Israel, is only a mortal man among other mortal men; and the land to which he has brought them is only an earthly inheritance. This therefore could not be the final end, and adequate purpose, of God's mighty and merciful acts towards them. They must raise their eyes and hearts from the Type to the Antitype. They must look upward to the Divine Joshua, who never waxes old, and does not go the way of all the earth, but liveth for evermore; and to the Canaan that is above, the inheritance incorruptible and un-

defiled and that fadeth not away, that is reserved in heaven for them (1 Pet. i. 3).

JOSHUA ASSEMBLES ISRAEL AT SHECHEM.

CH. XXIV. 1. *Shechem*] Shechem, or Sichem, was the place where God had first appeared to Abraham in Canaan, and where Abraham built his first altar, when he had come forth from the land of idolaters; and where God promised the land of Canaan to his seed (Gen. xii. 1—7). It was also the place to which Jacob had repaired on his return from Padan-aram (Gen. xxxiii. 20); and where Jacob commanded his household to put away their strange gods, and where he buried those idols under an oak (Gen. xxxv. 2. 4).

Shechem was also the place where Joshua himself had assembled the tribes after the capture of Jericho and Ai, and had built an altar, and had written on stones a copy of the Law, and had pronounced the blessings and the cursings, in the hearing of all the tribes, which was a figure of the Judgment to come (Josh. vii. 32). At Shechem the bones of Joseph and his brethren, the Patriarchs, were buried (see Acts vii. 16); and to it the Divine Joshua, JESUS CHRIST, afterwards came, and revealed Himself to the woman of Samaria as the MESSIAH, and declared that the knowledge and worship of the true God, the God of Israel, would be extended to all the world (John iv. 5. 22, 23. 26).

† Heb. *at the sunset.*

f Ex. 23. 30.

& 33. 2.

& 34. 11.

Deut. 11. 23.

ch. 13. 6.

g Num. 33. 53.

h ch. 1. 7.

i Deut. 5. 32.

& 28. 14.

k Ex. 23. 33.

Deut. 7. 2, 3.

Prov. 4. 14.

Eph. 5. 11.

l Ex. 23. 13.

Ps. 16. 4.

Jer. 5. 7.

Zeph. 1. 5.

See Num. 32. 33.

|| Or, *For if ye*

will cleave, &c.

m Deut. 10. 20.

& 11. 22.

& 13. 4.

ch. 22. 5.

|| Or, *Then the*

Lord will drive.

n Deut. 11. 23.

o ch. 1. 5.

p Lev. 26. 8.

Deut. 32. 30.

See Judg. 3. 31.

& 15. 15.

2 Sam. 23. 8.

q Ex. 14. 14.

& 23. 27.

Deut. 3. 22.

r ch. 22. 5.

† Heb. *your souls.*

s Heb. 10. 38, 39.

2 Pet. 2. 20, 21.

t Deut. 7. 3.

u Judg. 2. 3.

x Ex. 23. 33.

Num. 33. 55.

Deut. 7. 16.

1 Kings 11. 4.

y 1 Kings 2. 2.

z See Heb. 9. 27.

z ch. 21. 45.

Luke 21. 33.

a Deut. 28. 63.

b Lev. 26. 16.

Deut. 28. 15, 16,

&c.

b ch. 23. 2. ^b called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they ^c presented themselves before God.

² And Joshua said unto all the people, Thus saith the LORD God of Israel, ^d Your fathers dwelt on the other side of the flood in old time, *even* Terah, the

father of Abraham, and the father of Nachor: and ^e they served other gods.

³ And ^f I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and ^g gave him Isaac. ⁴ And I gave unto Isaac ^h Jacob and Esau: and I gave unto

ⁱ Esau mount Seir, to possess it; ^k but Jacob and his children went down into Egypt. ⁵ ¹ I sent Moses also and Aaron, and ^m I plagued Egypt, according to

that which I did among them: and afterward I brought you out. ⁶ And I ⁿ brought your fathers out of Egypt: and ^o ye came unto the sea; ^p and the Egyptians pursued after your fathers with chariots and horsemen unto the

Red sea. ⁷ And when they ^q cried unto the LORD, ^r he put darkness between you and the Egyptians, ^s and brought the sea upon them, and covered them;

and ^t your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness ^u a long season. ⁸ And I brought you into the land of the Amorites,

which dwelt on the other side Jordan; ^x and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them

from before you. ⁹ Then ^y Balak the son of Zippor, king of Moab, arose and warred against Israel, and ^z sent and called Balaam the son of Beor to curse

you: ¹⁰ ^a But I would not hearken unto Balaam; ^b therefore he blessed you still: so I delivered you out of his hand. ¹¹ And ^c ye went over Jordan, and

came unto Jericho: and ^d the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites,

the Hivites, and the Jebusites; and I delivered them into your hand. ¹² And

^e I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* ^f not with thy sword, nor with thy bow.

¹³ And I have given you a land for which ye did not labour, and ^g cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye

planted not do ye eat.

¹⁴ ^h Now therefore fear the LORD, and serve him in ⁱ sincerity and in truth: and ^k put away the gods which your fathers served on the other side of the

h Dent. 10. 12. i Sam. 12. 24. j Gen. 17. 1. & 20. 5. Deut. 18. 13. Ps. 119. 1. 2 Cor. 1. 12. Eph. 6. 24. k ver. 2, 23. Lev. 17. 7. Ezek. 20. 18.

How many reflections therefore are suggested by this gathering of all Israel by Joshua at Shechem at the end of his career! His thoughts went backward to Jacob and Abraham, and their communings with God there: and did they not also go forward to the days of Jesus Christ? Was he not enabled by God's Spirit, illuminating his mind, to see Him with the eye of faith? See Heb. xi. 13.

Little reason therefore is there, with some modern expositors, to allege, that this history of the gathering of the people at Shechem is inconsistent with the statement in xviii. 1, that the Tabernacle was fixed at Shiloh. The Sept. has Shiloh here, and in v. 25. But this is at variance with the original, and with the Syriac, and Vulg., and the Chaldee Targum.

— they presented themselves before God] Remarkable words, in connexion with Shechem. Being there near the site of the altar erected by Abraham, and the altar erected by Jacob, and called *El-Elohe-Israel*, they might well be said to be in the presence of God: see the foregoing note, and Hengstenberg, Authent. ii. pp. 13—16, who considers the question, why Joshua summoned them to Shechem for this solemn occasion, the closing scene of his life.

3. I took your father Abraham] first out of an idolatrous land; do not therefore fall away to idolatry, and frustrate God's purpose in bringing Abraham hither.

Very appropriate here at Shechem was this recapitulation of mercies to Israel during a period of 500 years, ever since the

call of Abraham. For, as was noticed before, Shechem was the first place in Canaan where God revealed Himself to Abraham, and Abraham built his first altar. Thus Shechem connects Abraham's first act of worship with Joshua's farewell charge to Israel.

4. went down into Egypt] in order that they might be preserved together there, till "the iniquity of the Amorites was full" (Gen. xv. 16); and till the time had arrived when they might take possession of Canaan according to God's promise; and in order that they might be witnesses of His power over the false gods of Egypt, and might thus learn to shun idols, and to serve Him!

10. But I would not hearken unto Balaam] I turned his cursing into blessing, and delivered him into your hands (xiii. 22). Therefore do not fear the incantations and witchcrafts of the soothsayers and diviners of the false gods of Canaan—such as Ashtoreth and Baalim; they will not be able to harm you if you cleave to God, but their curses will be turned into blessings. Remember only the Law of God, and the blessings and the cursings which you have heard here at Shechem from His mouth (viii. 30—35).

14. put away the gods] as your father Jacob commanded his household to do in this place (Gen. xxxv. 2—4). It has been alleged, that this command is inconsistent with the possession of the Ark and the Tabernacle, as if it were not possible to serve God *with idols*: see the next note.

flood, and ¹ in Egypt; and serve ye the LORD. ¹⁵ And if it seem evil unto you to serve the LORD, ^m choose you this day whom ye will serve; whether ⁿ the gods which your fathers served that *were* on the other side of the flood, or ^o the gods of the Amorites, in whose land ye dwell: ^p but as for me and my house, we will serve the LORD.

¹⁶ And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; ¹⁷ For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: ¹⁸ And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

¹⁹ And Joshua said unto the people, ^q Ye cannot serve the LORD: for he *is* an ^r holy God; he *is* ^s a jealous God; ^t he will not forgive your transgressions nor your sins. ²⁰ ^u If ye forsake the LORD, and serve strange gods, ^v then he will turn and do you hurt, and consume you, after that he hath done you good.

²¹ And the people said unto Joshua, Nay; but we will serve the LORD.

²² And Joshua said unto the people, Ye *are* witnesses against yourselves that ^y ye have chosen you the LORD, to serve him.

And they said, *We are* witnesses.

²³ Now therefore ^z put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

²⁴ And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

²⁵ So Joshua ^a made a covenant with the people that day, and set them a statute and an ordinance ^b in Shechem. ²⁶ And Joshua ^c wrote these words in the book of the law of God, and took ^d a great stone, and ^e set it up there ^f under an oak, that *was* by the sanctuary of the LORD. ²⁷ And Joshua said unto all the people, Behold, this stone shall be ^g a witness unto us; for ^h it hath heard all the words of the LORD which he spake unto us: it shall be

1 Ezek. 20. 7, 8.
& 23. 3.
m See Ruth 1. 15.
1 Kings 18. 21.
Ezek. 20. 39.
John 6. 67.
n ver. 14.
o Ex. 23. 24, 32,
33. & 34. 15.
Deut. 13. 7. &
29. 18.
p Judg. 6. 10.
q Gen. 18. 19.

q Matt. 6. 21.
r Lev. 19. 2.
1 Sam. 6. 20.
Ps. 99. 5, 9.
Isa. 5. 16.
s Ex. 20. 5.
t Ex. 23. 21.
u 1 Chron. 28. 9.
2 Chron. 15. 2.
Ezra 8. 22.
Isa. 1. 28. & 65.
11, 12.
Jer. 17. 13.
x ch. 23. 15.
Isa. 63. 10.
Acts 7. 42.
y Ps. 119. 173.

z ver. 14.
Gen. 35. 2.
Judg. 10. 16
1 Sam. 7. 3

a See Ex. 15. 25.
2 Kings 11. 17.
b ver. 26.
c Deut. 31. 21.
d See Judg. 9. 6.
e See Gen. 28. 18
ch. 4. 3.
f Gen. 35. 4.

g See Gen. 31.
48, 52.
Deut. 31. 19, 21,
26. ch. 22. 27,
h Deut. 32. 1.

28, 34.

15. *choose you this day whom ye will serve*] Joshua states here a most important moral truth—viz., that if men will not choose to serve God, they will still be servants—that is, they will be enslaved by Satan. “We have not the liberty to choose whether we will serve or no; all the liberty we have is to choose our master” (*Bp. Sanderson*, iii. 314).

Joshua also here states another important truth—viz., that God will not be served *with* any thing else. The Israelites did not intend to forsake God; but they imagined that they might serve “strange gods,” the gods of Canaan, *with* God, the God of Israel. Joshua warns them that God is a jealous God (*v.* 19), and will have no rivals or partners with Himself.

Here is a warning to the Christian Church not to associate any creature with the Creator in worship. Let those consider this who are beguiled by the creature-worship in the Church of Rome (*cp.* Matt. iv. 10. Luke iv. 8).

— *as for me and my house*] Joshua does not appear to have been married; and this declaration must therefore apply to his servants. He probably remembered what God had said concerning Abraham, —“I know him, that he will command his children and his household after him, and they shall keep the way of the Lord” (*Gen.* xviii. 19).

23. *put away—the strange gods*] See above, *v.* 14.

24. *The LORD our God will we serve, and his voice will we obey*] On the double character of obedience, active and passive, see the excellent remarks of *Bp. Sanderson*, iii. 320, on 1 Pet. ii. 16.

26. *under an oak*] Rather, *under the oak, or the terebinth* (*Sept.*), probably the same tree as that under which

Jacob had buried the strange gods of his household: see *Gen.* xxxv. 4.

Places of patriarchal abode are often found associated with trees or wells. Abraham dwelt under the oak or terebinth at Mamre. Isaac dwelt at the well Lahai-roi. Jacob hid the idols under the oak or terebinth at Shechem; and long after Joshua took a great stone and set it up under the oak, as a national witness. Deborah dwelt under the palm-tree of Deborah. The angel of the Lord came and sat under the oak at Ophrah. Saul tarried under the pomegranate at Migron; and it is yet very usual to find in Palestine a village better known by some remarkable tree or fountain than by its proper name: see *Dr. Thomson*, *Land and Book*, p. 560.

— *by the sanctuary of the LORD*] perhaps near the altar of Abraham, and the altar of Jacob: see on *v.* 1 (*Masius, Michaelis*, and especially *Joseph Mede's Discourse*, xviii. p. 65, on this text).

27. *shall be a witness unto us; for it hath heard all the words of the LORD*] How could the Stone hear? Was not this like an encouragement to that very sin which Joshua was then denouncing—the sin of idolatry—the sin of those who addressed their prayers to stocks and stones which have ears, and hear not (*Ps.* cxv. 6)? Here then is a mystery. Remember the solemnity of this occasion. Joshua was at Shechem, the place to which Abraham had come, and where God had appeared to him, and where Abraham had worshipped, and Jacob had built his altar *El-Elohe-Israel*; and to Shechem, in the fulness of time, the ETERNAL SON of the ETERNAL FATHER came in human flesh, and declared Himself to be the CHRIST.

- i Judg. 2. 6. therefore a witness unto you, lest ye deny your God. ²⁸ So 'Joshua let the people depart, every man unto his inheritance.
- k Judg. 2. 8. ²⁹ ^k And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. ³⁰ And they buried him in the border of his inheritance in 'Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.
- l ch. 19. 50. Judg. 2. 9. ³¹ And ^m Israel served the LORD all the days of Joshua, and all the days of the elders that † overlived Joshua, and which had ⁿ known all the works of the LORD, that he had done for Israel.
- † Heb. *prolonged their days after Joshua.*
n See Deut. 11. 2. ³² And ^o the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground ^p which Jacob bought of the sons of Hamor the father of Shechem for an hundred || pieces of silver: and it became the inheritance of the children of Joseph.
- o Gen. 50. 25. Ex. 13. 19. p Gen. 33. 19. ³³ And Eleazar the son of Aaron died; and they buried him in a hill *that pertained* to ^q Phinehas his son, which was given him in mount Ephraim.
- q Ex. 6. 25. Judg. 20. 28.

And this was Joshua's farewell address to Israel, just before his death. Was he not then endowed with the spirit of prophecy, as Isaac was, and Jacob was, and as Moses was? May he not (in speaking of the stone set up under the oak of Jacob, near the sanctuary of the Lord, to be a witness between Him and His people, and in saying "this stone hath heard all the words of the Lord") have made, perhaps *unconsciously*, a prophetic pre-announcement of Him who is THE STONE, the CORNER STONE, elect, precious to the faithful (Ps. cxviii. 22. Isa. xxviii. 16. Eph. ii. 20. 1 Pet. ii. 6), and yet a stumbling-stone to the ungodly (Isa. viii. 14. Rom. ix. 32. 1 Pet. ii. 7, 8), and who is set for the fall and rise of many in Israel (Luke ii. 34); and who is also the true and faithful WITNESS (Rev. i. 5; iii. 14); and who hears all the words of the Lord, and declares them to the world (John xv. 15; xvii. 8. 26)? Did he not speak of CHRIST? Cp. S. Augustine, Qu. 30, who says, "Per hunc Lapidem profecto ILLUM significavit Qui fuit Lapis offensionis non credentibus Judæis, et factus est in caput anguli, Quem præfigurabat et illa Petra, quæ potum sitienti Populo, ligno percussa, profudit, de qua dicit Apostolus '*vitebant de spiritali sequente Petrá, Petra autem erat CHRISTUS*' (1 Cor. x. 4), unde et cultellis *petrinis* populum circumcidit iste ductor egregius:" see above, v. 2, 3.

29. Joshua the son of Nun, the servant of the LORD, died] but Jesus, the Son of God, liveth for evermore. "Jesus Christ is the same yesterday, and to-day, and for ever" (Heb. xiii. 8). — *an hundred and ten years old*] the same age as Joseph, the great progenitor of Joshua, who resembled him in many respects (Gen. i. 26).

30. Timnath-serah] See xix. 50.

The Septuagint (ed. Vatican) inserts here the following narrative: "And they placed there in the tomb, in which they buried him, the *knives of stone*, with which he circumcised the children of Israel at Gilgal (see v. 2), when he led them out of Egypt, as the Lord commanded them; and they are there until

this day." And so the Arabic Version. And in chap. xxi. 40 the Sept. has these words: "And Joshua took the knives of stone with which he circumcised the children of Israel who were born in the wilderness, and he placed them in Timnath-serah" (see Walton, Polygl. p. 74). Origen (Hom. 26) comments on this incident; and S. Augustine says (Qu. 30), "Cultres petринi cum illo sepulti sunt." There was, it would seem, a symbolical meaning in these knives of stone (see v. 2); and it may be that they were preserved as a record of the covenant into which the new generation of Israel had entered with God; and they may have served a like purpose with that stone which Joshua set up beneath the oak at Shechem: see above, v. 26.

31. And Israel served the LORD] An image of the purity of the faith of the primitive Church of Christ.

32. the bones of Joseph] See above on Gen. i. 25, 26.

— in Shechem] See below on Acts vii. 16; and Preliminary Note to that chapter, p. 68. The place of his burial is still pointed out at the foot of Elbal (Dr. Thomson, 473).

33. Eleazar the son of Aaron died] Aaron died, and was succeeded by his son Eleazar; and now Eleazar dies, and is succeeded by his son Phinehas (cp. Judg. xx. 28).

In the Levitical dispensation there were many priests in succession, "who were not suffered to continue by reason of death" (Heb. vii. 23). But in the evangelical covenant, "this Man," the true Aaron, the Divine Eleazar, because He continueth for ever, hath an unchangeable priesthood; "wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

Eleazar's death is mentioned together with Joshua's death. Eleazar and Joshua together make a type of the union of the Priesthood and Government in Christ. The types die, because they are types; but the DIVINE ANTI-TYPE liveth for evermore; to Whom be all praise, and glory, and dominion, world without end. AMEN.

INTRODUCTION TO THE BOOK OF JUDGES.

AMONG the sacred writings of the Old Testament none is more interesting and instructive to the Church of these latter days than the Book of JUDGES.

The Book of JUDGES is to the OLD TESTAMENT, what the ACTS OF THE APOSTLES and the Book of REVELATION are to the New.

The Book of Judges follows next after the Book of Joshua,—the figure of JESUS, whose acts are described in the GOSPELS, which are followed by the ACTS OF THE APOSTLES¹.

In the New Testament the Acts of the Apostles display the wonderful working of the Holy Ghost in the Apostles, who were set up like Judges in the Israel of God, and to whom our Lord Himself assigns the office of judging the tribes of Israel².

The Book of Judges exhibits the miraculous operations of the Holy Spirit in some of those who were raised up from time to time to deliver Israel, and who are called *saviours* (see below on ii. 16), not without some prophetic reference to the great work of the one Supreme JUDGE and SAVIOUR, Who was filled with the Holy Ghost; and Who, when He had ascended into heaven, sent the Holy Spirit to His Apostles to enable them to overcome the spiritual enemies of the Christian Israel, and to extend the inheritance of the Universal Church of Christ.

Thus the Book of JUDGES, like the ACTS OF THE APOSTLES, is a book of encouragement to the Christian Church in every age and country.

In another respect also the Book of Judges is like the Acts of the Apostles. It resembles the Acts of the Apostles not only in what it does say, but also in what it does not say.

The Book of the Acts does *not* record the doings and sufferings of all the Apostles. It relates little more than only the doings of two of the Apostles—St. Peter and St. Paul—selected for special reasons as specimens of the rest³. The acts of almost all the other Apostles are left untold.

There is inspiration in this silence. It reminds the reader that men are only instruments in the hand of God; and that this world's fame is not to be coveted, but that what is to be desired is the approval of God, who has before His eyes an "Acts of the Apostles" in which every act of every Apostle is recorded; and not one of those acts will lose its reward at the Great Day.

So it is with the "Book of Judges." The acts of a few only of the Judges are chosen as specimens of what God the Holy Ghost wrought by them all. Many of the Judges are known to us only by name, as many of the Apostles are; and we know very little of their acts. Such were Tola, Jair, Ibzan, Elon, and Abdon. There is a moral in this, an important spiritual meaning⁴.

Yet further, some who judged Israel are not mentioned in the series of Judges at all. Such, it would seem, was the Judge named Jael⁵, and such was Bedan⁶. There is a moral here also.

The Book of Judges resembles the Acts of the Apostles in these respects. It is a book of encouragement and instruction; it raises the eyes from the human instrument to the Divine Agent; it weans the mind from doting on worldly fame, and elevates it to nobler views of everlasting glory. It is also, like the Book of REVELATION, a Book of solemn warning to the Church of God.

The Apocalypse reveals decline, degeneracy, and downfall in a large part of the Christian Church. It exhibits the abuse of God's spiritual gifts; it displays the perversion of those gifts to evil purposes;

¹ Bede says truly (Quæst. c. 1), "Historia Judicum non parva mysteriorum indicat sacramenta; primum quoddam Josuam succedunt Judices, sic post Christum succedunt Apostoli."

² It will be remembered that the Greek words *κρίνειν* and *κρίται*, like the Hebrew *shaphat* and *shophetim* (whence the Carthaginian magistrates, "*suffetes*"), do not signify simply to judge, but to rule; and accordingly our Lord adds the word *thrones* in His words to His Apostles. Matt. xix. 28. Luke xxii. 30.

Perhaps it is not altogether a fortuitous coincidence that the

number of the Judges, whose acts are related in this Book, corresponds to the number of the Apostles; not as if the Judges were types of the Apostles severally, but their history is a foreshadowing of the history of the Apostolic Church of Christ.

³ See below, *Introduction* to the Acts of the Apostles, p. 6.

⁴ See below, notes on x. 1—5; and on xii. 8—15.

⁵ See below, on v. 6.

⁶ See below, on 1 Sam. xii. 11.

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to the worldly designs of human pride and ambition ; to the setting up of the idols of the human will in opposition to the Divine Word ; to the glorification of the creature instead of the Creator ; in a word, to the aggrandizement of Anti-christianism in the Church of Christ. The Apocalypse also reveals the consequences of these principles and practices ; it discloses the dissolution and ruin which they will bring on those who abet them ; and it also reveals the full and final triumph and exaltation of Jesus Christ.

A similar picture is presented in the Book of Judges.

It unfolds to the view the defection of Israel after the death of Joshua. It discloses the cause of that defection. The human will struggled against the Divine Will and Word. It craved to be wiser than God ; to live a life of its own ; and to use His gifts for its own grandeur and glory ; and it fell a victim to its presumptuous ambition. And God displayed His own supremacy even in the punishment of Israel by means of His enemies and theirs ; a punishment relieved occasionally by acts of national repentance, and by merciful interventions on the part of God, delivering them from their enemies, to whom they enslaved themselves by their sins.

Thus, then, while the Book of Judges is full of cheering assurance and encouragement to the Church, as showing that the gifts of the Spirit were never wanting to Israel even in the worst times, and will never fail His Church in the darkest days ; yet it is also fraught with solemn warnings and alarms against the abuse of those gifts by vain-glorious self-conceit, self-love, self-seeking, self-will, self-confidence, and self-idolatry. It displays a dark picture of their miserable consequences. The BOOK OF JUDGES is a record of God's power and of man's weakness ; of God's love and of man's unthankfulness. It shows that to serve God is freedom, and that severance from God is slavery. It is an exhibition of the two antagonistic principles which are ever struggling with each other in the Church of God, and which will have their full development when Antichrist will stand up in open rebellion against Christ, and when he and all his allies will be utterly routed by Him.

In illustration of these statements let us take a brief survey of the Book of Judges.

It opens with a specimen of God's power in the victories given to the Tribe of Judah¹. That tribe overcomes the Canaanites and the Perizzites, and takes Jerusalem, which we afterwards find in the hands of its old inhabitants². Judah also takes the cities of the Philistines, Gaza, Askelon, and Ekron³, which also were afterwards re-occupied by them⁴.

Here then is an example of what Israel *might* have done with God's help, if they had been obedient to Him. But this was not the case. They sought their own interest. Instead of obeying God, and driving out the Canaanites, they *put them to tribute*, and allowed them to remain among them. They forgot that they themselves were His subjects, and owed Him the tribute of allegiance. They sought worldly gain for themselves, instead of promoting God's glory by advancing His kingdom. Their tributaries became first their snares, and then their foes, masters, and tyrants. Israel intermarried with them, and⁵ were seduced to serve their gods ; and God punished Israel by their hands for disobedience to His will.

"An angel of the Lord came up from *Gilgal to Bochim*"—emphatic words⁶—from the place of victory to the place of mourning. He rebuked them for their sins : they shed tears, but did not repent. Rather, since their sorrow was not a godly sorrow, it worked death⁷ ; they became worse than before ; "they forsook the Lord, and served Baal and Ashtaroth⁸. And the Lord sold them into the hands of their enemies round about ; and whithersoever they went out, the hand of the Lord was against them for evil⁹."

Yet the Spirit of God mercifully strove with them ; and when they cried to Him, He "raised up Judges" to save them ; and "the Lord was with the Judge," and delivered them ; but when the Judge was dead, they returned and corrupted themselves more than their fathers, in following other gods to serve them¹⁰.

"In *Judicium libro*, quot principes populi, tot figuræ," says an ancient Father of the Church¹¹ ; "in the Book of Judges there are as many types as there are leaders." Without subscribing implicitly to this assertion, we need not hesitate to say that the Enemies of the literal Israel, such as Assyria and Moab, are figures of the spiritual foes of the true Israel of God, the Christian Church¹². All ancient expositors concur in this opinion.

If we read the history of the first two Judges, Othniel and Ehud, who delivered Israel from the

¹ ch. i. 4. 8. ² ch. xix. 11, 12.

⁴ ch. xiv. 1 ; xvi. 21.

⁵ ch. i. 28. 30. ⁶ See on ch. ii. 1.

⁸ ch. ii. 13. ⁹ ch. ii. 14, 15.

¹¹ *S. Jerome* (ad Paulin., Epist. 50) ; who, be it remembered,

³ ch. i. 18.

⁷ 2 Cor. vii. 10.

¹⁰ ch. ii. 16. 19.

sets himself against the *abuse* of the figurative method of interpretation of Scripture. See his Pref. in *Esaiam*, cap. xiii. and in cap. vii.

¹² See *William Lowth* on Isa. xi. 14 ; xxv. 10.

oppressive rule of the kings of Mesopotamia and of Moab; and if in reading that history we do not raise our thoughts from them to other adversaries, we are without the proper key which unlocks the spiritual instruction to be derived from this history. We read it "with a veil on the heart;" we are the slaves of "the letter which killeth¹;" and we shall be perplexed, staggered, and revolted by such details as occur in the history of Ehud²; and perhaps we may be tempted to join with those who ask in the language of scorn, Are such incidents as these worthy to be recorded by the Holy Ghost? Can these narrations be parts of Holy Scripture? and if so, can it be true, that "all Scripture is given by inspiration of God³?" Can "all Scripture" be said to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness?" Can it be said to be written "for our admonition⁴?" Can it be true that "*whatsoever* things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope⁵?"

To such questions it must be replied, that the *letter* of these narratives is historically true; and that they who did what is here recorded, were raised up in evil days by that Spirit whose sudden outbursts and extraordinary gushings-forth are to be expected, in times when the ordinary means of grace have fallen into disuse or contempt, through the degeneracy and unworthiness of the Priesthood, and through the apathy and ungodliness of the People. God is the sole Giver and Lord of human life, and is the only Righteous Judge of all human actions, and He sometimes interferes in a marvellous manner to assert His own supremacy, by suddenly cutting off the oppressors of His people by means of weak instruments whom He is pleased to employ for that purpose⁶.

But this is not all. In the kings of Mesopotamia and of Moab we must see something more than the earthly oppressors of Israel. With all the Ancient Expositors of this Book we must recognize types and shadows of spiritual enemies and tyrants of the soul. We must see *our own* enemies. And in the acts of Othniel and Ehud we must see incitements to our own righteous zeal and holy indignation against our carnal lusts, the ghostly Moabites which are ever warring against us in our own selves. We must be Othniels and Ehuds to ourselves. Then, and not till then, shall we read these histories aright⁷. They offer no encouragements to cruelty or treachery. God forbid! But they remind us of God's Omnipotence, and of His anger against sin, and of our own duty to crucify our sinful affections, and to fight the good fight against the World, the Flesh, and the Devil.

The same remarks may be applied to other actions in this Book; such as that of Jael⁸; which is praised by Deborah, the Judge⁹ and Prophetess of Israel.

It is a truth never to be forgotten, that whatever was done by the Apostles was effected by Jesus Christ, working in them by the Holy Spirit¹⁰. In like manner, the persons whose mighty acts are recorded in this Book, derived their power of doing what *they did well*, from the Holy Spirit of God. Their gifts were from Him. And those gifts were bestowed upon them for the purpose of promoting God's glory, by vindicating His supremacy over the gods of the heathen, and by delivering His People, who called upon Him, from the hands of their enemies.

In this respect these Judges, or *Saviours*, as they are called¹¹, were forerunners and figures of our Great Deliverer JESUS CHRIST, who was full of the Holy Ghost, and who has saved His people from their sins¹². The actions of those who are presented to us by the Holy Spirit in this Book, and "who" (as the Apostle says) "through faith subdued kingdoms," such as Barak, Gideon, and Jephthah; "wrought righteousness, stopped the mouths of lions" (as Samson), "escaped the edge of the sword" (as Gideon and Samson), "out of weakness were made strong" (as Deborah and Jael), "waxed valiant

¹ 2 Cor. iii. 6. 15.

² See ch. iii. 20—29.

³ 2 Tim. iii. 15, 16.

⁴ 1 Cor. x. 11.

⁵ Rom. xv. 4.

⁶ It is the practice of modern criticism to condemn Ehud unhesitatingly as a crafty and treacherous assassin. Undoubtedly Ehud's conduct, as described in ch. iii. 15—29, was base and traitorous, *if* he was not raised up by God (see v. 15), and *if* he had not an impulse and direction from God to do what he did. But let it be remembered, that it was the universal opinion of the Ancient Expositors, and of such judicious critics and sound moralists as *Bp. Sanderson* and *Dr. Waterland* (see below on that history), that Ehud, the saviour of Israel and Judge (see v. 15), not a private person, but a public Magistrate—was stirred up and commissioned and empowered by God Himself, Who is the supreme Arbitrer of all things, and Who may, if He pleases, take away His enemies by the sword as well as by a fever, a fire, or an earthquake. It is futile and worse, to say with some, that "God *cannot* prompt His accountable creatures to do any thing contrary to His immutable perfection; and that He *cannot* suggest to a rational creature to do any thing expressly condemned in the moral law." Such language proceeds on the presumption that God is not the Author of Law; that He is

not the "only Lawgiver who is able to save and to destroy" (James iv. 12). According to such allegations, Abraham's faith and obedience in going to Mount Moriah to offer up his son Isaac ought to have been condemned as criminal, rather than to have been commended from heaven by the Angel of the Lord (Gen. xxii. 15—18), and to have been represented in Scripture as the crowning act of his life by which he won for himself the title of the "Father of the faithful."

In such cases as those of Ehud, it would seem to be more modest and reverent to suspend our judgment, and to consider what spiritual instruction may be derived from these histories. The wise caution of *S. Irenæus* may be applied here, as in many other instances, "*non oportet judicare, sed typum quærere.*"

⁷ See below, note on the Acts of Othniel and Ehud, chap. iii.

⁸ See below, on ch. iv. 21.

⁹ ch. iv. 4.

¹⁰ See below, the *Introduction* to the Acts of the Apostles.

¹¹ See ch. ii. 16. 18; iii. 9; and *Serarius* in *Jud.*, p. 56.

¹² Matt. i. 21. On the typical character of the Judges see *S. Augustine* c. Faustum, xii. 32; and *Carpov*, *Introduction* in V. T. pp. 176, 177, and the work of *Mather* on the Types, p. 103.

INTRODUCTION

in fight, turned to flight the armies of the aliens',” display to us more or less clearly some prophetic gleams of the working of the Divine JUDGE and SAVIOUR of Israel; and cannot be profitably read without reference to CHRIST.

In modern times, many readers of the Bible, and even many commentators on it, and many writers of Jewish History, appear to consider the Book of Judges as a mere secular narrative, and as having no spiritual reference to Christ and the Gospel.

But let us ask this question—What *ancient* expositor of this Book ever thought of commenting on the history of Jael, a woman pointed out by the voice of prophecy² as the future destroyer of Sisera (the captain of the hosts of the aliens arrayed against the armies of the God of Israel), and endued with supernatural power to accomplish the purpose, which she was stirred up by a supernatural impulse to attempt, and executing that purpose by driving through his head the nail of wood by which her tent was kept firm—Who (I ask) in ancient times ever dreamt of expounding this marvellous history, without reference to the deed done, according to ancient prophecy, by the Seed of the woman, bruising the head of our spiritual Sisera, by the wood of His Cross; and to the spiritual work of the Christian Church, by the preaching of the doctrine of the Cross, by which the tent of the Church is settled in the truth, and is able to overcome her enemies³? Who among the ancient readers of this Book thought that he could understand the history of Gideon aright, except he saw in the history of Gideon’s fleece, and of the threshing-floor around it, an image of the Jewish Church, and of the Church Universal? As the dew was first on the Fleece, and not on the Floor, so the dews of God’s Spirit were first on the Jewish People, and the World around it was dry. But afterwards the dews of the Spirit fell on the floor of the World, and the Jewish Fleece is now dry. What ancient expositor ever supposed⁴ that he had communicated the true meaning of the history of Gideon to his hearers, or his readers, without profiting by the suggestions of the Spirit of God, speaking by the prophet Isaiah, connecting the “*day of Midian*” with the victory of God Incarnate⁵; and without pointing their thoughts to a greater GIDEON, who is the true Jerubbaal, and who has destroyed the idolatrous altars of this world, and who has routed the immense hosts of the spiritual Midians by the sound of the trumpets of His Gospel, and by the breaking of the earthen pitchers, in the martyrdoms of His servants—shattered in death for His sake; and by the flashing forth of the light of the Gospel from those earthen vessels, by their sufferings in life and death⁶? Who among the ancient expositors ever commented on the history of Abimelech, usurping the throne of Israel at Shechem, in the very sanctuary of God, and falling at last by means of his own usurpation, without seeing there a foreshadowing of Antichrist⁷? Who, in the better days of the Church, ever read the history of Jephthah and of his rash vow, and of the meekness and self-sacrifice of his daughter, without seeing there a marvellous and mysterious adumbration of a better sacrifice of another soul, of an Only Child, perfectly free and voluntary, and of virgin holiness and heavenly purity, and yet in a certain sense necessary, as due to the sins of those who nailed it to the Cross, the sacrifice of CHRIST, who gave His spotless soul to death for our sakes⁸? Who ever preached a homily in the ancient churches of Christendom on the wonderful feats of Samson, without reminding his hearers that they ought not to be surprised into unbelief by those marvels? And wherefore not? Because a greater than Samson is here. A Samson, and more than a Samson, in strength and spiritual gifts; One who shines forth as a perfect example of the *right* use of spiritual gifts, whereas Samson stands out to the world as a solemn warning against their *abuse*. Who ever preached a sermon in ancient times on the history of Samson, without reminding his audience of One who did not despise His own Nation as Samson did⁹, but was despised by it; One who did indeed espouse a Bride from the Heathen as Samson did, and One who never lost her, as Samson did¹⁰; One who encountered the Lion, as Samson did, even that roaring Lion who is ever going about to devour us¹¹, and who gathered honey out of his carcase, and is ever giving that honey to us; One who gathered the honey of Divine Truth out of the carcase of vanquished Error; One who gathered the honey of Life eternal out of His conflict with Death; One who, by dying, gave Immortality to man; One who out of the prostrate bodies of Sin, Satan and the Grave, gathered for us the honey of spiritual

¹ Heb. xi. 32—34, where the Sacred Writer is referring to the Book of Judges.

² ch. iv. 9.

³ See below, notes on ch. iv. 21; and v. 26.

⁴ See below, on ch. vi. 36—40.

⁵ Isa. ix. 4. 6. The lesson appointed for Christmas-day; “Thou hast broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the *day of Midian*.” See also Isa. x. 26.

⁶ See on ch. vii. 16—20.

⁷ See note, ch. ix. 6; and note at the end of chap. ix.

⁸ See below, note at end of ch. xi.

⁹ See ch. xiv. 3.

¹⁰ See below, on ch. xiv. 20.

¹¹ 1 Pet. v. 8.

sweetness and heavenly joy; One who was meek and lowly, as Samson was in his modest beginnings, and who never degenerated, as he did, but continued meek to the end, even though His acts became more and more glorious as He approached that end; One who overthrew his thousands and tens of thousands by the foolishness of preaching, as Samson slew the Philistines by a despised instrument, the jaw-bone of an ass; One who sought not honour for Himself, but for His Father¹; One who did not glorify His own arm, as Samson did; One who never did a single act with a view to personal revenge, as Samson did his deeds of valour², but did all for the public good of the world and for the glory of God; One who awoke at midnight from sleep—even from the sleep of death—in the strong city of a spiritual Gaza, even in the fortress of Satan, even in the fortress of Death and the Grave, and broke asunder its iron bars and brazen bolts, and carried them away on His shoulders toward the top of a heavenly Hebron³ and proclaimed Victory and Resurrection to the world; One who was a Nazarite indeed, sanctified to God from His mother's womb; One who "was in all points tempted like as we are," but who never allowed the seven locks of His head—the sevenfold gifts of the Spirit—to be woven by any Delilah of sensual delight into the web of voluptuous ease, or to be shorn by an unhallowed hand while He lay in the lap of worldly allurements or earthly fascinations, but who preserved those spiritual locks unscathed and holy to the end; Who had never His eyes put out, but who is the Light of the world; and who entered the Prison of the Grave in order to disarm the jailor, and to deliver the world out of prison, and who, though He overthrew more at His death than in His life, yet it was not that His own body might remain buried in the confused heap of ruins of some Dagon's Temple amid the bodies of Philistines, but that it might arise again from the grave to glory, and ascend in triumph to heaven, and sit down on the right hand of God, and bring us to that glorious altitude where He Himself is, and that we might be ever with the Lord⁴?

We have here a striking example of that which meets us continually in this book, and indeed throughout the Old Testament⁵. The Antitype corrects the Type. Wherever Samson diverges from the right line of obedience, there the example of CHRIST comes in to rectify the aberration; and wherever the weakness and wilfulness of Samson bring him down to defeat and shame, there the steadfastness and obedience of Christ raise Him up to victory and glory. Both the Type and the Antitype cheer the Church in days of sorrow and distress, with assurances of the power of the Spirit; and while the Type in Samson warns her against the abuse of spiritual gifts, the Antitype in Christ teaches her how to use them aright.

This remark may be extended further. The Judges of Israel were types of Christ in all they *did well*, but in nothing *that they did ill*⁶. In this latter respect they are *contrasts* to Christ. And it will generally be found that wherever they acted amiss, Christ's example supplies the *antithesis* and *antidote* (if we may so speak) to their sins. Gideon's polygamy and his Ephod find their correctives in Christ's love for His Church, which is One, though formed out of all nations; and in His Priesthood confirmed to Him by the Father, who said, "Thou art a Priest for ever, after the order of Melchizedek." Wherever the Types err, the Antitype rises up in a noble and sublime contrast, like some bold cliff and lofty rock over against a dangerous quicksand, to point out the error and to establish the opposite truth.

If these principles of exposition (which are adopted in the following notes⁸) are incorrect, then the whole ancient Church was in error; for they were her principles. But if they are sound and solid, then surely they ought to be applied to the interpretation of this Divine Book; and is it too much to say that modern Exegesis has lost much by neglect of these principles, and that the Book itself gains a hundredfold in interest and value to the Christian student from such expositions as these, and that thereby it becomes a manual for the Church in these latter days⁹?

In the Church of God, lack of zeal in the Priesthood is the grief and trial of the people. In

¹ John viii. 50; xvii. 4.

² See on ch. xv. 16.

³ See on ch. xvi. 3.

⁴ Heb. iv. 15.

⁵ 1 Thess. iv. 17.

⁶ See for instances the remarks made above on the character of Jacob: Gen. xxvii. 19; xxx. 42.

⁷ Cp. *S. Augustine*, Qu. 49, who, speaking of the figurative character of the Judges and others, and also of the *sins* of some among them, says well, that we are not to imagine, that because they were types of Christ, therefore their sins were not sins. "Non idē peccata eorum non esse peccata dicendum est; quia et Deus, qui et malis nostris benē uti novit, etiam ipsis eorum peccatis usus est ad significanda quæ voluit." See also *Glass*, Phil. Saer., Pt. i., tr. 2, sect. 4, p. 331.

⁸ In these notes the *literal* exposition is first presented to the reader, and the *figurative* interpretation is in most cases reserved for the retrospective summary at the close of the several chapters.

⁹ If any one desires to be convinced of the importance of reading and interpreting the history of the Book in the spirit in which it was read and interpreted by the expositors of the Ancient Church—that is, with an habitual reference to its *spiritual* meaning, as revealed in the *New Testament*—let him read that history as it stands in *Josephus*, who was *not* able to avail himself of that interpretation; and let him examine the shifts to which that ingenious writer resorts, in order to give a show of dignity and pomp to the details of this history in the eyes of classical readers. For example, Abdon's sons and his grandsons with their ass-colts are represented as all excellent horsemen, as πάντες ἰππάζειν ἄριστοι, κ.τ.λ. The Jewish history of *Josephus*, and of his modern followers, is the Bible veneered; there is no depth in it (*Josephus*, v. 7. 15).

the Book of Judges, no Priest is seen rising up to bring back the people from idolatry, and to restore the worship of God. The Ark of God was still at Shiloh; but the Priesthood seems to have lost its hold on the respect and love of the people.

Gideon was a brave soldier, and used his victories well¹. He refused the proffered kingdom, and put away the crown, and said, "The Lord shall rule over you²." But he seems to have been tempted to impatience by the degeneracy of the priesthood. He aspired to be his own priest, and to have a church in his own household at Ophrah. He became a separatist, and gave occasion to idolatry. He made an Ephod for himself, "and all Israel (we read) went a whoring after it; which thing became a snare unto Gideon and to his house³."

The vicious actions of good men are most fertile in evil. Gideon gave countenance to secessions from the appointed ordinances of God Himself. This work of spiritual harlotry, for such it was, was connected in his case with the desecration of marriage. Gideon had many wives at Ophrah, and he had a concubine⁴ at Shechem. His sins in these respects reproduced themselves with intense virulence in the son of his concubine, Abimelech. Abimelech was a fratricide, an idolater, and an usurper⁵—a forerunner of Antichrist. Nor did the evil stop there. The will-worship of Gideon's Ephod was followed by other idolatries,—the worship of Baalim and Ashtaroth and of the gods of Moab, who were served by human sacrifices⁶. And these idolatries were punished by God, delivering Israel to be slaves to those nations, whose gods they chose to serve instead of Him⁷. And though Jephthah was raised up to deliver the people from the Ammonites, yet this valiant conqueror was like a second Gideon in will-worship. Gideon's will-worship was in the making of his Ephod; Jephthah's will-worship was in the sacrifice of his daughter. So bitter are the fruits which are produced by that spirit which disobeys the letter of God's law, and forsakes His regular appointments in His Church, and sets up religious ordinances for itself, contrary to His Will and Word.

Here is a solemn lesson to the Christian Priesthood.

If through lack of faithfulness, zeal, and courage, or by lukewarmness and indifference, or by neglect of sound learning, the Clergy of a Nation lose their hold on the Nation's heart, mind, and soul, then they may expect to see various forms of separatism: a Gideon and a Jephthah may be expected to arise, and to multiply themselves in infinite diversity. And what will the end be?

Let us pass to another point.

The Book of Judges displays in a clear light the disastrous condition of a Nation when it forsakes God. "Every man did that which was right in his own eyes," is the sentence by which the sacred Historian characterizes the social state of the Hebrew people at the time described in his narrative; and the bitter fruits of that so-called freedom were national demoralization and national ruin.

In modern times much benefit seems to be anticipated by some, from what is called the "separation of Church and State." It is supposed by many, that a Nation may flourish without religion; and that even a Nation like our own, which has solemnly professed itself to be a Christian Nation, may abdicate its Christianity, may erase, as it were, the cross of Christ from its forehead; that it may apostatize from the faith, and from being a Constantine may become a Julian, and yet be great, and peaceful, and happy, in defiance of Him whose sovereignty it disowns, and who is the Arbiter of the destinies of nations, and who is King of kings and Lord of lords.

The Christian Church is founded on a rock, and the gates of hell will never prevail against it⁸. It will stand secure when thrones totter and dynasties fall. Christianity does not need Kings and States; but Kings and States need Christianity; and when they cast it off they may read their own doom in the miserable condition of the Hebrew nation, as described in the Book of Judges.

If therefore we love our country, let us labour and pray that it ever may remain a Christian country. Let us do nothing to precipitate the separation of Church and State. Let us do all in our power to strengthen and sanctify their union. Let us imitate the spirit of Samuel, who wept

¹ See ch. viii. 3.

² ch. viii. 23.

³ ch. viii. 27.

⁴ ch. viii. 30, 31.

⁵ ch. ix. 1—6.

⁶ ch. x. 6.

⁷ The moral, social, and political uses of the Book of the Judges have been pointed out by the wise son of Sirach (Ecclus. xlv. 13), "Concerning the judges, every one by name, whose heart went not a whoring nor departed from the Lord, let their memory be blessed;" and by *S. Augustine* de Civ. Dei, xvi. 43, "Temporibus Judicum, sicut se habebant peccata populi, et misericordia Dei, alternabant prospera et adversa bellorum;" and *ibid.* xviii. 13.

It is well said by another ancient Father, "In the Book of Judges we have a record of what they did well and of what they did ill. And why were their actions written? In order that the Rulers of the Church may imitate their good deeds, and shun what they did amiss. We have now judges in Christendom who have cure of souls, as well as judicature in things spiritual. These things are specially written for them." See *Origen*, Hom. 3.

⁸ Matt. xvi. 18.

over the apostasy of his nation, and of its king, and did all that he could to bring them back to the service of God. Let us show forth our religion by our patriotism, and consecrate our patriotism by our religion.

Christianity teaches that "no man liveth to himself, and no man dieth to himself," and that "we are all members one of another."¹ But again, it is often said in modern days that a man's religion is only a matter between God and his own conscience. Doubtless it is a matter between man and God; but assuredly it is something more.

The religion of every household, and of every individual in it, affects the welfare of the whole Church and Nation. This truth is remarkably exemplified in the Book of Judges. In the last five chapters of this Book the sacred Writer has presented to us, as in an illustrative picture, two histories, as characteristic specimens of the temper of those times, and as revealing the secret springs of the evils which made them so disastrous to Israel.

It is remarkable, that in both these cases a single household is represented as the origin of the sin and misery.

In the first case, it is the household of Micah, in Mount Ephraim, formerly the dwelling-place of Joshua himself. Micah's mother, in her professed zeal for the Lord, had, she said, set apart some money for the making of images. Micah steals the money, but restores it, in religious dread of his mother's curse, and promotes his mother's design. Micah is a covetous, worldly-minded man, and tries to lull his conscience to sleep by means of religion; but it must be a religion of his own choice and of his own making. It is a religion of compromise: he seeks to ingratiate himself, by dexterous and pliant accommodations, into the favour of Jehovah, without losing the good-will of other gods. He makes to himself a private oratory, a domestic pantheon², and he takes upon himself to consecrate his own son to be its priest in Mount Ephraim.

In course of time a vagrant Levite comes that way, and is tempted, by an offer of food, raiment, and wages, to serve in this idolatrous chapel, and he is consecrated by Micah to be its priest. And Micah flatters himself that he is now sure of prosperity; his worldly affairs, he thinks³, must go well, for he has managed to unite, by a happy syncretism, the worship of Jehovah with that of the gods of Syria and Canaan. He has a Levite for his priest; and if he has set up a private Tabernacle of his own, it is no more than had been done by Gideon before him.

In course of time a colony of the tribe of Dan goes forth from their original settlement in the south-west of Canaan, and comes to Mount Ephraim in their way to the city of Laish, in the farthest north of the land, in quest of a new abode there, which had been discovered by five of their emissaries, who assured them that it would be an easy prey, and who now led them thither. They too, like Micah, desire to have a religious sanction for their worldly enterprises. And they come to Micah's house, spoil his domestic oratory of its idols, and set up his graven image in the city which they seize, and which they call Dan from their father; and Jonathan, the grandson of Moses⁴, he and his sons become priests to the tribe of Dan, even to the days of Eli and the taking of the Ark.

Thus idolatry spread from the household of Micah to the Tribe of Dan, and took root there; and the name of Dan became a by-word for idolatry, and is treated as such by the Holy Spirit in the Scriptures of the New Testament, even in the Apocalypse⁵.

Thus in this history we see idolatry conceived in the mind of a woman on a plea of extraordinary zeal for God Himself (such is usually the beginning of creature-worship in the Church), and caught up eagerly by her son, and established in his household; and at length eating as a canker into a whole Tribe, and becoming inveterate there, and poisoning the whole Nation.

Here is a warning to the Church of God in these latter days. When men do "what is right in their own eyes," and deviate from the plain words of Holy Scripture, and "will not endure sound doctrine⁶;" and when they set up idols for themselves in their own hearts, according to their own imaginations, in the various forms in which idolatry accommodates itself to the human heart; whether it be in the alluring creature-worship of a corrupt Christianity, or in the mysterious sorceries of a diseased spiritualism, or in the specious illusions of popular fallacies, or in the reckless self-immolation of a sordid secularism; who can say what influence may be exercised, silently and secretly, but steadily and surely, on the whole Nation, and on the universal family of Man?

Of the two specimens exhibited in this latter part of the Book of Judges, the former is one of

¹ Rom. xiv. 7. Eph. iv. 25.

² ch. xvii. 4, 5.

³ ch. xvii. 13.

⁴ If this is the true reading: ch. xviii. 30.

⁵ See below, on ch. xviii. 30, 31.

⁶ 2 Tim. iv. 3.

INTRODUCTION

corrupt religion, and the latter is one of corrupt morality. A private family is the germ of each. On the other hand, the blessed consequences flowing to future generations from domestic virtues, in a single household, even in humble life, are displayed in beautiful colours in the Book of RUTH, which forms a bright contrast to the dark histories that close the Book of JUDGES.

The source of domestic happiness is in the Divine institution of Marriage; and the desecration of Marriage is a sure precursor of the ruin of the peace of households, and eventually of the Nation.

This is what is presented to us in the latter history, at the close of the Book of Judges.

A Levite sojourning in Mount Ephraim takes to himself a *concubine*¹. He who was bound to know God's law and to teach it, disobeys it. He will not make her his wife, and she plays the harlot; and as the story proceeds to tell, after reconciliation with her, when he ought to have defended her, he basely betrays and exposes her to shame and death for his own selfish purposes², and leaves her for a whole night to the mercy of savage miscreants and ruffians. And instead of repenting of his sin, and praying to God for pardon and guidance, he barbarously mutilates and mangles her body, which he ought to have loved and cherished as his own flesh, and he sends it piecemeal into the twelve Tribes of Israel, to cry aloud for indignation and vengeance on those who had perpetrated a sin in which he himself was an accomplice; and thus he publishes his own shame as well as the sin of the murderers. The sacred Historian expresses the feeling of horror produced by these transactions,—“It was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt³.”

The results of these desecrations of Marriage, and of this base treatment of Womanhood, are seen in the self-identification of a whole Tribe, the Tribe of Benjamin, with the iniquity of the men of Gibeah⁴, and in the almost total extinction of that Tribe, and in the civil bloodshed which preceded and followed that catastrophe. On the other side, the other Tribes are almost equally guilty. In their hasty and ungovernable rage for vengeance, they bind themselves by oath never to give any of their daughters in marriage to men of Benjamin. And no solution is found for the difficulties in which the Nation is plunged but in another act of cruelty, the war against Jabesh-gilead, and also in another act of violation of woman's modesty, at the very threshold of the Tabernacle of God at Shiloh, and at the time of a religious solemnity. And this act of violence was coupled with equivocation⁵.

No wonder, that, when the elders of the Tribes of Israel united at a council in proposing such an act of licentiousness, we should afterwards hear that the door of the same Tabernacle became the scene of lewdness perpetrated by priests themselves, Hophni and Phinehas⁶, and that God loathed their offerings, and permitted the Ark to be removed from Shiloh, never to return thither, and allowed the glory of Israel to fall into the hands of the Philistines⁷.

Such are the warnings, which the Holy Spirit utters in the Book of Judges to the Church of God. And since Christian Nations enjoy far clearer light than ever shone upon Israel in those days; since the Son of God Himself has now declared His hatred of idolatry, in whatever form it may appear, and has revealed the punishments which await it⁸; since He has also consecrated Marriage anew, and has raised Woman to a higher dignity than she ever possessed in Paradise; what evils are too great to be apprehended for those Churches and Nations, which encourage or connive at idolatry, and which also facilitate Divorce, and despoil Marriage of the sanctity with which it has been invested by Christ? May God raise up among us some, who may be enabled by His grace to restore Woman to her rightful place in Christendom, and to recover for Marriage those glorious prerogatives, with which it was endowed by Him who has united our nature to the Nature of God in His own Person, and has espoused to Himself the Bride, and has given Himself for her, and has cleansed her with His own blood, that she may be a glorious Church⁹, without spot or blemish, blessed for evermore.

In both these melancholy histories the principal actor is a Levite, a minister of God's house, who is connected with Bethlehem, and, as we shall see, the acts of these two Levites exhibit a striking contrast to those of Him who was born in our nature at Bethlehem; and these histories will be most profitably read by those who bear in mind that contrast.

¹ ch. xix. 1.

² ch. xix. 25, 26.

³ ch. xix. 30.

⁵ ch. xxi. 22.

⁶ 1 Sam. ii. 22.

⁴ It is remarkable that the sin of Gibeah was regarded in after ages by the prophets as one of the principal starting-points of the iniquity and misery of Israel: see Hosea x. 9.

⁷ 1 Sam. iv. 21, 22. Ps. lxxviii. 61.

⁸ Rev. xxi. 8; xxii. 15.

⁹ Eph. v. 27.

TO THE BOOK OF JUDGES.

ON THE CHRONOLOGY OF THE BOOK OF JUDGES.

The chronology of this Book cannot be exactly settled.

The following calculations are set down only as probable. The principal statement in Holy Scripture, which serves as a groundwork for arranging the chronology of this period, is that which relates that the Temple of Solomon began to be built in the 480th year after the Exodus (1 Kings vi. 1¹).

In regular order, the events of the period may be represented as follows²:—

	YEARS
Wanderings of Israel in the Wilderness	40
Victories of Joshua	17
Chushan-rishathaim oppresses Israel	8
Othniel, Judge, and Rest	40
Moabitish Oppression	18
Ehud and Rest	80
Shamgar and Jabin	20
Deborah and Rest	40
Midianitish Oppression	7
Gideon and Rest	40
Abimelech	3
Tola	23
Jair	22
Eli Judge	40
Samuel Judge	19
Saul King ³	20
David	40
Solomon to beginning of Temple	3
	<hr/> 480

Some of these dates are only approximations; and some of them are founded on the supposition (which is indeed generally accepted) that some of the Judges of Israel were Judges of only portions of Canaan, and that the years run parallel to those of other Judges in other districts of the same country⁴. Thus there is reason to believe that Samson and Jephthah were partly contemporaries; the one in the west, the other in the east of Israel; and that Ibzan, Elon, and Abdon, succeeding one another as judges, may have lived in the days of Samuel⁵; and that after that time the oppression of Israel by the Ammonites on the east, is to be regarded as synchronizing with their oppression by the Philistines in the west; and that the eighteen years of the Ammonite oppression and the rule of Jephthah, Ibzan, Elon, and Abdon (x. 8; xii. 7—14), fall into the period of the forty years of the Philistine oppression of Israel; during which *Samson began* to deliver Israel from the Philistines (xiii. 5: cp. xv. 20; xvi. 31); but *Samuel completed* their deliverance (1 Sam. vii. 1—14).

ON THE DATE OF THE BOOK.

With regard to the time at which the Book of Judges was written, it has been justly inferred from the phrases frequently occurring in it,—“In those days there was no king in Israel,” and “every man did that which was right in his own eyes⁶,” that it was composed at a period in which the Hebrew Monarchy was not settled. The duration of the oppression of Israel by the Philistines is stated as extending to *forty years*⁷, and was brought to a close by Samuel⁸. It is remarked in this book that the Jebusites remained in possession of Jerusalem “even unto this day⁹,” and it may

¹ The opinion of some, who extend the duration of the period of the Judges to *four hundred and fifty* years, is grounded on an erroneous reading and interpretation of St. Paul's words (Acts xiii. 20). See the note below on that passage.

² Cp. *A Lapide*, on Jud. iii. 14.

³ It is probable (as *A Lapide* observes) that the term of *forty years* in Acts xiii. 21 is a round number comprising the rule of Samuel as Judge as well as of Saul as King: cp. *Biscoe* on the Acts, ii. 613. From 2 Sam. ii. 8. 10 it appears that Ishbosheth, Saul's son—probably his youngest son—was about forty years old when his father died, and Saul was

a young man when first inaugurated by Samuel (1 Sam ix. 2).

⁴ Cp. *Carpzov*, Introd. in V. T. p. 188.

⁵ See *Keil*, p. 217, and his *Einleitung* in d. A. T. p. 159, who rightly affirms that from the invasion of Chushan-rishathaim (iii. 8) to the time of Jair (x. 3) the history proceeds in regular chronological order. Some remarks on this subject may be seen in *Mr. R. S. Poole's* art. on Chronology, B. D. i. 323.

⁶ ch. xvii. 6; xviii. 1; xix. 1; xxi. 25.

⁸ 1 Sam. vii. 1—14.

⁷ ch. xiii. 1.

⁹ ch. i. 21.

INTRODUCTION TO THE BOOK OF JUDGES.

thence be concluded, that the Book was written before Jerusalem was taken by David¹, that is, before the end of the eight years of David's reign at Hebron.

The Talmud affirms that the Book of Judges was written by Samuel²; and this seems to be probable³. Perhaps an argument in favour of this opinion may be derived from the consideration that the writer of the Book of Judges must have been cognizant of the sins of Eli's sons, and of the infirmities of their father, the Judge and High Priest of Israel⁴, and that he must also have heard of the honour bestowed by God on Samuel, in the days of Eli, "when all Israel from Dan to Beersheba knew that Samuel was established to be a Prophet of the Lord⁵." All notice of such circumstances as these happening in the time of the Judges, would hardly have been omitted by any historian, except Samuel himself.

The *unity* of the authorship of the Book has been disputed by some recent writers⁶; but their arguments⁷ do not seem to be of any sufficient weight to invalidate the authority of the ancient Hebrew and Christian Churches, which have ever regarded this Book as constituting one well-compacted composition: at the same time that it may be readily allowed that whatever trustworthy documents⁸ were existing in the writer's age—such as the record of the song of Deborah⁹—would be adopted and used by him under the guidance of the Holy Spirit.

The courage, honesty, and truthfulness of the Historian are evident, from the unsparing and unflinching manner in which he exposes the defections of Israel from the Law of God, and from His worship; and displays their manifold sins in serving the gods of the heathens round about, and exhibits the miserable and ignominious consequences of their rebellion against God, in their subjugation on all sides by those enemies, whom they had conquered under Joshua, while they were obedient unto Him. The reception of such a Book as this into the Canon of Holy Scripture by the Hebrew Nation, whose ingratitude to God is described here with such clearness and fulness, is a standing evidence of its Truth and Inspiration.

The principal commentaries on this Book are, among the Ancient Christian Writers, those of *Origen*, *Theodoret*, *Augustine*, *Procopius Gazæus*, *Isidorus Hispalensis*, *Bede*; among the Rabbis, *Kimchi*, *Aben Ezra*, *S. Jarchi*; and among later Christian Writers, *Arias Montanus*, *Serarius*, *A. Lapide*, *Bonfrerius*, *P. Martyr*, *Sebast. Schmidt*; and among the most recent, *Ziegler*, *Studer*, *Bertheau*, and *Keil*.

¹ 2 Sam. v. 6—9. 1 Chron. xi. 4—9.

² *Bava Bathra*, f. 14. This opinion is adopted by *Abarbanel* and most of the Rabbis.

³ And this opinion is adopted by *Arias Montanus*, *Tostatus*, *Serarius*, *Bp. Patrick*, *Jahn*, *Paulus*, *Keil*, and others; and so *Dr. Pusey* on Daniel, p. 311.

⁴ As is evident from his reference to the captivity of the Ark (xviii. 30, 31; cp. ch. xiii. 1).

⁵ 1 Sam. iii. 20.

⁶ *Ziegler*, *Bertheau*, *Studer*, *De Wette*, *Stähelin*, and others.

⁷ For a special examination of those arguments, the reader may refer to *Hävernick*, Einleit. ii. 66; *Keil*, Einleit. in d. A. T. pp. 155, 156. Some of the principal objections will be considered below in the course of the notes on the book itself.

⁸ That the use of *writing* was not uncommon in that age may be inferred from the casual incident related in ch. viii. 14.

⁹ ch. v.

JUDGES.

I. ¹ NOW after the death of Joshua it came to pass, that the children of Israel ^a asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them? ² And the LORD said, ^b Judah shall go up: behold, I have delivered the land into his hand. ³ And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and ^c I likewise will go with thee into thy lot. So Simeon went with him. ⁴ And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in ^d Bezek ten thousand men. ⁵ And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. ⁶ But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. ⁷ And Adoni-bezek said, Threescore and ten kings, having [†] their thumbs and their great toes cut off, || gathered their meat under my table: ^e as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

a Num. 27. 21
ch. 20. 18.

b Gen. 49. 8.

c ver. 17.

d 1 Sam. 11. 8.

† Heb. the thumbs of their hands and of their feet.
|| Or, gleaned.
e Lev. 24. 19.
1 Sam. 15. 33.
James 2. 13.

CH. I. 1. Now] The Hebrew *vau*, connecting this book with the foregoing: cp. Josh. i. 1. The conjunctive *vau* (says Keil on 1 Kings i. 1) at the beginning of a writing is a sure sign that it was connected with another: cp. Ewald, Krit. Gramm. p. 546, note 7.

— after the death of Joshua] The death of Joshua is the date of degeneracy. So in spiritual respects, as long as the true Joshua lives in the soul, there is health. St. Paul says, "I live; yet not I, but Christ liveth in me" (Gal. ii. 20). The true Joshua lives in the souls of His saints; but if He dies in the soul, that death is theirs; the death of their souls (Origen).

— asked the LORD] In the days of Moses and Joshua the LORD did not wait to be asked. He revealed Himself (see Josh. i. 1, and passim). The question was probably put by means of Urim and Thummim (Exod. xxviii. 30).

— Who shall go up? They had all received a command to go up: see Deut. xx. 17. Cp. Josh. x. 40.

2. Judah shall go up] As the tribe on whom the Messiah's blessing had been pronounced—the tribe of CHRIST (Gen. xlix. 8–12).

3. Judah said unto Simeon his brother] "Utique tribus ad tribum" (Aug.). The tribe of Simeon was next to that of Judah (Josh. xix. 9).

— Come up—and I likewise will go] The different characters of the two lots are expressed by these words—Come up to me in my upland mountain region; and I will go to thy lowland.

Two Tribes go up together against the Canaanites. Christ sent forth His Apostles and His Disciples two and two (Mark vi. 7. Luke x. 1). The Apostles sent Peter and John together from Jerusalem to Samaria (Acts viii. 14). The Holy Ghost sent Paul and Barnabas together from Antioch, to preach to the Gentiles (Acts xiii. 1, 2. 47). All these were sent forth in pairs, to fight against the spiritual Canaanites, and to subdue the world to God. Here is a lesson for Christian Missions.

4. Canaanites and Perizzites] The two nations which comprised the whole population; the latter being more especially the inhabitants of the mountain districts (Gen. xiii. 7; xxxiv. 30).

— Bezek] About seventeen miles N. of Shechem: cp. 1 Sam. xi. 8. Probably the king of Bezek had come down from the north to help the Canaanites in the south (Keil).

ADONI-BEZEK CONQUERED AND PUNISHED.

5. Adoni-bezek] Lord of bezek, or lightning: see on v. 7.

6. his thumbs and his great toes] Literally, the thumbs of his hands and his feet, that he might neither fight nor fly. Doubtless they knew what he had done to others (see v. 7), and they requited him for it; and led him to confess God's just retribution. This mode of punishment is mentioned by *Ælian* (Var. Hist. ii. 9), who says that the Athenians inflicted a part of it on the *Æginetans*, to disable them from fighting. Among the Romans, they who desired to escape conscriptions, thus mutilated themselves; and sometimes parents amputated the thumbs of their children—"pollices truncabant;" whence *pol-troon* (Sueton., Aug. 24).

7. gathered their meat] or, were picking up, i.e. crumbs, *συλλέγοντες τὰ ὑποκάτω τῆς τραπέζης μου*: cp. Luke xvi. 21.

— as I have done, so God hath requited me] He acknowledges God's justice.

On this text, as a declaration of God's righteous judgment, adjusting and adapting men's punishments to their sins, see *Joseph Mede's* excellent Sermon, Book i. Disc. xxx. Works, pp. 141–49.

The punishment of the rich man in the parable, with the comment of Abraham upon it (Luke xvi. 25), opens out to us a view of the spiritual instruction to be derived from these and other incidents in this book. They are specimens of God's dealings with the Adoni-bezeks of this world, who abuse the power and wealth which they have received from Him, and make them instruments of heartless cruelty. The beggar, lying at the rich man's door-gate, desiring to be fed with the crumbs which fell from his table; and the Kings crouching beneath the table of Adoni-bezek; and the subsequent punishment of the rich man and of Adoni-bezek, belong to the same class of evidence of a Divine Moral Governor, and of future retribution. The same truth is displayed to us in the treatment of Zebah and Zalmunna, the kings of Midian, to whom Gideon said, "As the LORD liveth, if ye had saved them (my brethren, the sons of my mother), I would not slay you" (viii. 19); and of Agag, king of the Amalekites, by Samuel, who said, "As thy sword hath made women childless, so shall thy mother be childless among women" (1 Sam. xv. 33).

f See Josh. 10. 63. ⁸ Now 'the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire. ⁹ ^g And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the ||valley. ¹⁰ And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was ^h Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai. ¹¹ 'And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher: ¹² ^k And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. ¹³ And Othniel the son of Kenaz, 'Caleb's younger brother, took it: and he gave him Achsah his daughter to wife. ¹⁴ ^m And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou? ¹⁵ And she said unto him, "Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs. ¹⁶ ^o And the children of the Kenite, Moses' father in law, went up out ^p of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of ^q Arad; ' and they went and dwelt among the people.

g Josh. 10. 36. & 11. 21. & 15. 13.
 e Or, low country.
 h Josh. 14. 15. & 15. 13, 14.
 i Josh. 15. 15.
 k Josh. 15. 16, 17.
 l ch. 3. 9.
 m Josh. 15. 18, 19.
 n Gen. 33. 11.
 o ch. 4. 11, 17. l Sam. 15. 6. l Chron. 2. 55. Jer. 35. 2. p Deut. 34. 3. q Num. 21. 1. r Num. 10. 32.

But the teaching of the Gospel, with characteristic fullness, goes further; it lifts up the veil which separates this world and the future; and shows not only the retribution of the wicked, but the reward of the righteous in the world to come.

Doubtless there is also a deeper meaning here.

The Book of Judges, which relates the history of the struggles and victories of Israel after the death of Joshua, represents, as in a figure, the conflicts and conquests of the Christian Church after the departure of Christ.

Adoni-bezek is a figure of our spiritual Enemy.

His name is the *Lord of lightning*. Satan is compared to lightning by Christ (Luke x. 18). He dazzled the Heathen World by his glory in arts and arms; and yet, like lightning, he was a destroyer. The cutting off of thumbs and great toes represents the disabling men for fight or flight. Satan did this. He maimed the powers of mankind, and he kept mankind in chains. Adoni-bezek maimed seventy kings, and kept them in vassalage. The nations of the world were reckoned as seventy by the Hebrews (see on Deut. xxxii. 8). Satan kept them in thralldom. The kings crouched beneath the feet and under the table of Adoni-bezek, and fed on the scraps and crumbs which fell from it. Such was the condition of the nations, when the Apostles—the Judahs and Simeons—went forth to preach, and to fight against the spiritual Bezecks of Satan. The nations lay like slaves beneath Satan's feet and under Satan's table, content, like the prodigal, to feed on husks which fell from it (Luke xv. 16). The Apostles went forth, strong in the Spirit of God, given to them at Pentecost—"The Lord was with Judah" (v. 19). They conquered Satan; they disabled him who had disabled others. Christ was with them, and in them, and He bound the strong man, and spoiled his goods (Matt. xii. 29. Mark iii. 27. Cp. Rev. xx. 2, 3). When He had sent the *seventy* forth (the same number as Adoni-bezek's royal slaves), and they returned to Him, Christ said, foreseeing the triumphs of the Gospel, "I beheld Satan as lightning fall from heaven" (Luke xii. 18). Adoni bezek is brought as a captive to *Jerusalem*, and he dies there. Satan is overcome by the power of Christ in the Gospel, and is carried in triumph to the Church of God. And in the end of all things, Christ's presence will shine like the lightning (Matt. xxiv. 27); and He will destroy the enemy with the brightness of His Coming (2 Thess. ii. 8); and all kings will fall down before Him (Ps. lxxii. 11); and He will put all things under His feet (1 Cor. xv. 25).

This history at the *beginning* of the Book of *Judges* is like the history of the fall of Jericho at the beginning of the Book of Joshua, a compendious representation of the work of Christ by the ministry of His Church, beginning with His Ascension, and to be consummated at the end. "He went forth conquering and to conquer" (Rev. vi. 2). And as by this specimen at the beginning of this book, showing what *two tribes* of Israel could do by faith and obedience, against Adoni-bezek, who had subdued and enslaved *seventy kings*, God showed what the *twelve tribes*

might have done, if they had believed and obeyed Him; and that all their subsequent *miseries* were due to *defection from God*;—in like manner, also in the Christian Church, if men had followed the example of the Apostles,—the Judahs and Simeons of the first ages,—and gone forth in their spirit of faith and love against the powers of Darkness, they might long since have evangelized the World. All the distresses of Christendom are ascribable to desertions of Christ, and not to any imperfection (as some have alleged) in Christianity (cp. *Bp. Butler*, Analogy, Part ii. ch. i.).

⁸. *the children of Judah*] Here (to v. 20) we have an account of the victories of Judah, the tribe of Christ; and the reason is added,—"*The Lord was with Judah*" (v. 19).

— *Jerusalem*] Joshua had taken and slain the king (Josh. x. 3. 18—26); and Judah took the city; but afterwards it was re-entered by the Jebusites, who dwelt in it with the children of Judah (Josh. xv. 63), and of Benjamin (Judg. i. 21), the city being in Benjamin (Josh. xviii. 28), on the border of Judah (Josh. xv. 8); and it was not till the reign of David, that Zion, its fortress, was recovered (2 Sam. v. 7).

This conquest of Jerusalem by Judah is another evidence of what conquests were gained, and might have been maintained, by God's blessing on men's faith and obedience; and the *subsequent moral state* of Jerusalem, inhabited by Jebusites as well as Israelites, represents the failures in the Church of God, which are due to the sins of men. Cp. Matt. xiii. 27, 28.

⁹. *in the mountain*] See Josh. xv. 48.

— *in the south*] Heb. *negeb*.

— *in the valley*] or, low land. Heb. *shephelah*: see Josh. xv. 33.

^{10—15}. *Judah*] This history of the exploits of Caleb and Othniel, of the tribe of Judah, seems to be introduced here by way of *recapitulation* from the Book of Joshua (xv. 13—19). *Grotius*. Cp. ii. 6—10.

¹⁶. *the children of the Kenite*] See Num. x. 29. It appears that the Kenites accepted the invitation of Moses, Jethro's son-in-law,—"*Come thou with us, and we will do thee good*;" see also the promise there (v. 32). And this union of the Kenites with Judah was a fulfilment of that promise of Moses. In like manner, the Proselytes and Gentiles were united with the Apostles of the seed of Abraham, in doing God's work, and overthrowing His enemies, and extending His Church: see below, *Introduct.* to the Acts of the Apostles, p. 9.

— *out of the city of palm trees*] Jericho (Deut. xxxiv. 3). Out of Jericho (a type of the city of this world), having been taken by Joshua, some went forth to fight for Israel. So in the history of Christendom, God has made earthly powers to forward the progress of the Gospel. Cp. Rev. xii. 16, "The earth helped the Woman," the Church.

— *south of Arad*] Tell Arad, twenty miles south of Hebron: see Num. xxi. 1 (*Willon*, Negeb, p. 198).

— *among the people*] Israel.

¹⁷ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called 'Hormah. ¹⁸ Also Judah took ^u Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. ¹⁹ And ^x the LORD was with Judah; and ^{||} he drove out *the inhabitants of the mountain*; but could not drive out the inhabitants of the valley, because they had ^v chariots of iron. ²⁰ ^z And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

s ver. 3.

t Num. 21. 3.
Josh. 19. 4.
u Josh. 11. 22.
x ver. 2.
2 Kings 18. 7.
|| Or, he possessed
the mountain.

y Josh. 17. 16, 18.
z Num. 14. 21.
Deut. 1. 36.
Josh. 14. 9, 13.
a & 15. 13, 14.
a See Josh. 15. 63.
& 18. 28.

²¹ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

²² And the house of Joseph, they also went up against Beth-el: ^b and the LORD was with them. ²³ And the house of Joseph ^c sent to descry Beth-el. (Now the name of the city before was ^d Luz.) ²⁴ And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and ^e we will shew thee mercy. ²⁵ And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family. ²⁶ And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

b ver. 19.

c Josh. 2. 1.
& 7. 2.
ch. 18. 2.
d Gen. 28. 19.

e Josh. 2. 12, 14.

17. *Zephath*] now *Sepata*, south of Elusa: see Josh. xii. 14. — *was called Hormah*] *destruction*; and thus the vow of Israel was fulfilled: see Num. xxi. 2.

18. *Judah took Gaza*] This victory of *Judah alone* over the chief cities of Philistia, while "the Lord was with Judah," because Judah had faith in God, is a proof that the subsequent oppression of Israel by the Philistines was due to the sins of Israel, forsaking God.

So, in the first ages of the Church, God subdued countries to the Gospel, preached by a single Evangelist, or an Apostle (e.g., by a Philip or a Peter sent from Jerusalem, and passing through the region: see Acts viii. 26; ix. 32—42), but now, by reason of men's sins, they have been almost lost to Christianity.

The remarkable variation in the *Sept.* here (Judah did not inherit Gaza) is probably due to the fact that these cities were afterwards re-possessioned by the Canaanites: see xiv. 19; xvi. 1. 1 Sam. v. 10.

19. *And the LORD was with Judah*] The *Targum of Jonathan* has here "the Word of the Lord;" and so in v. 22. "Lo! I am with you always, even unto the end of the world," was Christ's promise to His disciples (Matt. xxviii. 20); and when the Christian Judahs and Josephs went forth to fight against Sin and Satan, and preached every where, the Lord worked with them, "and confirmed the word with signs following" (Mark xvi. 20).

— *he drove out—could not drive out*] The word here used in both clauses is from the same root, *yarahsh*, primarily to *seize* (cp. *αἰρῶ, αἰρέω, ἡρέο, Gesen.* 370).

The word is adopted from the Pentateuch (as *Hengst.* observes, ii. 30), and the Greek phrase, *κατοχῆς ἐθνῶν* (possession of the Gentiles, the occupation of their land), is thence derived (Acts vii. 45):

— *could not*] on account of their want of faith, and by reason of their fear. Peter sinks when he sees the wind is boisterous (Matt. xiv. 30). All things are possible to him that believeth (Mark ix. 23). The exercise of God's power varies with the degrees of man's faith (Matt. xiii. 58). These chariots of iron had not daunted Joshua (Josh. xi. 4. 6. 9); and he had assured the Ephraimites that they might prevail over those who had them (Josh. xvii. 16. 18).

21. *the Jebusites dwell with the children of Benjamin*] Representing a lax state of the Church of God, due to men's sin; see v. 8. 18.

— *Benjamin*] The writer of this book treads in the steps of the author of the Book of Joshua, and follows the geographical order of the tribes specified by him.

— *unto this day*] Therefore this book was written before David took possession of Jerusalem, in the eighth year of his reign over Judah, and in the thirty-eighth of his life (2 Sam. v. 5—9): see above, *Introduction*, p. 83.

22. *the house of Joseph*] Ephraim is here placed before Manasseh (see v. 27), according to Jacob's prophecy (Gen. xlviii. 20).

— *Beth-el*] now *Beitin*. It was on the borders of Ephraim and Benjamin (Josh. xvi. 2; xviii. 13), and they naturally desired to occupy it, as associated with the history of their forefather Jacob; and "the Lord," who had then appeared to Jacob, and had promised the land to his seed, "was with them" in their expedition (see Gen. xxviii. 11—22; xxxv. 6—15).

THE MAN OF BETHEL.

24—26. *And the spies saw a man come forth out of the city—unto this day*] What is the meaning of this incident?

It may at first sight seem to be trivial; but nothing in Scripture is so. The Ephraimites made offers of mercy to this man of Bethel, if he would help them in their enterprise, and enable them to win *Bethel*; the place where Jacob had seen the holy angels, and where he had built an altar, and where God had talked with him, and had promised to give him the land (Gen. xxxv. 10—19), which Jacob had consecrated by changing its name from Luz to Bethel—the house of God.

The man of Bethel complied with the desire of the Ephraimites, who, with his help, took the city, and destroyed the Canaanite inhabitants of it, but spared the *man and his family*, doing more for him than they had promised to do.

Here then was a happy opportunity for the man of Bethel; he might have dwelt with the men of Joseph at Bethel, and have become a worshipper of the true God, and have thus become a citizen for ever of the *heavenly Bethel*, the house of God, which will stand for ever.

But he lost his opportunity; he went away to the *land of the Hittites*, a land of idolaters, and there he built a city, and called it *Luz*, the same name as Bethel formerly had in its *heathen* state.

He might have become an inhabitant of Bethel with the people of God; but he leaves Bethel, and he is the founder of Luz. He reproduces the heathen city in another land; he quits the house of God to propagate heathenism and idolatry.

The man of Bethel, therefore, is presented to us in this Scripture as a specimen of that class of persons, who help the Church of God in her work from motives of *fear*, or of *worldly benefit*, and not from *love of God*; and who, when they have opportunities of spiritual benefit, slight those opportunities, and even shun the light and go away from Bethel, the house of God, as it were, unto some far-off land of the Hittites, and build there a heathen Luz of their own.

There are four classes of persons, whose various conduct towards the Church of God, and to the Gospel preached by her, is represented by four cases in the Books of Joshua and Judges; namely—

f Josh. 17. 11, 12,
13.

g Josh. 16. 10.
1 Kings 9. 16.

h Josh. 19. 15.

i Josh. 19. 24—30.

k Ps. 106. 34, 35.

l Josh. 19. 38.

m ver. 32.

²⁷ Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land. ²⁸ And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out. ²⁹ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. ³⁰ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries. ³¹ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: ³² But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out. ³³ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the

(1) There is this case of the *man of Bethel*.

(2) There is the case of the *Kenites*, in v. 16, who helped Judah after their victories in Canaan, and are received into fellowship with them.

(3) There is the case of the *Gibeonites*, who came to Joshua from motives of fear, and were admitted to dwell with Israel, as hewers of wood and drawers of water. (See *Prelim. Note* to Josh. ix.)

(4) There is the case of *Rahab*. She stands out in beautiful contrast to the man of Bethel. He helped the spies of Joseph, and was spared, with his household, but did not choose to live in their Bethel. But Rahab received the spies of Joshua, even before he had gained a single victory, and she professed her faith in their God; and she was spared, she and her household, and became a mother in Israel, an ancestress of Christ (see Josh. vi. 25).

Rahab represents the faithful Church, and every faithful soul in it. The man of Bethel represents those who have the truth presented to them, and favour it, to a certain degree, from reasons of personal advantage or political expediency, but are not lovers of Christianity for its own sake, but build up a Luz of their own.

Such, in the New Testament, was Herod, who adorned the Temple from love of popularity, but was a servile flatterer of Rome, and murdered the Innocents. Such was Felix, who dealt kindly with St. Paul for love of money, and knew the Gospel, but shunned it, for he loved darkness rather than light. Such, in some respects, was Herod Agrippa II., who confessed St. Paul's innocence, and was conversant with the Law and the Prophets, but had not courage to profess his faith in Him of whom the Law and the Prophets spake (see on Acts xxvi. 28). Such was his friend, the historian Josephus, who had some knowledge of the Gospel, but dared not embrace it. Such was Demas, who loved this present world, and in the hour of St. Paul's persecution went off to Thessalonica (2 Tim. iv. 10). Such are the Machiavellis of modern times, who help the Church of God from mere earthly motives, but have no real love for it, and in their hearts dwell far from it.

All these have opportunities afforded them of living in the house of God here, and hereafter. But they care not for the citizenship of the Bethel on earth, and will not dwell in the everlasting Bethel that is above. They prefer a Luz of their own, in the land of the Hittites. The site of that Luz is unknown, and their end is darkness and shame. But blessed are they who dwell in the true Bethel; they will have visions of angels here, as Jacob had, and be with them for ever hereafter!

27—33. *Neither did Manasseh*] Notwithstanding the success with which God blessed the arms of Judah (vv. 3—20), and Joseph (vv. 22—26), i. e. Ephraim; other tribes failed of their duty, and did not subdue the land allotted to them.

These verses are applicable to the lukewarmness and failure of particular Churches in the work of evangelization.

On the site of Beth-shean and other towns in v. 27, see Josh. xvii. 11.

— *the Canaanites would dwell*] The Canaanites made an overture to dwell: the Hebrew word is *yoel*, the *hiphil* of *yaal*, to begin, to desire (see *Gesen.* 326). Observe the progress of degeneracy in the Hebrew Church of God. The Canaanites at first make friendly overtures, they even consent to pay tribute

for a time (v. 28); but eventually, as this Book shows, they domineer over, enslave, and oppress the Church of God. They are at first traps and snares, and then scourges, as God had warned Israel that they would be (Josh. xxiii. 13). Such is the history of the World in its relation to the Church.

28. *when Israel was strong, that they put the Canaanites to tribute*] They used the strength, which God gave them, in enriching themselves, and not in obeying Him. On the instruction thence to be derived for Christian States and Churches, see above on Josh. xvii. 13.

29. *the Canaanites that dwell*] This expression, to dwell among, signifies a friendly cohabitation: see 2 Kings iv. 13, "I dwell among mine own people."

The Canaanites dwell side by side with Israel, as neighbours and friends—a new stage of national degeneracy, preparing the way for further decline (v. 32).

— *Gezer*] See Josh. xvi. 10.

30. *Kitron—Nahalol*] See Josh. xix. 15.

31. *Accho*] A harbour on the north of Carmel; called *Ἀκκὴ* by Joseph., Antt. ix. 14. 2, and *Diod. Sic.* xix. 93; and afterwards called Ptolemais, 1 Macc. v. 15—22. Acts xxi. 7, where we read of the visit paid to it by St. Paul, in his way from Tyre to Casarea; celebrated as *St. John of Acre* in the history of the Crusaders, by whom it was surrendered to the Sultan of Egypt, A.D. 1291; now containing a mixed population of Moslems, Druses, and Christians, amounting in all to about 5000 souls (*Rauwer, Robinson, Ritter, and Thomson*).

— *Zidon*] Now *Saida*: see Josh. xi. 8.

— *Achzib*] On these towns cp. Josh. xix. 29, 30.

32. *the Asherites dwell among the Canaanites*] A further degeneracy. Before this, it is said that the Canaanites were allowed to dwell among the Israelites (vv. 27—30); but now the Israelites go and dwell among the Canaanites. The words of the original are very expressive, — *Asher dwelt in the inside*, as it were, *in the heart*, and in the bowels of Canaan. Asher was incorporated in Canaan.

Such also was the gradual decay of the primitive zeal and piety in the Church. The Christians of the first age fought against the spirit of the World, the Flesh, and the Devil, and brought it into subjection to themselves. The first decline was that of permitting that spirit to steal into the Church and to dwell there. The next degeneracy in the Church was that of going forth and taking to itself the spirit of worldly ambition and carnal indulgence, and of doing those works of the Evil One, which are the fruits of that spirit, and the keeping its court in the world. Thus Asher dwells in the heart of Canaan.

33. *Beth-shemesh the house of the sun* (see Josh. xix. 38). Here is a still further decline. Israelites dwell quietly with the Canaanites in *Beth-shemesh*, a city of idolatry.

Joshua by his prayers had arrested the light of the Sun, till he had conquered the Canaanites who opposed him; but these Israelites dwell with idolaters in the city where the Sun was worshipped in the place of God. Christ is the Sun of Righteousness and the Light of the World; but some Christian Churches have fallen away from Him, and have made a Beth-shemesh of their own, where they have fellowship with idols.

— *he dwelt among the Canaanites*] Literally, *he dwelt in the midst of Canaan*. Naphtali was incorporated with Canaan: see v. 33.

inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anathⁿ became tributaries unto them. ³⁴ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: ³⁵ But the Amorites would dwell in mount Heres^o in Aijalon, and in Shaalvim: yet the hand of the house of Joseph[†] prevailed, so that they became tributaries. ³⁶ And the coast of the Amorites was^p from || the going up to Akrabbim, from the rock, and upward.

II. ¹ And an || angel of the LORD came up from Gilgal^a to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and^b I said, I will never break my covenant with you. ² And^c ye shall make no league with the inhabitants of this land; ^d ye shall throw down their altars: ^e but ye have not obeyed my voice: why have ye done this? ³ Wherefore I also said, I will not drive them out from before you; but they shall be^f as thorns in your sides, and^g their gods shall be a^h snare unto you. ⁴ And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. ⁵ And they called the name of that place || Bochim: and they sacrificed there unto the LORD.

n ver. 30.
o Josh. 19. 42.
† Heb. was heavy.
p Num. 34. 4.
Josh. 15. 3.
|| Or, Maalch-akrabbim.
|| Or, messenger.
a ver. 5.
b Gen. 17. 7.
c Ex. 23. 32.
Deut. 7. 2, 5.
d Ex. 34. 12, 13.
Deut. 12. 3.
e ver. 20.
Ps. 106. 31.
f Josh. 23. 13.
g ch. 3. 6.
h Ex. 23. 33.
& 34. 12.
Deut. 7. 16.
Ps. 106. 36.
|| That is, Weepers.

^{34. the Amorites forced the children of Dan]} Literally, *the Amorites pressed, from lachats, to squeeze, to afflict (Gesen. 437)*. Here is another stage of degeneracy. The Israelites—who ought to have driven out the Amorites; and, if they had been faithful and obedient to God, might have conquered them, as Joshua had done (Josh. x. 12), and as God had promised that they should be enabled to do (Josh. iii. 10)—are now driven out by them. What is the moral of this? If the Church does not drive out her spiritual Amorites—Unbelief, Ungodliness, Heresy, Idolatry—her spiritual Amorites will beleague and infest her, and they will at length drive her out of her inheritance.

^{35. mount Heres in Aijalon]} The scene of Joshua's great victory over them: here was a signal mark of Israel's faithlessness and fall. The mount here mentioned is called *Heres, the Sun*. Was it sacred to the sun in the worship of Canaan? Cp. *Keil*, p. 196, who supposes it to be the same place as *Ir-shemesh, the city of the Sun* (see Josh. xv. 10). This would be a further aggravation of Israel's shame, that the Amorites should dwell in the Mount of the Sun in *Aijalon*, where Joshua had stayed the light of the Sun and the Moon until he had routed the *Amorites, his enemies* (Josh. x. 12).

When the Church of God declines from her first faith and love, even the battle-fields of her noblest victories will become the witnesses of her defeat and ignominy. The City of Rome, where Peter and Paul shed their blood for Christ, and where Ignatius was cast to the lions for the pure faith of the Gospel, has (alas!) seen, and now sees, the triumphs of error in doctrine, and of superstition and idolatry in worship.

— *Shaalvim*] Josh. xix. 42.

^{36. From the going up to Akrabbim]} Literally, *from the ascent of Scorpions*, at the southern end of the Dead Sea: see Num. xxxiv. 4. Josh. xv. 2, 3.

— *from the rock*] Probably Petra in *Wady Musa*, S.E. of the Akrabbim: see 2 Kings xiv. 7. Isa. xvi. 1 (*Burckh., Robinson*). *Keil* supposes it to be the rock in Num. xx. 8, in the wilderness of Zin.

— *and upward*] or *beyond*.

THE ANGEL OF THE LORD.

CH. II. 1. *an angel of the LORD came up from Gilgal to Bochim*] Who was this Angel who came from *Gilgal to Bochim*?

Probably the Second Person of the Blessed Trinity. He speaks as God: "I made you to go up out of Egypt; I have brought you into the land which I swear unto your fathers. I said, I will never break my covenant with you." The First Person of the Blessed Trinity is never said in Scripture to be *sent*, but the Second Person is often represented as an angel—viz., as *sent*. (See above on Exod. iii. 2; and below, vi. 22.)

The Angel came from *Gilgal*. There "the Captain of the Lord's host" had appeared to Joshua; and He was no other than the Son of God (see on Josh. v. 13—15, and so *Calovius, Gerhard, Pfeiffer, Lightfoot*, i. 45); and there was a remarkable propriety (as *Theodoret* observes) in the coming of the same Divine Being from *Gilgal*, because *Gilgal* was the first place in Canaan at which they halted, after the miraculous

passage of the Jordan; and because at *Gilgal* the reproach of Egypt had been rolled away from Israel by the circumcision with the knives of stone, the figure of the true circumcision, that of the Spirit, the circumcision ministered by Christ (see Josh. v. 2—9); and that was the first place in Canaan where they had kept the passover, the type of Christ's death (Josh. v. 10); and from *Gilgal* the mercies of God and the conquests of Joshua in Canaan dated their origin.

The Scriptural phrase, "from *Shittim* unto *Gilgal*" (Micah vi. 5; cp. Josh. iii. 1; iv. 19), represents the progress of the Church of Israel from sin, shame, and misery to a glorious resurrection and recovery (see Num. xxv. 1); and now the phrase, "*from Gilgal to Bochim*" (or, *the weepers*; see v. 5), bespeaks her decline from primitive holiness and honour to a state of abasement and woe.

^{2. why have ye done this?} On the enormity of this sin, especially the connivance at, and patronage of, idolatry in the Church of God, see *Tertullian*, commenting on this passage in his *Scorpice*, c. 4, and applying it to the Church.

^{4. unto all the children of Israel]} Therefore these words were uttered on a public occasion, when they were assembled, perhaps for some festival, at Shiloh (*Bp. Patrick*: cp. *Hengst.*, Auth. ii. 81; and below, vi. 8). The *Sept.* (v. 1) connects Bochim with Bethel, but its site is uncertain.

^{5. Bochim] weepers}; from *bacah*, to *distil* (*Gesen.* 119). Cp. *Allon-bachuth*, the oak of weeping (Gen. xxxv. 8).

— *they sacrificed there unto the LORD*] as they were permitted to do in any place where the Lord revealed Himself to them (cp. vi. 20. 26. 28; xiii. 16. 2 Sam. xxiv. 25; and *Keil* on Deut. xii. 5). This was an intimation of God's will that His worship should eventually be *diffused every where* (see Mal. i. 11. John iv. 21. 1 Tim. ii. 8).

The Israelites called the place *Bochim*; they named it from their *own tears*. They laid the principal stress on their *own feelings*, and on their own outward demonstrations of sorrow. But they did not speak of God's mercies; and they were not careful to bring forth fruits of repentance; they were a barren fig-tree, having only leaves. Theirs was a religion (such as is too common) of *sentiment and emotions*, not of faith and obedience.

How different was Joshua's view of their relation to God! The place where at God's command he had circumcised them was called by him *Gilgal*, because he had there rolled away the reproach under which they lay, of not being God's people. But they call this place *Bochim*, as if their tears were a sufficient answer to the reproof of God. But they gave no other signs of amendment. Rather, they became worse and worse (see v. 11)—they served Baalim. They were content with this outward display of sorrow—a mere show of repentance, like that of Cain, or Ahab, or of the Pharisees, or of Judas (see on 2 Cor. vii. 10). How expressive therefore of national degeneracy is the phrase "*from Gilgal to Bochim!*" Reproofs which produce only tears—religious feelings without religious acts—emotions without effects—leave the heart worse than before. If God's rebukes are trifled with, His grace is withdrawn. Here there is another warning to Christian Churches, and souls.

i Josh. 22. 6.
& 24. 28.
k Josh. 24. 31.

† Heb. *prolonged*
days after Joshua.

l Josh. 24. 29.

m Josh. 24. 30.

n Josh. 19. 50.
& 24. 30.
Timnath-serah.

o Ex. 5. 2.
1 Sam. 2. 12.
1 Chron. 28. 9.
Jer. 9. 3.
& 22. 16.
Gal. 4. 8.
2 Thess. 1. 8.
Tit. 1. 16.
p Deut. 31. 16.
q Deut. 6. 14.

r Ex. 20. 5.

s ch. 3. 7.
& 10. 6.
Ps. 106. 36.
t ch. 3. 8.
Ps. 106. 40, 41,
42.

u 2 Kings 17. 20.
x ch. 3. 8. & 4. 2.
Ps. 44. 12.
Isa. 50. 1.
y Lev. 26. 37.
Josh. 7. 12, 13.
z Lev. 26.
Deut. 28.

a ch. 3. 9, 10, 15.
1 Sam. 12. 11.
Acts 13. 20.
† Heb. *sav'd.*
b Ex. 34. 15, 16.
Lev. 17. 7.

c Josh. 1. 5.

d See Gen. 6. 6.
Deut. 32. 36.
Ps. 106. 41, 45.

⁶ And when ⁱ Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. ⁷ ^k And the people served the LORD all the days of Joshua, and all the days of the elders that [†] outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

⁸ And ^l Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. ⁹ ^m And they buried him in the border of his inheritance in

ⁿ Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

¹⁰ And also all that generation were gathered unto their fathers:

And there arose another generation after them, which ^o knew not the LORD, nor yet the works which he had done for Israel. ¹¹ And the children of Israel did evil in the sight of the LORD, and served Baalim: ¹² And they ^p forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed ^q other gods, of the gods of the people that *were* round about them, and ^r bowed themselves unto them, and provoked the LORD to anger. ¹³ And they

forsook the LORD, ^s and served Baal and Ashtaroth. ¹⁴ ^t And the anger of the LORD was hot against Israel, and he ^u delivered them into the hands of spoilers that spoiled them, and ^x he sold them into the hands of their enemies round about, so that they ^y could not any longer stand before their enemies.

¹⁵ Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and ^z as the LORD had sworn unto them: and they were greatly distressed.

¹⁶ Nevertheless ^a the LORD raised up judges, which [†] delivered them out of the hand of those that spoiled them. ¹⁷ And yet they would not hearken unto their judges, but they ^b went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so. ¹⁸ And when the LORD raised them up judges, then ^c the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: ^d for it

6—10. *when Joshua*] Here are other recapitulations from the Book of Joshua (*Augustine*), showing the connexion of this Book with that (see Josh. xxiv. 30, 31; and above, i. 10—15).

There is a similar kind of interweaving of the Book of Joshua with the Book of Judges, and of the Pentateuch with both, as there is of the Books of some of the earlier Prophets with the Books of those who came after them, and of the earlier Gospels with the later, and of the earlier Epistles of the New Testament with those Epistles which were written after them. All Scripture is written on an uniform plan, and each part lends its help, and bears its witness to each; and the parts form together one harmonious whole, like stones in some beautiful building, or like limbs in some well-proportioned body, or like the wings and wheels of the Cherubim of Ezekiel, interwoven and inwound with each other.

8. *Joshua—died*] See i. 1.

9. *Timnath-heres*] Called Timnath-serah in Josh. xxiv. 30: cp. xix. 50. The change of name after Joshua's death was due, as some of the Rabbis say, to the representation of the *sun* (Heb. *cheres*: see *Gesen.* 306) on his grave, in memory of the miracle of Gibeon (Josh. x. 12).

10. *there arose another—which knew not*] Another phrase adopted from the Pentateuch (Exod. i. 8).

11. *Baalim*] Literally, *the Baalim*, i. e. the different forms under which Baal was represented. They forsook the One True God, THE LORD, for the worship of an idol, *Baal*, a lord, with various images and under different titles; such as Baal-peor, Baal-zebub, Baal-berith (see *Augustine*, Qu. 16; *Pfeiffer's* learned note, *Dubia*, p. 178, and the article in *Dr. Smith's* B. D. i. 145). Baal was the principal male deity of the Phœnician nations, as Astarte was the female. The one was the sun-god, the other the moon-goddess; the one the principle of original production, the other that of reception and development (see *Movers*, *Phönizier*, p. 184). But Baal appears as a goddess in the New Testament (see below on xi. 4).

12. *And they forsook*] Here is a refutation of the theory of those modern critics, who allege that the Book of Judges and the following Books of Holy Scripture represent a *gradual development* of a religious system of law and worship, and not a *gradual defection* from the primitive standard of both, which is seen in the Pentateuch. Cp. *Hengst.*, Auth. ii. 120.

13. *Ashtaroth*] For the various forms of Astarte, the goddess of the Canaanitish races, see *Herod.*, i. 105; and below, x. 6. 1 Sam. vi. 4; vii. 3; xii. 10. 1 Kings xi. 5. 33. Cp. *Pfeiffer*, p. 180. The word here used begins with the Hebrew *ayin*; in iii. 7 we have *Asheroth*, a word beginning with the Hebrew *aleph*. The name of the latter is by some supposed to be derived from the *asherim*, or idols of wood: see Exod. xxxiv. 13. Deut. vii. 5; xii. 3; xvi. 21.

The Hebrew *Ashtoreth* is connected by some with the Persian *Esther*, or Greek *ἀστὴρ*, a *star*: see *Gesen.* 661; and above, on Gen. xiv. 5; but *Movers*, *Phön.* pp. 560—606, denies their identity: cp. below, on 1 Kings xi. 5; xiv. 22, 23.

14. *he sold them*] They were no longer *freemen*, but they had made themselves captives and slaves; such was the condition to which they had degraded themselves by disobedience. God punished them by their own sins. The Hebrew *macar*, to *sell*, had been already used in this sense in Deut. xxxii. 30 (*Gesen.* 473).

16. *judges*] Heb. *shophetim*, from *shaphat*, to *judge*, literally, to *set up straight* (*Gesen.* 844); hence the name "*suffetes*," by which the chief magistrates of Carthage were called (Lev. xxvii. 37; xxx. 7).

The name *judge*, as used in this Book, and in other parts of Scripture, is much more comprehensive in its sense, than the Greek *κρίτης*, *δικαστής*, and signifies to *rule*, to *govern* (*Gesen.* 844). "Ye shall sit on twelve *thrones*," says our Lord to His Apostles, "*judging* the twelve tribes of Israel" (Matt. xix. 28), i. e. ruling them.

— *delivered them*] Literally, *saved them*; ἔσωσεν αὐτοὺς

repented the LORD because of their groanings by reason of them that oppressed them and vexed them. ¹⁹ And it came to pass, ^e when the judge was dead, ^e ch. 3. 12. & 4. 1. & 8. 33. that they returned, and || corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; † they ceased not from their own doings, nor from their stubborn way. ^{||} Or, were corrupted. [†] Heb. they let nothing fail of their.

²⁰ ^f And the anger of the LORD was hot against Israel; and he said, Because ^f ver. 14. that this people hath ^g transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; ^g Josh. 23. 16. ²¹ ^h I also will not henceforth ^h Josh. 23. 13 drive out any from before them of the nations which Joshua left when he died: ²² ⁱ That through them I may ^k prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not. ⁱ ch. 3. 1, 4. ^k Deut. 8. 2, 16. & 13. 3. ²³ Therefore the LORD || left those nations, without driving them out hastily; neither || Or, suffered. delivered he them into the hand of Joshua.

III. ¹ Now these are ^a the nations which the LORD left, to prove Israel by them, ^a ch. 2. 21, 22.

(Sept.). The word in the original is from the same root, *yasha*, to set free, to save (*Gesen.* 374), as *Joshua* or *Jesus*. The Judges are called in the original, *saviours*, σωτήρες, by Sept. in iii. 9. 15; and so the *Septuagint* prepared the way for the recognition of the true character of the judges, as figures of the Great Liberator and Saviour of all men—JESUS CHRIST; cp. Bp. Pearson, Art. ii. p. 72.

²² That through them I may prove Israel] God in His mercy overrules evil for good. He commanded the Israelites to root out the Canaanites. Israel disobeyed the command; and God's next purpose is, that good may be derived by Israel from them; that the faith, patience, and steadfastness of Israel may be tried and exercised by them, and so may receive a reward.

So it is in the field of the Church. God sowed good seed in the field; but men slept, and the enemy came and sowed tares, and the tares are suffered to remain for the trial of the wheat, even to the Day of Harvest: see Matt. xiii. 24—30. 36—43.

The Canaanites of Unbelief, Heresy, and Schism try the faith and love of the Church: see 1 Cor. xi. 19. Those who are weak, careless, worldly-minded, self-confident, fall thereby; but to those who love the Truth, and seek patiently and humbly for it, the assaults of the Enemy are overruled for good, and serve for the clearer elucidation, and stronger confirmation, of the Faith: see *Origen* in Numeros, Hom. 9; *S. Ambrose* de Incarn. i. 6; *S. Augustine* de Vera Religione, c. 10, whose wise remarks may be transcribed here,—“*Ecclesia Catholica utitur omnibus errantibus ad provecus suos, et ad eorum correctionem cum evigilare voluerint. Utitur Gentibus, ad materiam operationis suæ; Hæreticis, ad probationem doctrinæ suæ; Schismaticis, ad documentum stabilitatis suæ; Judæis, ad comparationem pulchritudinis suæ. Exclusi ab Ecclesiâ aut pœnitendo redeunt, aut in nequitiam defluunt, ad admonitionem nostræ diligentie; aut schisma faciunt ad excitationem nostræ patientiæ; aut hæresim aliquam gignunt ad examen sive occasionem nostræ intelligentiæ. . . . Utimur ergo etiam hæreticis, non ut eorum approbemus errores, sed ut catholicam disciplinam adversus eorum insidias asserentes, vigilantiores et cautiores simus, etiamsi eos ad salutem non revocare possimus.*” See also *S. Augustine* in Joan., Tract. 36, in Ps. 54, “*Ex hæreticis asserta est Catholica; et ex his qui male sentiunt, probati sunt qui bene sentiunt,*” and in Ps. lxxvii. Cp. *Hooker*, v. 42. 6; and below, on iii. 2.

²³ neither delivered he them into the hand of Joshua] They were not to be driven out at once, for the reason assigned in Deut. vii. 22. So our Blessed Lord left much to be done by His Apostles after His Ascension. He would not achieve all the victory Himself. He would not deprive them, and His Church after them, of the glory to be gained from the contest and the conquest. Indeed He promised, that they who believed in Him, would be enabled by Him to do *greater works* than He Himself had done on earth, because He would send them the Holy Spirit, after He had gone to the Father. See below, on John xiv. 12. Acts ii. 41; iv. 4; v. 15; xix. 12.

PRELIMINARY NOTE TO CHAP. III.

With this chapter begins the history of the JUDGES, properly so called.

That history may perhaps at first sight appear to be liable to several objections. Some of the details, as, for instance, in

the present chapter, may seem to be trivial, insignificant, perhaps even offensive; and some of the actions of some of the Judges may appear to be liable to exception on the score of morality.

Occasion will be given for the examination of such allegations in detail in the following notes.

In the mean time it may be observed generally that “whatsoever things were written aforetime were written for our learning” (Rom. xv. 4), and that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. iii. 16), and that the BOOK of JUDGES is a part of divinely-inspired Scripture; that it has ever been received as such by the ancient Hebrew Church, to which were committed the oracles of God (Rom. iii. 2); that it was received as such by JESUS CHRIST, the Son of God, and by His Apostles, who were inspired by the Holy Ghost, and that it has ever been received as such by the Universal Church of Christ, which is the pillar and ground of the truth (1 Tim. iii. 15).

(2) Therefore the seeming triviality and insignificance of these details, which may be slighted and disparaged by some readers of God's Word, should rather lead us to consider, whether there is not in these details some instruction for us, which does not lie on the surface, but beneath it; and whether it is not our own duty diligently to examine *what* that spiritual instruction is?

Here is our moral probation. They who are disposed to carp and cavil at God's Word, may be tempted to censure and condemn the actions of those Judges who are here presented to our view. But the reverent reader of Holy Scripture will bear in mind, that these men were raised up by God in times of great national distress and spiritual degeneracy, and were enriched by Him with extraordinary measures of His Spirit, and are even called *Saviours* in His holy Word (see vv. 9. 15), and received a special commission from Him Who is the Giver of all Law, and the Arbiter of Life and Death, and Who is the only Lawgiver who is able to save and to destroy (James iv. 12); and Who endued them with superhuman might, and enabled them to achieve with marvellous success those prodigious works which by supernatural inspiration He prompted them to undertake. Therefore the reverent reader of Holy Scripture will not be disposed to contravene the sentence pronounced by the Ancient Hebrew Church, speaking by the mouth of the wise son of Sirach, “Concerning the JUDGES, every one by name, whose heart went not a whoring nor departed from the Lord, let their memory be blessed.”

(3) But there is something more than this in this history.

S. Jerome says, speaking of this Book (Epist. ad Paulinum, Ep. 50), “*Quot principes populi, tot figuræ sunt.*” He asserts that all the Judges have a typical character.

The enemies of Israel (as another Father, *Origen*, observes, in his Homilies on this Book) are typical of our spiritual enemies, and of those sins, against which the Apostles and Saints of God in the Church have been raised up to fight, and which they have been empowered by the Holy Spirit to overcome for the deliverance of God's people.

(4) In this view of this Book the acts of the Judges acquire a new interest and importance.

They are acts of God Himself, working by human instru-

even as many of Israel as had not known all the wars of Canaan; ² Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; ³ *Namely*, ^b five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. ⁴ ^c And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

⁵ ^d And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: ⁶ And ^e they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. ⁷ ^f And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, ^g and served Baalim and ^h the groves. ⁸ Therefore the anger of the Lord was hot against Israel, and he ⁱ sold them into the hand of ^k Chushan-rishathaim king of [†] Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

⁹ And when the children of Israel ^l cried unto the Lord, the Lord ^m raised up a [†] deliverer to the children of Israel, who delivered them, *even* ⁿ Othniel the son of Kenaz, Caleb's younger brother. ¹⁰ And ^o the Spirit of the Lord [†] came

n ch. 1. 13.

o See Num. 27. 13. ch. 6. 34. & 11. 29. & 13. 25. & 14. 6, 19. 1 Sam. 11. 6. 2 Chron. 15. 1.

† Heb. was.

ments for the deliverance of His people Israel, who had rebelled against God and worshipped false deities instead of Him, and for asserting His own supremacy, and for calling His people to a sense of their duty to Him, and for leading even the Canaanites themselves to forsake their idols, and worship the God of Israel.

(5) They are also more than this.

They are typical and prophetic representatives of what God wrought by His Apostles and other Saints in the primitive Church, and of what He is ever working for the overthrow of Satan, and the extermination of sin and wickedness, of various kinds and forms, by those His faithful servants, whom He raises up in His Church in evil days, to fight the good fight of faith with courage and constancy; and thus this Divine Book is fraught with encouragement and instruction to the Church of God in days of spiritual decline, degeneracy, and apostasy, and reminds her of Christ's promise that the gates of hell shall not prevail against His Church (Matt. xvi. 18), and that He will be ever with her, even to the end of the world (Matt. xxviii. 20).

Compare what is said above in the *Introduction* to this Book.

CH. III. 1. *to prove Israel*] As heresies and schisms prove the Church (see on ii. 22).

2. *to teach them war*] So unbelief awakens faith, and *teaches it war*; it excites it to contend earnestly for the Truth. The dissemination of false doctrines has led to clearer assertions of the Truth. Heresies have produced the Creeds. "There must be heresies," says the Apostle, "that they who are approved among you may be made manifest" (1 Cor. xi. 19). It is well said by *Augustine*, in words very consolatory and cheering to the faithful in these latter days of doubt, denial, and unbelief: "Multi sensus Scripturarum latent, et paucis intelligentioribus noti sunt, nec asseruntur commodius et acceptabilius, nisi cum respondendi hæreticis cura compellit. Tunc enim etiam qui negligunt studia doctrinæ, sopore discussi, ad audiendi excitantur diligentiam, ut adversarii repellantur. Quàm multi Scripturarum sensus de Christo Deo asserti sunt contra Photinum! Quàm multi de homine Christo contra Manicheum! Quàm multi de Trinitate contra Sabellium! Quàm multi de unitate Trinitatis contra Arianos, Eunomianos, Macedonianos! Quàm multi de Catholice Ecclesiæ, toto orbe diffusæ, et de malorum commixtione, usque ad finem sæculi, quoddam bonis in Sacramentorum ejus societate non obsint, adversus Donatistas et Luciferianos! Quàm multi contra cæteros hæreticos, quos enumerare nimis longum esset!" (*Augustine*, in Ps. 67.) Cp. above, on ii. 22.

These are the Canaanites, which have proved the Church, and have taught her to war. So it is now. The enemies of Holy Scripture have incited her to contend for the Inspiration of the Bible; and the result of all infidel attacks will be, that the Bible will be more firmly believed by those who love the Truth.

3. *five lords of the Philistines*] This is to be explained from

Josh. xiii. 2—6 (with which the reader is supposed to be acquainted), where the names of these cities are mentioned.

— *the Canaanites*] Literally, the *Canaanite*. These names are in the *singular* number in the original, which is more expressive, as indicating the corporate character and solid organization of the nations which were left.

— *Baal-hermon*] or Baal-gad, now *Banyas*: see Josh. xiii. 5.

5. *Israel dwelt among the Canaanites*] Literally, *Israel dwelt, sat down in the midst* (ἐν μέσῳ, *Sept.*) or *heart of the Canaanite, the Hittite, &c.*; i. e., was incorporated with them (see above, i. 32), with those very nations which God had promised to drive out (Exod. iii. 8. 17; xiii. 5; xxiii. 23), and had commanded them to exterminate (Deut. vii. 1—5).

They "were mingled among the heathen and learned their works" (Ps. cvi. 35).

6. *took their daughters*] against God's express command (Exod. xxiv. 16. Deut. vii. 3).

7. *did evil*] Literally, *did the evil*: and so *Sept.*, τὸ πορνῆν. They did that evil, which God had forbidden as evil.

— *served Baalim*] which God had commanded them to destroy (Deut. vii. 5).

— *the groves*] Heb. the *asherot*, the pillars of wood; called also *asherim* (Exod. xxxiv. 13), of Canaanitish idolatry: see ii. 13.

8. *he sold them*] sold them as captives and slaves: see ii. 14. They fell away from Him, Whose service is perfect freedom, and their "sins had made them slaves, whom the choice of God had made free, even His own firstborn. Worthy are they to serve those, whose false gods they served" (*Bp. Hall*).

— *Chushan-rishathaim*] Literally, *Ethiopian of double evil*: see *Gesen.* 389 and 781; and the *Syriac, Arabic, and Chald. Targum* here. He is called here *King of Mesopotamia* (lit. *Aram of the two rivers*, Euphrates and Tigris). It appears that kings of a Cushite stock reigned in Babylonia at this period (*Niebuhr*, *Gesch. Assur.* p. 272). The Chaldean kings had invaded Palestine in Abraham's time (Gen. xiv.), and now seize the opportunity of the comparative weakness of the Canaanites, and the degeneracy of Israel, to renew their attacks, which are directed against the latter; and probably they reckoned on the help of the Canaanites in their assaults upon Israel.

9. *raised up a deliverer*] Heb. *moshia*, a *Saviour*. The *Sept.* has ἡγεῖρε Κύριος σωτήρα τῷ Ἰσραὴλ καὶ ἔσωσεν αὐτούς, a remarkable sentence, which can hardly fail to remind the reader of the words of the Gospel, Luke i. 68—70, and Acts xiii. 23, ἡγεῖρε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, and of the words of the angel, "He shall save His people from their sins" (Matt. i. 21). It will suggest, that the enemies of Israel have not only an historical reality, but also a typical character, and represent the spiritual enemies of our souls, the adversaries of the Church of God.

— *Othniel*] Literally, *Lion of God*.

— *the son of Kenaz*] Othniel was of the tribe of Judah;

upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of † Mesopotamia into his hand; and his hand † Heb. *Aram*. prevailed against Chushan-rishathaim. ¹¹ And the land had rest forty years. And Othniel the son of Kenaz died.

¹² ^{p ch. 2, 19.} And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened ^{q 1 Sam. 12, 9.} Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. ¹³ And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed ^{r ch. 5, 14.}

either the younger brother or the nephew of Caleb, and the conqueror of Kirjath-sepher or Debir, and the husband of Caleb's daughter Achsah; and consequently the owner of the "upper and nether springs;" see Josh. xv. 15—19.

10. *the Spirit of the LORD*] the Spirit of the LORD, JEHOVAH, the covenant God of Israel; the Redeemer and Sanctifier (see on Gen. ii. 4. Exod. vi. 3); a more emphatic expression than "the Spirit of ELOHIM" (Gen. i. 2). The Spirit of the LORD is that Spirit which is described by Isaiah, as bestowing sevenfold gifts (Isa. xi. 2), to which our Blessed Lord refers as dwelling in Himself: see Luke iv. 18, and cp. Isa. lxi. 1. The Spirit of JEHOVAH the Lord, the Ever-Blessed Trinity, was upon Othniel, and enabled him to do what he did.

— *came upon him*] rather, *was upon him*: cp. xi. 29. 1 Sam. xix. 20, 23. 2 Chron. xx. 14; and above, Num. xxiv. 2; and *Keil's* note, p. 220.

— *he judged Israel*] not only administered justice, but governed them; restraining them from what was evil, and leading and exciting them to what was good: cp. ii. 18.

— *went out to war*] thus representing the work of the Christian, contending for the faith, against false doctrine.

— *the LORD delivered (or gave) Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed*]

ON THE ACTS OF OTHNIEL, THE SON OF KENAZ, THE FIRST JUDGE OF ISRAEL.

It has been already observed, in the *Introduction* to this Book, and *Preliminary Note* to this chapter, that the history of the Judges is not only a true record of facts, but has a typical and prophetic character, and has a religious significance for the Christian Church.

This is the general design of the record; and it may be inquired reverently whether the history of each Judge in succession has not a Christian meaning.

What then is the special significance of this history of Othniel?

It is well remarked by the ancient Writer whose work on the promises of Scripture is included in those of *S. Prosper Aquitanus* (ii. 17), that the first Judge is of the tribe of Judah, the tribe of Christ; and that he represents those who bring back the Israel of God to the truth which they have forsaken (see v. 4 here); and it may be added that his name is *Othniel*, the *Lion of God*, and so seems to have a special connexion with Christ, who is called the "*Lion of the tribe of Judah*" (Rev. v. 5).

Further, he is the first person of whom it is said in this history that "the SPIRIT of the LORD came upon him." He judged Israel and went out to war; and he prevailed against Israel's enemy, *Chushan-rishathaim*, which indicates a twofold character of evil (see v. 8), who came from *Babylonia*, and who was the king of that country.

It may be submitted for the reader's consideration here, whether the Judges of Israel, who doubtless in the largest sense are exemplary in their faith and heroism to all Christians, especially to Christian Rulers, and to Christian Bishops and Pastors, particularly in evil days, may not be, in a special sense, typical representatives of the Apostles of Christ? Christ Himself seems to suggest this comparison when He says to them, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28. Luke xxii. 30).

The Book of Judges, describing the state of Israel after the departure of Joshua, may be compared with the Acts of the Apostles describing the state of the Church after Christ's Ascension. The Acts of Othniel and of other Judges may be paralleled with the "Acts of the Apostles:" see *Intro.*, p. 75.

If we look into the Acts of the Apostles, the first Apostle who is placed prominently forward is St. Peter. Especially does he occupy a prominent position at the Day of Pentecost, when the Holy Spirit came down from heaven (Acts ii. 14—39).

Of him it may be said in an eminent degree, as it is of Othniel, "The Spirit of the Lord was upon him." That Spirit made him a new man. Othniel stands first among the Judges. Peter holds the first place in all the lists of the Apostles (Matt. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13). Othniel was of the tribe of Judah; Peter was specially the Apostle of the Jews (Gal. ii. 7). Othniel was married, so was St. Peter; and if we may believe the ancient history of his wife's courage, she was a worthy antitype of a daughter of Caleb (see *Euseb.*, H. E. iii. 30, and below on 1 Pet. iii. 6), and that she was endowed with the upper and nether springs of Divine grace. Othniel prevailed over *Chushan-rishathaim*, whose name betokens a double form of evil. It is remarkable, that St. Peter was the first of the Apostles who prevailed over the stubbornness of the Jews, and over the wisdom and strength of the Gentile world. He had the keys of the Word and Sacraments, by which he opened the kingdom of heaven to the Jews at Jerusalem on the Day of Pentecost, and to Cornelius the Centurion, the first-fruits of the Gentiles, at Cæsarea (see Acts ii. 14. 38; x. 34. 48; xv. 7). The victory of Othniel was gained over a king of *Mesopotamia*, or *Babylonia*. The first converts of St. Peter mentioned in the Acts of the Apostles came from Babylon (see on Acts ii. 9). His first Epistle is dated from Babylon (see on 1 Pet. v. 13); and if we may take *Babylonia* in a spiritual sense as well as a literal, he gained a great victory in the Western Babylon—Rome, when he received the crown of a glorious martyrdom there (see below, the *Introduction* to his Epistles, p. 69).

It is therefore submitted to the learned reader's consideration whether the work wrought by Christ and the Holy Spirit in the Church of God by the instrumentality of St. Peter, the first Apostle, may not have been foreshadowed by the work which God wrought by the agency of Othniel, the first Judge?

11. *the land had rest forty years*] The same period as the wandering in the wilderness, a term occurring elsewhere in this Book (see v. 31; viii. 28). The Rest after Ehud's rule was twice forty (v. 30). On the meaning of this term as a term of trial, ending in some crisis, either for good or evil, see below, on Acts, p. 29.

Observe the superabundance of Divine love. Israel had been oppressed by Chushan-rishathaim during eight years for many sins, and now they have peace during forty years for one act of faith and repentance (*Origen*).

On the *Chronology* of the Book of Judges, see the *Introduction*, p. 83.

12. *evil*] Literally, *the evil* (see v. 7).

— *Eglon*] Eglon, the king of Moab, was not strong by his own strength, but by Israel's sin. Our sins strengthen our spiritual enemies against us. When we do evil in the sight of the Lord, we loose Satan against ourselves with our own hands (*Origen*, Hom. 3: see below, on Rev. xx. 1. 10).

Balaam, king of Moab, had not been able to hurt Israel when they feared God; and they were blessed by Balaam, who had been hired to curse them; but when they fell from God to idolatry and fornication, they were punished by God (Num. xxv. 9); but they now despised that warning, and were given into the hands of Moab, and its king.

The name *Eglon* (who was probably so called from his fatness, v. 17) signifies a large bull-calf. *Simonis*. Cp. *Gesen.*, p. 605, who renders it *vitulinus*, from *eglah*, a calf or bullock. The moral and spiritual significance of the word is suggested by such scriptural expressions as "Jeshurun waxed fat and kicked" (Deut. xxxii. 15); "fat bulls of Bashan close me in" (Ps. xxii. 12). Cp. Ezek. xxxix. 18, and Amos iv. 1, "Hear this word, ye kine of Bashan." Cp. below on v. 29.

13. *possessed the city of palm trees*] Established himself in Jericho, which God had overthrown when it was encompassed by Israel with faith (Josh. vi. 20). What we have gained by faith, we lose by unbelief.

s ch. 1. 16.
t Deut. 28. 48.

the city of palm trees. ¹⁴ So the children of Israel served Eglon the king of Moab eighteen years.

n ver. 9.
Ps. 78. 34.
† Heb. saviour.
† Or, the son of
Jemini.
† Heb. shut of
his right hand,
ch. 20. 16.

¹⁵ But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

¹⁶ But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. ¹⁷ And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

* Josh. 4. 20.

† Or, graven
images.

† Heb. a parlour
of cooling:
see Amos 3. 15.

¹⁸ And when he had made an end to offer the present, he sent away the people that bare the present. ¹⁹ But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

²⁰ And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat. ²¹ And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: ²² And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. ²³ Then

† Or, it came out
at the fundament.

14. eighteen years] A longer term of suffering than before (see v. 8). Repetition of sin brings aggravation of punishment.

15. a deliverer] a saviour (see v. 9).

— Ehud] a name which signifies union (*Gesen.* 16).

— Gera] a name elsewhere occurring in connexion with the tribe of Benjamin (cp. 2 Sam. xvi. 5; xix. 16). In 1 Chron. viii. 3, a son of Bela, the son of Benjamin, has this name.

— a Benjamite] So *Syriac*, *Arabic*, and *Targ. Jonathan*. The *Sept.* and *Vulg.* have son of *Jemini*; but the former is the right rendering (see *Gesenius*, 128. 351).

— a man left-handed] Literally, shut of his right hand (see *Gesen.*, p. 35; *Keil*, p. 222). Cp. below, xx. 16. 1 Chron. xii. 2; and so *Syriac*, *Arabic*, *Targ.* *Josephus* (*Antt.* v. 4. 2) says that Ehud used his left hand better than his right. The *Sept.* and *Vulg.* render it, "who used his left hand as well as his right," *ambi-dexter*, but this seems incorrect (cp. *vv.* 16 and 21).

Who would not have thought both hands too little for Ehud's work? or if either might have been spared, how much rather the left hand? But it is the ordinary wont of the Almighty to use the unlikeliest means (*Bp. Hall*).

— a present] So debased were they at the time.

16. a dagger which had two edges] Literally, a sword with two mouths. Hence *Sept.* has *μάχαραν διόρονον*, the words which the Apostle applies to the Word of God (*Heb.* iv. 12); and a two-edged sword is represented in the Apocalypse as going forth from the mouth of Christ (*Rev.* i. 16; ii. 12).

— a cubit] Properly, a staff, or rod, for measuring: see *Gesen.* 174.

— upon his right thigh] contrary to the usual practice of warriors, who wear the sword on the left side; he being left-handed, wore his sword on the right side: see v. 21.

17. fat] *Heb. bari* (whence perhaps *Gr. Bapús*), from *bara*, to eat. Cp. *Gr. βορὰ, βρώσκα*, Lat. *vorò* (*Gesen.* 139. 141). Probably his name, *Eglon*, was derived from this circumstance (v. 12). Particular emphasis seems to be laid on his fatness (cp. v. 22); as also on that of the Moabites generally (v. 29), doubtless for some good spiritual reason. Cp. on v. 12, and below, on v. 29.

19. he himself turned again] After leaving the king's presence with his companions, he turned again in order to enter the palace alone.

— from the quarries] or, rather, from the graven images. So *Sept.*, *Vulg.*, and *Targ.* here, and v. 26. The Hebrew word is *pesilim*, used in that sense *Deut.* vii. 5. 25; xii. 3. 2 Kings xvii. 41. Ps. xcvii. 7, and in numerous other places, from *pasal*, to carve (*Gesen.* 683, 684).

We hear in the Acts of the Apostles, that *St. Paul's* spirit was stirred within him at Athens, when he saw that city, so richly endowed by God with manifold intellectual riches, wholly given to idolatry (*Acts* xvii. 16). Probably Ehud's heart was

stirred within him, and the spirit came upon him when he saw graven images even at *Gilgal*. Idols of *Gilgal*! the place where Israel had first encamped after the miraculous passage of Jordan, and where Joshua had rolled away from Israel the reproach of Egypt; and where the Captain of the Lord's host had appeared to Joshua, and from which Joshua had gone forth to encompass the walls of Jericho, that very city where Eglon king of Moab now ruled over Israel!—that city whence Joshua had gone forth to war against the kings of Canaan, and to which he had returned after the victory (*Josh.* iv. 19; v. 9. 13—15; vi. 1—27; x. 9. 43).

Ehud might well be moved with holy indignation at *Gilgal*. He was then like a *Judas Maccabæus*, beholding the abomination of desolation—an idolatrous altar—set up in the temple of *Jehovah*. He thence went forth to victory. The arms of *Satai*, the author of idolatry, recoil against himself by kindling the zeal of the saints. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (*Isa.* lix. 19).

— a secret errand] Literally, a word hidden.

20. sitting in a summer parlour] In an upper room for refreshment, or cooling himself. Cp. *Amos* iii. 15; and *Shaw's Travels*, p. 214.

— I have a message from God unto thee] Literally, word of God is to me for thee.

21. And Ehud put forth his left hand . . . so that he could not draw the dagger out of his belly] The sword remained in the body.

Some have raised objections to this act of Ehud, as censurable on moral grounds: and they have described him as a "crafty Israelite," taking an unfair advantage over an unwieldy corpulent Moabite; others have apologized for it, on the plea that it is not to be measured by what they call the standard of our "enlightened modern civilization" compared with what they term the "barbarous temper of those times."

But surely these are low and unworthy notions.

The following remarks from two of our best divines may find a place here:—

"Of those worthies whom God at several times endowed with heroic spirits, to attempt some special work for the delivery of His Church, the Scriptures use to speak in words and phrases much like this. It is often said in the Book of Judges (*Judg.* iii. 9. 15; ii. 16. 18) that God raised up such and such to judge Israel, and that Deborah and Jair (*Judg.* v. 7, and x. 1. 3, &c.) and others rose up to defend Israel: that is, the Spirit of God came upon them, as it is said of Othniel, and by a secret but powerful instinct put them upon those brave and noble attempts they undertook and effected for the good of His Church (*Judg.* iii. 10). Raised by the impulsion of that powerful Spirit which admitteth no slow debates, Phinehas standeth up, and, feeling himself called not to

Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

²⁴ When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he *||* covereth his feet in his summer chamber. ²⁵ And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them*: and, behold, their lord *was* fallen down dead on the earth.

|| Or, doeth his easement,
1 Sam. 24. 3.

²⁶ And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. ²⁷ And it came to pass, when he was come, that ^y he blew a trumpet in the ^z mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them. ²⁸ And he said unto them, Follow after me: for ^a the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took ^b the fords of Jordan toward Moab, and suffered not a man to pass over. ²⁹ And they slew of Moab at that time about ten thousand men, all [†] lusty, and all men of

y ch. 5. 14.
& 6. 34.
1 Sam. 13. 3.
z Josh. 17. 15.
ch. 7. 24.
& 17. 1.
& 19. 1.
a ch. 7. 9, 15.
1 Sam. 17. 47.
b Josh. 2. 7.
ch. 12. 5.

† Heb. fat.

deliberate, but to act, without casting of scruples, or forecasting of danger, or expecting commission from men when he had his warrant sealed within, he taketh his weapon, despatcheth his errand, and leaveth the event to the providence of God.

“Let no man now, unless he be able to demonstrate Phinehas’ spirit, presume to imitate his fact. Those *opera liberi Spiritūs*, as divines call them, as they proceeded from an extraordinary Spirit, so they were done for special purposes, but were never intended, either by God that inspired them, or by those worthies that did them, for ordinary or general examples. The error is dangerous, from the privileged example of some few exempted ones to take liberty to transgress the common rules of Life and of Laws. It is most true indeed the Spirit of God is a free Spirit, and not tied to strictness of rule, nor limited by any bounds of laws. But yet that free Spirit hath restricted thee to a regular course of life and bounded thee with laws, which, if thou shalt transgress, no pretension of the Spirit can either excuse thee from sin or exempt thee from punishment. It is not now, every way, as it was before the coming of Christ and the sealing up of the Scripture Canon; God having now settled a perpetual form of government in His Church, and given us a perfect and constant rule whereby to walk, even His Holy Word. And we are not therefore now vainly to expect nor boasting to pretend a private spirit to lead us against, or beyond, or but beside the common rule: nay, we are commanded to try all pretensions of private spirits by that common rule, *Ad Legem et ad Testimonium*, to the Law and to the Testimony (Isa. viii. 20). At this test examine and *try the spirits whether they are of God* (1 John iv. 1) or no. If any thing within us, if any thing without us, exalt itself against the obedience of this rule, it is no sweet impulsion of the Holy Spirit of God, but a strong delusion of the lying spirit of Satan.” *Bp. Sanderson, Works*, ii. p. 252, on the Act of Phinehas (Ps. cvi. 30).

Dr. Waterland thus speaks:—

The objector is pleased to say, “How many precedents besides that of *Ehud* did the Popish Priests plead from the Old Testament for the assassination of the two Henries of France?” But how is Scripture at all to blame for men’s perverting it to an ill use (as they may any thing) through their own depravity? The Popish assassins wanted the very principal thing which *Ehud* had, namely, a *divine* commission. The text expressly says, *The Lord raised up Ehud* (Judg. iii. 15): and it is well known that all the *deliverances* which the Jews had under their Judges were directed and conducted by the immediate hand of God, according as the people by their repentance became fit to receive them. But did the Lord *raise up* the Popish assassins, or was there any *special* direction sent them from heaven? A *divine* warrant, in such a case, is a clear foundation to go upon, and *that* Ehud had; but is it, therefore, any precedent for others to act upon who have no *divine* warrant at all, but quite the contrary? What is Reason and Understanding given us for but to distinguish upon cases and circumstances? If the objector is afraid of men’s making an ill use of pretended precedents (which are no precedents), let him advise his readers to be honest, and to reason fairly and justly, without bias or corrupt affection. That is the true course to be taken in such cases: not to plead for throwing

Scripture aside (which is wrong judging and false reasoning), but to interpret it with care and conscience, and then all will be right (*Dr. Waterland, Ser. Vindicated*, vi. 128). To which may be added *Bp. Hall’s* sentence, “Though Eglon were an usurper, yet had Ehud been a traitor *if* God had not sent him.”

^{22. and the dirt came out}] So *Vulg., Targ.* The *Syriac* and *Arabic* have, “and he (i. e. Ehud) *went out quickly*,” and the *Sept.* seems to favour the same meaning.

The Hebrew substantive in this passage (*parsedonah*) is not found elsewhere; the rendering in our margin is adopted by *Gesen.* 693, and *Keil*; but that in the text seems preferable. “*Vulnus adeo letale fuit, ut eum aliquatenus obesitate suā purgaret.*” Cp. below, on v. 29.

^{24. he covereth his feet}] euphemismus: *alvum laxat.* Cp. 1 Sam. xxiv. 3.

^{25. a key}] Literally, *the key.*

^{26. passed beyond the quarries}] or, rather, *he passed by the idols* at Gilgal (see on v. 19): he there displayed the triumph which had been wrought by his means over the false gods of Moab, and for the glory of the Lord, who had appeared to Joshua there. Did he return that way in order to throw down those idols in his zeal for God, according to God’s command (Exod. xxxiv. 13. Deut. vii. 5)?

— *unto Seirath*] Why did he go thither? Was this place so called from the idolatrous worship practised there? See on Lev. xvii. 7. 2 Chron. xi. 15. *Gesen.* 792. Did he pass to Seirath in order to destroy the images there, as he had probably done at Gilgal?

^{27. blew a trumpet in the mountain of Ephraim}] where he would remember the noble deeds of Joshua (Josh. xxiv. 30), as well as at Gilgal, and receive fresh courage from the remembrance.

^{28. took the fords of Jordan}] occupied the fords mentioned in Josh. ii. 7; so that the Moabites might not escape across the river into their own land.

^{29. all lusty}] Literally, *every one that was fat* (see *Gesen.* 835). Every one that was fat and strong of the Moabites, in Jericho and those parts, they destroyed.

ON THE ACTS OF EHUD.

The question now arises, whether this record of Ehud’s actions is only a *true history* of certain facts, or whether it has not also a spiritual character, and if so, what does it pre-signify?

It is said by an ancient Father of the Church, that the king of Moab represents those who lead voluptuous and dissolute lives, and place their chief happiness in pleasure. The king of our Moab—the god of this world—is to be destroyed by the Word of the Gospel, which is likened in Scripture to a sword; the sword of the Spirit is to be used against him: “ipse propheticus sermo in ventre eorum atque in imis præcordiis ambidextri doctoris disputationibus concludetur.” Let this sword mortify and kill all evil affections of corrupt doctrine and carnal wisdom which exalts itself against the spiritual knowledge of Christ. Let every spiritual Judge in Christ’s Church fight with the Word of God, and he will become an Ehud in Israel (*Origen, Hom. 4*).

c ver. 11.

d ch. 5. 6, 8.
1 Sam. 13. 19, 22.
It seems to concern only the country next to the Philistines.

e 1 Sam. 17. 47, 50.

f ch. 2. 16.
g So part is called Israel.

ch. 4. 1, 3, &c.
& 10. 7, 17.

& 11. 4, &c. 1 Sam. 4. 11.
North Israel.

a ch. 2. 19.

b ch. 2. 14.

c Josh. 11. 1, 10, & 19. 36.

d 1 Sam. 12. 9.

Ps. 82. 9.

It seems to concern only

valour; and there escaped not a man. ³⁰ So Moab was subdued that day under the hand of Israel. And ^cthe land had rest fourscore years.

³¹ And after him was ^dShamgar the son of Anath, which slew of the Philistines six hundred men ^ewith an ox goad: ^fand he also delivered ^gIsrael.

IV. ¹ And ^athe children of Israel again did evil in the sight of the LORD, when Ehud was dead. ² And the LORD ^bsold them into the hand of Jabin king of Canaan, that reigned in ^cHazor; the captain of whose host was ^dSisera, which dwelt in ^eHarosheth of the Gentiles. ³ And the children of Israel cried unto

In this respect the zeal and courage of Ehud are exemplary to all Christians. Let them be stimulated thereby to mortify the vices within themselves, to destroy the Eglons in their own hearts, and then to contend against the voluptuous and carnal sensuality of the World around them.

But has not Ehud a *special* antitype in Christ's Church?

We have seen reason to suggest that Othniel, the first among the Judges, was a type of St. Peter, the first among the Apostles (see above on v. 11).

Did not Ehud, the second of the Judges, typify St. Paul?

Ehud was of the tribe of Benjamin: so was St. Paul (Rom. xi. 1. Phil. iii. 5). *Ehud* signifies *uniting*; St. Paul was a Hebrew of the Hebrews (2 Cor. xi. 22. Phil. iii. 5), and yet was the Apostle of the Gentiles (Rom. xi. 13. Gal. ii. 7, 8). He was zealous for the Law, and yet he contended earnestly—even against St. Peter himself—for the rights of the Gentiles (Gal. ii. 11—15). No one man ever did so much as St. Paul, by preaching and acting, to *unite* Jew and Gentile in the same mystical body—the body of Christ. He was the Ehud of the Gospel. Ehud used his left hand, and with it drew the sword by which he destroyed the enemy of God's people. St. Paul did not use that arm which most men would use: he seemed to many to be 'left-handed,' *gauche*, awkward, in wielding the weapons of eloquence. He did not wage war against heathenism with words of man's wisdom (1 Cor. ii. 4); his bodily presence seemed to be weak, and his speech contemptible (2 Cor. x. 10); he did not use the arm with which men wield the sword, but that on which they wear the shield. Faith was his shield (Eph. vi. 16); it was his sword also with which he overcame the world. Ehud made a dagger which had two edges (v. 16); or, rather, a *two-edged sword*. The *Septuagint* has there *μάχαραν διότρον*, and the Apostle himself adopts those very words, and applies them to the Word of God (Heb. iv. 12); and the Word of God is called by him the Sword of the Spirit (Eph. vi. 17: cp. Rev. i. 16; ii. 12). Ehud went with his two-edged sword to the city of Jericho. The king of Moab was sitting at ease there, and kept his court therein, and tyrannized over the people of God. And when Ehud saw the idols at Gilgal (see v. 19) his spirit was stirred within him, and he went to the palace of the king, and he said, I have a secret errand (or rather, "a hidden word") to thee, O king (v. 19). I have a message from God, or rather, I have a *word of God* to thee (see v. 20). Eglon is described as a corpulent man. Fatness is noted in the Scripture as a figure of pride, sensuality, and lust (see above, on vv. 12 and 17); and the part of the body in which the wound was inflicted, and all the circumstances of its infliction, and their consequences, are described with mysterious minuteness. St. Paul had a mission to the Gentile world, especially to its Jerichos—its great cities. He went with the sword of the Spirit to fight against Heathenism at Thessalonica, at Athens, at Corinth, at Ephesus, and at Rome. None of the Apostles, as far as we know, did what St. Paul did in this respect. When he was at Athens, the spirit of this great apostolic Ehud was stirred within him, as he saw the city wholly given to idolatry (Acts xvii. 16). He boldly declared that they had fallen away from the religion which even their own poets had taught (Acts xvii. 28), and much more from primitive truth (ib. xvii. 24), and that they ought not to deem the Godhead to be like to graven images. And what was the spirit which ruled in those great cities?—Carnal lust and voluptuousness, an Eglon: that corpulent gross tyrant "whose end is destruction, whose god is its belly, which minds earthly things" (Phil. iii. 19. Rom. xvi. 18). St. Paul came to this unwieldy despot, lazily sitting at ease in his summer-parlour, in the cities and palaces of this world, which he had usurped. He came to him with a two-edged sword, "the Word of God;" and his language to him was, I have a "*hidden Word*" to thee. We speak, he says to the most voluptuous of all cities, Corinth, "the wisdom of God in a mystery, even the *hidden* wisdom which

God ordained before the world unto our glory, which none of the princes of this world knew" (1 Cor. ii. 6). I have a Word of God for thee. With this Word he stabbed the carnal Tyrant who domineered over the world. "*Mortify* your members on the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness" (Col. iii. 5). "Ye are dead, and your life is hid with Christ in God" (Col. iii. 3). "They that are Christ's have *crucified the flesh* with the affections and lusts" (Gal. v. 24). He preached the doctrine of the Incarnation; he taught that by Baptism men's bodies are made members of Christ, and temples of the Holy Ghost, and that they will be raised again from the dead; and if their carnal appetites have been mortified here, they will be made like unto Christ's glorious body hereafter (1 Cor. vi. 15. 19; xii. 13. 27; xv. 44. Phil. iii. 21); and with this sword of the Spirit he destroyed the Eglons of this world, and blew the trumpet of the Gospel, and routed the Moabites, and delivered Israel, and destroyed the idols of heathenism, and restored the worship of God. Let us listen to St. Paul's teaching, and be Ehuds to ourselves. Let us make (what an English Bishop calls) "an intestine slaughter of our own tyrannical corruptions." Let us mortify and kill our own Eglons in our own Jerichos, in the summer-chambers of our own hearts, and we shall not have read this history in vain.

³¹ *Shamgar the son of Anath* in whose days the travellers walked through by-ways, for fear of the enemy; and Israel chose new gods (see v. 6).

— *with an ox goad* for the Philistines deprived them of spears and swords (see v. 8; and cp. 1 Sam. xiii. 19—22). But God, whose the battle is, and who saveth not by sword and spear, delivered His people by means of an implement of peace, a pastoral implement, an ox-goad.

I have examined (says *Dr. Thomson*, Land and Book, p. 323) this implement of husbandry with much curiosity, and no longer wonder that Shamgar could convert it into a destructive weapon of war.

ON THE ACTS OF SHAMGAR.

Ehud had destroyed Eglon with a two-edged sword. Shamgar fights against the Philistines with an *ox-goad*, an instrument used in urging on the oxen to draw the plough (*Maundrell*: cp. Acts xxvi. 14).

Does this represent the work of Christian teachers, especially of St. John?

St. Paul fought with the sword of the Spirit against the Moabites of heathenism. St. John wages war against the Philistines of heresy, with the ox-goad of pastoral admonition and reproof; especially in his Epistles, and in the Letters to the seven Churches, in the Apocalypse. He there applies the ox-goad. In his days the travellers walked through by-ways, but he cleared the highways by driving away false doctrine and vindicating the true Faith.

CH. IV. 2. *Jabin* a name given to the kings of Canaan, on account of their supposed *intelligence*; the root of the word is *bin*, to *understand*. Cp. Gr. *νοῦμος*: and see above, Josh. xi. 1.

— *king of Canaan, that reigned in Hazor* whose predecessor, with his confederate kings, and immense army, had been utterly routed by Joshua at the waters of Merom, who burnt the city with fire: see above, on Josh. xi. 1—10. But now, on account of Israel's sin, another Jabin has risen up, and rebuilt Hazor, and mightily oppresses Israel during twenty years. Thus men rebuild hostile fortresses against themselves by rebellion against God.

— *Sisera* perhaps derived from *sus*, to *make an assault* (*Gesen.*).

— *Harosheth of the Gentiles* in the north of Canaan. The exact site is not known. *Harosheth* signifies partisanship,

the LORD: for he had nine hundred 'chariots of iron; and twenty years ^e he mightily oppressed the children of Israel.

f ch. 1. 19.
g ch. 5. 8.
Ps. 106. 42.

⁴ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. ⁵ ^h And she dwelt under the palm tree of Deborah between Ramah and

h Gen. 35. 8.

Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. ⁶ And she sent and called ⁱ Barak the son of Abinoam out ^k of

i Heb. 11. 32.
k Josh. 19. 37.

Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

⁷ And ^l I will draw unto thee to the ^m river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. ⁸ And Barak said unto her, If thou wilt go with me, then I will go:

l Ex. 14. 4.
m ch. 5. 21.
n Kings 18. 40.
Ps. 83. 9, 10.

but if thou wilt not go with me, then I will not go. ⁹ And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall ⁿ sell Sisera into the hand of a woman.

n ch. 2. 14.

And Deborah arose, and went with Barak to Kedesh. ¹⁰ And Barak called ^o Zebulun and Naphtali to Kedesh; and he went up with ten thousand men ^p at his feet: and Deborah went up with him.

o ch. 5. 18.
p See Ex. 11. 8.
i Kings 20. 10.

¹¹ Now Heber ^q the Kenite, which was of the children of ^r Hobab the father in

q ch. 1. 16.
r Num. 10. 29.

especially in carving and engraving; from *charash*, to engrave, to fabricate; *χαράσσω* (*Gesen.* 209, 210). Perhaps the place was so called from the manufactory of his chariots of war and armour; it may have been his workshop for war. Cp. v. 13.

^{3.} *he had nine hundred chariots of iron*] See Josh. xvii. 16. On the other hand, Israel was disarmed (see v. 8). But their arms were prayers; and God gave them a Deborah.

^{4.} *Deborah*] whose name, as *Josephus* observes (v. 1. 2), signifies *bee*, an emblem of industry, wisdom, chastity, and eloquence (*Jerome*).

— *a prophetess*] like Miriam (Exod. xv. 20) and Huldah (2 Kings xxii. 14). Therefore Deborah's song, which is quoted by the Holy Spirit, and is inserted in the next chapter, may be presumed to be an utterance of Him who spake by the prophets, and to be divinely inspired. That she had special gifts of prophecy appears from vv. 7. 9, where she foretells Sisera's fate.

— *Lapidoth*] torches, or splendours (*Gesen.* 441).

^{5.} *she dwelt*] Literally, *she sat*, as a judge.

— *the palm tree*] Cp. note on Josh. xxiv. 26. Probably her tent was pitched beneath its shade. *Dr. Thomson* (p. 441) thence infers that trees—even palm-trees—were as rare in Palestine in that day as now. How different from this representation of Deborah the prophetess under her palm-tree, is that of JUDEA CAPTA, sitting in sorrow under her palm-tree on the Roman coins of Titus!

This palm-tree of Deborah was near the oak where her namesake Rebekah's nurse was buried, and which was called *Allon-bachuth*, "the oak of weeping" (Gen. xxxv. 8). In His mercy to His people God raised up another Deborah, where one lay buried, and changed *allon bachuths* to palms of victory.

— *between Ramah and Beth-el*] on the confines of Benjamin and Ephraim, in the south of Palestine; and yet this noble-hearted woman felt for the miseries of the Israelites in the north. She sympathized with her countrymen in the north; and even stirred up the dwellers in the north to fight the Lord's battles against their oppressors.

^{6.} *Barak*] whose name means *lightning*.

— *Abinoam*] father of delight.

— *Kedesh-naphtali*] north-west of the waters of Merom, the scene of Joshua's victory over the former Jabin (Josh. xi. 5—10; xii. 19).

— *Hath not the LORD God of Israel commanded*] perhaps by a revelation to Deborah herself as His prophetess.

— *draw toward mount Tabor*] The Hebrew verb here used is *mashac*, which is rendered by some to draw out a long blast on the trumpet upon Mount Tabor (cp. Exod. xix. 13. Josh. vi. 5). Others suppose it to mean that Barak is commanded to draw the people together with the sound of the trumpet to Tabor (cp. Num. x. 9; and *Hengst.*, Auth. ii. 93). Others suppose that it signifies, draw out thyself (that is, thy forces) on Mount Tabor (cp. v. 14; xx. 37. Exod. xii. 21; and see

Gesen. 516; and *Keil*, p. 227); and this seems to be the most probable sense. The word is repeated in the next verse, which strengthens this interpretation; it is also confirmed by the Ancient Versions.

— *mount Tabor*] a boundary between Issachar and Zebulun (Josh. xix. 22), now *Jebel-el-Tur*, about six miles east of Nazareth. It rises on the north-east of the plain of Jezreel or Esdraelon, and was celebrated for its beauty (*Josephus*, B. J. iv. 2). It is mentioned in Ps. lxxxix. 12. Jer. xli. 18. Hos. v. 1. Tradition has placed the Transfiguration there; but this is uncertain. The city upon it was called *Itabyrion* by Greek and Latin writers (*Vandevelde*).

^{7.} *I will draw unto thee*] as into a net. I will bring to thee for a prey there, those from whom, without Me, thou wouldest fly in confusion.

— *the river Kishon*] or, rather, *torrent* (called *Kishon* from its windings: *Gesen.* 732), which flows from the foot of Mount Tabor and Mount Gilboa, in a n.w. direction, through the plain of Esdraelon into the Mediterranean; here the priests of Baal were afterwards slain by Elijah (1 Kings xviii. 40).

^{8.} *If thou wilt go with me*] Such was Barak's faith in Deborah's divine mission; he would go with her, but not without her. This was not fear, but faith (*Hengst.*, Auth. ii. 123).

^{9.} *not be for thine honour*] but for the Lord's; Who will not win the victory by thy army, lest men should boast of their might; but by a weak woman. The Lord chooses the weak things of this world to confound the mighty (1 Cor. i. 27); that it may be seen and confessed by all, that the triumph is the Lord's, and "no flesh should glory in his presence." Yet men must do their part. Barak must gather his army to Tabor, as the warriors must go round Jericho (Josh. vi. 3), in proof of faith and obedience to God.

— *for the LORD shall sell Sisera into the hand of a woman*] Deborah is enabled by God to foretell the future. She predicts that God would deliver Sisera into the hand of Barak on a certain day (v. 14), and yet, that Sisera would not fall by Barak's sword, but by the hand of a woman; and so it came to pass (v. 17). Here is a proof of Deborah's inspiration; and hence it is clear, that Jael was an instrument in the Lord's hand for executing His judgments on Sisera.

^{10.} *at his feet*] He had no chariots and horsemen, as Sisera had (v. 13).

— *Deborah went up with them*] A record seems to be still preserved of this expedition of Deborah, in the village at the foot of Tabor, now called *Debarieh*: see *Dr. Thomson*, p. 441.

^{11.} *Heber the Kenite*] had severed himself from the Kenites. He had been admitted into communion with the tribe of Judah in the south: see above, i. 16. Heber, with his wife Jael, had detached themselves from the parent stock of Kenites, and dwelt in the north of Canaan, near Harosheth of the *Gentiles*, and was at peace with Jabin, king of Hazor, the enemy of Israel

law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, * which is by Kedesh.

* ver. 6.

† Heb. gathered by cry, or proclamation.

¹² And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. ¹³ And Sisera † gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

† Deut. 9. 3.
2 Sam. 5. 24.
Ps. 68. 7.
Isa. 52. 12.
u Ps. 83. 9, 10.
See Josh. 10. 10.

¹⁴ And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: 'is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. ¹⁵ And "the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. ¹⁶ But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not † a man left.

† Heb. unto one.

¹⁷ Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. ¹⁸ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a || mantle. ¹⁹ And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened * a bottle of milk, and gave him drink, and covered him. ²⁰ Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. ²¹ Then Jael Heber's wife † took a nail of the tent, and † took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. ²² And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

|| Or, rug, or, blanket.

x ch. 5. 25.

y ch. 5. 26.
† Heb. put.

(v. 17). *Heber*, or *cheber*, means fellowship, from *chabar*, to join (*Gesen.* 259).

— *Zaanaïm*] that is, of migrations; from *tsaan*, to move a tent (*Gesen.* 714).

Perhaps it may be so called from this Kenite migration from the north of Canaan to the neighbourhood of Kadesh, on the N.W. of the waters of Merom.

¹⁵ the LORD discomfited] with supernatural phenomena, manifestations of His power and anger, in storm and tempest of the elements, producing panic and confusion, as appears from Deborah's language (vv. 20—22); and the word here used (*hamas*) is employed to denote such divine interventions as in the discomfiture of the Egyptians at the Exodus (*Exod.* xiv. 24) and of Joshua's enemies (*Josh.* x. 10; cp. 2 Sam. xxii. 15. Ps. xviii. 15; and see *Gesen.*, p. 228; and *Keil*, p. 229).

— on his feet] not one of his 900 chariots was left at his command for his escape.

¹⁷ the tent of Jael] It is remarkable that it is not called the tent of Heber, but of Jael. See below, the note at the end of this chapter.

The name *Jael* signifies an ibex, or perhaps the chamois, from *yaal*, to ascend (*Gesen.* 256): cp. the name *Tabitha* or *Dorcas* (*Acts* ix. 36).

¹⁸ mantle] or coverlid.

¹⁹ milk] Buttermilk, which, properly prepared, makes a cooling and refreshing drink: see *Dr. Thomson*, p. 441.

²⁰ Stand] Heb. *Amod*, the imperative masculine. On the grammatical anomaly of gender, see *Keil*, p. 229.

²¹ a nail] the wooden pin or peg (Heb. *yathed*, from *yathad*, to fix: cp. Latin *palus*, *parillus*, from *pango*, *πίννυμι*) by which the tent was fastened into the ground: see *Exod.* xxvii. 19; xxxv. 18; xxxviii. 20. The tents of the Arabs are kept firm by stretching down their eaves with cords, tied to wooden, hooked, and pointed pins, driven into the ground with a mallet

or hammer (*Shaw*, p. 221). Hence *Isa.* xxii. 23. 25, "a nail in a sure place," and, speaking of the Church, he says, "Lengthen thy cords, and strengthen thy stakes" (*liv.* 2): cp. *Gesen.* 376. *Dr. Thomson*, Land and Book, p. 440.

— an hammer] Heb. *makkabah*, from *nakab*, to bore, to thrust (*Gesen.* 502. 564), whence some derive the name *Maccabee*, a strenuous warrior, as *Martel* in French.

— and fastened it into the ground] or, rather (as *Gesen.* renders it, p. 713), and it went down into the ground, as if impelled by preternatural force. The word is the same as is used in *Josh.* xv. 18. *Judg.* i. 14, where it is rendered she lighted off: see the note there.

So in 1 Sam. xvii. 49 the stone, slung by David, is said to have sunk in the forehead of Goliath, i.e., to have been immersed into it by Divine power.

— for he was fast asleep] or, rather, and he fell down astounded; cp. Ps. lxxvi. 6, where the same word, *niredam* (the niphal of *radam*), is used, and which is the best exposition of the sense here,—“At Thy rebuke, O God of Jacob, both the horse and chariot are cast into a dead sleep.”

By this rendering the history is seen to be in entire harmony with Deborah's fuller account of it, which describes an act of rising on Sisera's part, and then of bowing down, and then of falling prostrate, as if he was stunned and paralyzed by the exercise of supernatural force on the part of Jael: “At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead” (v. 27).

— and weary] or, rather, and he fainted away: see *Gesen.* p. 614, who renders the verb used here, “to faint away, so that the eyes are involved in darkness.” Cp. 1 Sam. xiv. 28. The *Septuagint* well renders the passage διεξήλθεν ὁ πάσσαλος ἐν τῇ γῇ καὶ αὐτὸς ἐξερτάς ἐσκοτώθη. The *Vulgate* has “soporem morti consocians defecit (he fainted) et mortuus est.” The *Targum* has also “he was laid asleep, and fainted, and died.”

²³ So ² God subdued on that day Jabin the king of Canaan before the children ^z Ps. 18. 47. of Israel. ²⁴ And the hand of the children of Israel [†] prospered, and prevailed ^{† Heb. going went and was hard.} against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

23. *So God subdued*] The work of Jael is represented by the Sacred Writer as the work of God; and Deborah ends her song with the prayer, "So let all Thine enemies perish, O LORD!" (v. 31.)

ON JAEI'S ACT IN DESTROYING SISERA.

What is the true character of Jael's act, described in this chapter (vv. 17—22)?

That act has been censured and condemned, by some in modern times, as one of base treachery and barbarous cruelty. And if no different opinion had been pronounced upon it by those who knew all the circumstances of the case, especially by Deborah, it might have been reasonably regarded in that light. But Deborah, in her song, describes it and commends it. She says, "Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent" (vv. 24—27).

The question therefore arises—Is Deborah's judgment of the act of Jael to be accepted as a right judgment? Is it authorized by God?

The simple fact that Deborah's song is contained in Holy Scripture does not of itself prove that all its sayings are sanctioned by the Divine Author of Holy Scripture. The speeches of Job's friends are inserted in Scripture, but they were not altogether approved by Him whose Word the Scripture is.

This is true. But it is to be remembered also that Deborah is introduced to us as a *prophetess* (v. 4). She is represented as having communications from God; as being God's appointed minister and messenger, to Barak and to Israel (vv. 6, 7), and as foretelling the future (vv. 9, 14); in a word, as *divinely inspired*.

Her song is recited by the Holy Spirit as the utterance of one who spake by His own inspiration. The verdict therefore pronounced by her appears to be no other than the judgment of God Himself.

From the judgment therefore which is pronounced on Jael's act by Deborah, who knew the circumstances of the case (which we do not), and who was divinely inspired (which we are not), we are reasonably led to infer, that the act of Jael was not censurable, but commendable.

If this be so, then it follows, as a necessary inference, that Jael must have received a special commission from God to attempt and perform this act; and this act, being done by a divine commission, without which it would have been sinful, was, like the act of Abraham preparing to offer up Isaac, an act of faith, obedience, and courage.

There is much in the history itself to confirm this conclusion.

The Book of Judges is a record of sudden outbursts and supernatural gushings-forth of God's Holy Spirit in times of great national distress, when *ordinary* means of grace were scarce, and when God interfered by extraordinary manifestations of His power for the deliverance of His people Israel. It is a Book of spiritual storms. In reading it, we see numerous examples of such supernatural interventions vouchsafed to *men* and to *Israelites*, such as Othniel, Ehud, Shamgar, Gideon, and Samson. In the narrative now before us may we not recognize an extension of God's supernatural power, for the like purpose, to a *woman*, a *Gentile* woman—Jael?

It would seem very fitting, that a *woman*, a *Gentile* woman, should have been raised up by God to execute His judgment on Sisera; for Sisera was not only the captain of Jabin's host, a heathen enemy of God's people, and the instrument of Jabin's power, mightily oppressing God's people during twenty years, but Sisera and his comrades in war designed to lead the *virgins of Israel* into captivity, for the gratification of their own licentious passions. There is something very expressive in Deborah's commemoration of the words of Sisera's mother, looking forth from the lattice of her window for her son's return from the battle, and exulting in anticipation of triumph over the future humiliation of the virgins of Israel,—"Have they not sped? have they not divided the prey; to every man a damsel or two?" (v. 30.) To every man a damsel or two! Such, in the fond dream of this ruthless matron of Canaan, was to be the fate of the maidens of Israel. But the God of Israel rescued them. He raised up Jael,—a Gentile woman, and a wife,—to avert this shame and misery from the virgins of His people.

Yet further. The act of Jael had been foreseen and fore-

told by Deborah the prophetess, and was ascribed by her to the LORD. Deborah said to Barak, "The journey shall not be to *thine* honour" (but to the honour of some one else). "The LORD shall sell Sisera into the hand of a *woman*" (v. 9). The battle of that day is called by her the *Lord's* battle. "Is not the Lord gone out before thee?" (v. 15.) It was the Lord (we read) who discomfited Sisera (v. 15). Meroz is declared by the angel to be cursed, "because they came not to the help of the Lord" (v. 23); and if Meroz was cursed by the angel for not taking the Lord's side against Sisera, may not Jael be rightly blessed by Deborah for her zeal in His cause? And the Sacred Historian says, "*So God subdued* in that day Jabin the king of Canaan" (v. 23), and Deborah concludes her divine song of victory with these emphatic words, "So let all *Thine* enemies perish, O LORD!" (v. 31.)

Again, let us consider this. If Jael had not been actuated by some sudden impulse from God, she would not have risked a struggle with this strong captain, Sisera, but would have gained her end by other and safer means. She would have permitted him to remain in her tent till Barak came up, and she would have delivered him into Barak's hands. But Almighty God in His justice had designed, and foretold by Deborah, that Sisera should not perish by the strength of a Barak, or of any of his warriors, but by the hand of a woman. And if Jael had let Sisera remain quietly, as he was, this prophecy would have failed. Almighty God incited and enabled Jael to do that by which she fulfilled what God had purposed and foretold should be done.

The act of Jael was clearly miraculous. It has been supposed by some that she smote a nail into Sisera's head while he was asleep in her tent, being weary with the toil of the battle. But this supposition seems to be a mistake. It has probably been derived from the words of our Authorized Version, where we read, "She smote the nail into his temples, and fastened it into the ground; for he was asleep and weary: so he died" (v. 21).

But, as was before observed, this rendering appears to be inaccurate, and ought to be corrected. It is not certain that Sisera fell asleep (see the note on the passage). The right translation of the words appears to be this: "The nail went down into the ground; for he sank down, and fainted, and died." The same word is used here as in Ps. lxxvi. 6: "At thy rebuke, O God, both the chariot and horse are *fallen*"—literally, are cast into a death-sleep. The words of the historian ought to be construed together with Deborah's fuller account of the same act in the fifth chapter (v. 27), "At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead." The true sense of the words in this text is, that the nail went down and sunk into the ground as by a divine impulse and impact, for Sisera had fallen down astounded; as it is well rendered in the *Septuagint* Version; he was seized with a sudden panic, which bereft him of all his powers; he sunk, as it were, dizzy and reeling in a swoon of death at her feet, paralyzed and prostrate by the visitation of God, who armed and enabled a woman to subdue and destroy the enemy of the Lord and of His people.

The discomfiture of Sisera's *army* is represented as due to God's extraordinary interference, "The Lord discomfited Sisera, and all his chariots, and all his host" (see v. 15, and vv. 20, 21). The Lord discomfited the *army* of Sisera. Did not the Lord also *destroy* Sisera himself?

Yet further:

It is stated in the history, that there was *peace* between Sisera's master and Jael's husband. Why is this mentioned? Is not this notice inserted for the same reason as the prophecy, that Sisera would be sold by the Lord into the hand of a woman? That is, in order to justify Jael; to suggest to the reader, that when Jael received Sisera, she did it in perfect good faith; but that *after* he had lain down, the Spirit of God came upon her, as He did on Ehud at Gilgal *after he had given to Eglon a present* (see above, iii. 15). And as the Spirit sent Ehud back to Eglon's palace to destroy the enemy of God and His people, so he incited Jael to undertake, and empowered Jael to achieve, the deliverance of His people by the destruction of their enemy, and to bring back His people to Himself and to the Truth.

God (says the Apostle) is the only Lawgiver who is able to save and to destroy (James iv. 12). He is the Arbiter of life and death. He who gives life, may take it away when and how

a See Ex. 15. 1.
Ps. 18, title.

V. ¹ Then ^asang Deborah and Barak the son of Abinoam on that day, saying,

He pleases. He did not choose Barak with his ten thousand men, but he chose a weak woman to execute His righteous purposes in destroying this strong captain of Jabin, who relied on his nine hundred chariots of iron, and mightily oppressed God's people Israel; and who at this very time was proudly hoping to lead the women of Israel captive. God thus magnified His power; He made His name more glorious by the feebleness of the instrument which he used for the accomplishment of His will.

"It can scarcely be doubted" (says a learned English Divine, the author of "Scripture Vindicated," *Dr. Waterland*, p. 131), "that Jael had some divine direction or impulse to stir her up to do what she did. The enterprise was exceedingly bold and hazardous; and, one would think, that had she been left to herself she would have been content to let Sisera lie there, till Barak, who was then pursuing him, should come up and surprise him. The resolution she took has the marks of being from the extraordinary hand of God. In this view all is right; and the objector will not be able to prove that there was any treachery in it. We ought to obey God rather than man, and all obligations to man cease, when brought into competition with our higher obligations towards God." A similar opinion is stated by *Menochius*, *Tostatus*, *A Lapide*, *Peter Martyr*, *Bonfrierius*, and many other learned expositors. The learned and judicious *Calovius* thus writes (*Bibl. Illust.* p. 709),—

"When Jael invited Sisera into her tent, she had no other design than that of affording him that shelter and hospitality which she proffered him. But afterwards God visited her with a sudden impulse, which she obeyed." Cp. *Burgon* on Inspiration, pp. 225—228.

But further still; "All Scripture is given by inspiration of God, and is profitable for doctrine, for instruction in righteousness" (2 Tim. iii. 16).

Is there not a profound spiritual meaning in the Scripture before us?

We have seen reason to believe that the acts of the Judges of Israel, such as Othniel, Ehud, Shamgar, Gideon, and Samson, are not merely historical facts, but prophetically foreshadow works done by the Holy Spirit, acting by the instrumentality of men, especially such men as the holy Apostles, in the true Israel of God, the Christian Church. "Intelligimus hæc omnia sacramenta esse" (says *Origen*). The acts of the Judges are not only historical events in the literal Israel, but symbolical foreshadowings of future transactions in the Christian Church.

The enemies of the literal Israel are types of the enemies of the Christian Church.

The Canaanitish king, whose captain Sisera was, *Jabin*, king of *Hazor*, dwelling in *Harosheth* of the *Gentiles*, has been regarded, by ancient Christian Expositors, as a figure of the *wisdom* and *power* of the Heathen World as opposed to Christ: see above on Josh. xi. 1—13. The name *Jabin* (as is well known) speaks of *wisdom*, as the name *Hazor* does of *power*. And as is well said by an Ancient Father of the Church, "Jael, a foreigner to Israel, seems to typify the Church gathered together from the *heathen*" (*Origen*, Hom. 5). Her victory is a figure of the victory of the Gentile Church of Christ.

We may observe that Deborah the *prophetess*, dwelling in the south of Canaan, being inspired by God, gave the first impulse to the movement against Jabin and Sisera. So the Hebrew Church, speaking by Prophecy in the Old Testament, led the way to the victory of the Gentile Church of Christ. Deborah foretold Jael's triumph. So Hebrew prophets—such as Isaiah and Jeremiah—pre-announced the triumphs of the Gentile Church.

Deborah stirred up Barak; so Hebrew Prophecy raised up the heroes of Israel. But the heroes of Israel did not overcome Heathenism in the post-apostolic age. This was done by the Gentile Church. It was not done by Jews, but by Greek and Gentile philosophers; it was done by such men as Aristides, Theophilus, Pantæus, Justin Martyr, Clemens, Origen, Tertullian, Cyprian, and Augustine, who were raised up from the ranks of Heathenism to contend for the Christian faith against the wise and powerful Jabin, who reigned in the Harosheths of the Gentiles.

Thus the Gentile Jael completed the work which the Hebrew Deborah had begun, and which the Hebrew Barak had carried on, at the instigation of the Hebrew Deborah; and the voice of Deborah, the Hebrew Melissa or Bee, in her sweet songs of prophecy, praises the Gentile Jael for her faith and courage, and says, "Blessed above women shall Jael the wife of

Heber the Kenite be; blessed shall she be above women in the tent."

Consider also this: what was the instrument by which Jael destroyed Sisera? It is called in our Version a nail of the tent (v. 21), but that word does not give altogether a clear idea. It was a *wooden peg*, one of the wooden pegs by which the cords of her tent were fastened into the ground; a custom to which the prophet Isaiah refers when he addresses the Gentile Church, and says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; lengthen thy cords, and strengthen thy stakes" (Isa. liv. 2). The Hebrew word there rendered *stake* is the same as the word rendered *nail* in the text; and the hammer in Jael's hand was the hammer of the tent by which those pegs or stakes were driven into the ground.

And what is the instrument by which the Christian Jael, the Gentile Church, fixes her tent into the earth? What is it by which that tent, when extended, is firmly fastened to the ground? It is the Cross of Christ. What was the weapon with which the Christian Jael, the Gentile Church, achieved her victories, and destroyed, and still destroys, the heathen Siseras of this world? The Cross of Christ. This is no novel interpretation of the passage before us. It is the exposition given by those ancient writers who lived nearest to the age of the Apostles of Christ. The primitive Fathers of the Christian Church, in commenting on this Scripture, observe that the Church of Christ fixes her Tent by means of the doctrine of the Cross. It was that doctrine, driven in by the hammer of Faith in her hand, by which she destroyed the power of Heathenism. "Palo illum interfecit, id est, ligni Crucis acumine," says *Origen*, who was born in the second century (Hom. 5); and another ancient Christian Father, *S. Augustine*, asks, "What is that woman Jael, full of faith, transfixing the temples of Sisera the enemy, with wood? What is she but the faith of the Church destroying the kingdom of Satan by the Cross?" (*S. Augustine*, c. Faust. Manich. xii. 93.) And another, *S. Ambrose*, teaches us to apply this history to ourselves. "Deborah," he says, "foretold the issue of the conflict; but Jael achieved the victory. A woman prophesied; and in that victory we may see a figure of our own conquests over our own spiritual enemies, by faith and prayer, which are the arms of the Church" (*S. Ambrose* de Viduis, c. 8); and *Origen* again says, "Let us be like Jael, strong in faith, and crucify our own lusts, and thus destroy the Siseras within us; then we may do the work of her who is the figure of the Christian Church gathered from the Gentiles, and we may go and sit down with Deborah under her palm-tree, the tree of victory, and sing a song of victory with her for evermore." See also *S. Prosper Aquitan.* de Promiss. ii. 17, who gives a similar exposition: "Non ferro Siseram, sed femina virum ligno confixit, palo ac malleo ejus tempora confodiens, quæ nostræ matris Ecclesiæ similitudinem generis voce resonaret 'hi in curribus, hi inequis,' &c. (Ps. xx. 7, 8, 9.) Hæc et alia cantat sancta Ecclesia expugnans idola, et vicinos hostes suos hæreticos; quia Dominus justus per Crucis lignum contrivit cervices peccatorum;" and it is well said by our own venerable *Bede* (Qu. c. 2), "The victory was not gained by God's ancient people—prefigured by Barak—but by Jael, the stranger, the type of the Church; who destroys the spiritual Sisera with the wood of the Cross, that is, by faith in Christ crucified."

But let us inquire, Was there not also a higher typical meaning in the act of Jael? The Siseras, and Herods, and Pharaohs of old, the enemies of God and of His people Israel, are representatives and types of our spiritual enemy, the Devil. The victories gained over them are figures of the victory gained by the power of Christ over the Evil One. The act of Jael, or rather the act of God Himself, working by her hands and destroying the enemy—that act which was foretold by the prophecy of Deborah, may be compared to that Great Act—the greatest Act ever done in this world—the Act foretold in the first prophecy of Scripture (Gen. iii. 15), by which our ghostly enemy was destroyed, and which is the cause of all the victories which the Church of God has ever gained, or ever will gain, in this world. Jael pierced Sisera's head with the wooden nail, and destroyed him, and delivered Israel; and it was by means of the Cross that the Seed of the Woman bruised the Serpent's head and redeemed the world.

The instrument of destruction, and the means by which destruction was wrought, are described with special emphasis by Deborah the prophetess (vv. 26, 27).

Surely there is a spiritual meaning in this. God wrought deliverance for the ancient Hebrew Church by Jael, who drove

² Praise ye the LORD for the ^bavenging of Israel,
^c When the people willingly offered themselves.

b Ps. 18. 47.

c 2 Chron. 17. 16.

the nail of the tent through the head of Sisera, the proud enemy of God and of His people. And, according to the Divine prophecy, Christ, the Seed of the woman, has bruised the serpent's head (Gen. iii. 15), and has wrought deliverance for the Church Universal. God in Christ took our nature, not in a splendid mansion, but in a poor cottage; He was conceived, without the help of man, in the womb of a weak woman, in that very country where Jael dwelt, in Nazareth of Galilee, in the immediate neighbourhood of Mount Tabor, and near Megiddo, Tannach, and Kishon, the scene of this wondrous battle and victory.

Man fell by a woman—Eve; and God restored man by the Seed of the woman. By taking our flesh of a woman, Christ, the Son of God, became capable of dying on the cross. Jael destroyed Sisera by the wooden nail of the tent; and Satan has been nailed to the cross, and has been destroyed by the cross of Christ, who conquered him thereby. As St. Paul says, Christ abolished by His flesh the enmity, and reconciled us to God by His cross, having *slain the enmity thereby* (Eph. ii. 16). He spoiled principalities and powers, and made a show of them openly, triumphing over them by His cross (see on Col. ii. 15). He destroyed Satan by means of *death* (see Heb. ii. 14), that is, by that which He was enabled to suffer, by reason of the *human* nature which He received from a *woman*. If we may venture so to speak, it was the *Jael* in Christ which destroyed our Sisera (cp. what has been said above on iv. 21), and since we all are members of Christ by faith, and by our spiritual incorporation in Him, therefore His victories over our enemy are *our* victories also. "I give you power," He says, "to tread on serpents and scorpions, and over all the power of the enemy" (Luke x. 19); and therefore the Apostle says to us, "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20).

Deborah, the figure of Hebrew prophecy, and Barak, the representative of the saints of the Old Testament, were redeemed from bondage by Jael's victory, and rejoiced in it. So, as St. Paul says, "When the fulness of the time was come, God sent forth His Son, made of a *woman*, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5).

Therefore there may well be a parallel between Jael and the Virgin Mary. Deborah sings the Magnificat of Jael; "Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent;" and "Blessed art thou among women," said Gabriel to Mary, and the Holy Spirit by the mouth of Elisabeth (Luke i. 28. 42); and she herself says, "All generations shall call me blessed" (Luke i. 48). Jael and Mary are blessed, not for what they wrought themselves, but for what God wrought by their means.

And is it irrelevant to remark, that Jael is called the *wife* of *Heber*, but nothing is said of Heber himself in this narrative, as taking any part in the work; and the tent is called "the tent of *Jael* the wife of Heber the Kenite" (iv. 17)? Is this altogether without a mystery? The tent in which the Lord of all took our nature, and *tabernacled* (ἐσκήνωσεν) in us (John i. 14), was the Blessed Virgin; and she was the wife of Joseph. "Fear not to take unto thee Mary *thy wife*" (said God by the angel), Matt. i. 20. Yet Joseph had no part in the work by which the world was saved, and our enemy was destroyed.

However this may be, it is by the preaching of the doctrine of Christ's humanity and of His Cross, that the Church of God is able to destroy the spiritual Sisera. And not only is the Christian Church a Jael, and overcomes the enemy by the Spirit of God and by the preaching of the Cross, but every faithful soul in it may thus conquer the enemy. If we desire our spiritual tent to stand against the storm, we must fix it firmly by the nail of the Cross. And if we desire to overcome our ghostly enemies, we must use this nail against them. We ourselves have Siseras within us, Siseras sleeping in the tents of our own hearts; and of them the Apostle says, "They that are Christ's have crucified the flesh with its affections and lusts" (Gal. v. 24); and "I am crucified with Christ" (Gal. ii. 20), by "whom the world is crucified to me, and I unto the world" (Gal. vi. 14). Let us be Jael to ourselves. Let us pray for the outpourings of God's Spirit upon us; the spirit of love to God, remembering the words of Christ, "If any one come to Me, and hate not his father, and his mother (that is, in comparison with the love he bears to Me), and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26). Let us pray for the Spirit of faith,

of courage, of power, and a sound mind (2 Tim. i. 7). Let us imbibe faith and courage by communion in His most precious body and blood, so that we may be able to fight manfully under His banner against the world, the flesh, and the devil, and continue His faithful soldiers and servants unto our lives' end. Then however weak we may be in ourselves, yet we shall be more than conquerors (Rom. viii. 37), through the might of Him that loved us, and died for us; our names may be among those of the noble army of martyrs, who overcame the enemy by the blood of the Lamb, and by the word of their testimony (Rev. xii. 11), and Jael's blessing may be ours, not pronounced by a prophetess on earth, but by the Lord of all the prophets, at the Great Day.

THE SONG OF DEBORAH.

CH. V. 1. *Then sang Deborah and Barak*] We hear of no song of praise for victory in the Book of Judges before this time, when Jael has destroyed the enemy of God. Why is this? May it not be because (as the Ancient Fathers observed, see the foregoing note) Jael represents the Gentile Church, and Deborah and Barak represent the Prophets and Saints of the Older Dispensation, who will praise God for the victory of the Christian Church, by which the Jew and Gentile will be joined together in one, as St. Paul says, referring to the Old Testament, "For this cause will I confess to Thee among the Gentiles, and sing unto Thy name." And again he saith, "Rejoice, ye Gentiles, with His people;" and again, "Praise the Lord, all ye Gentiles, and laud Him, all ye people" (Rom. xv. 9—11). "Exultabit Debora (says *Origen*, Hom. 6), id est, exultabit gloria Prophetiæ, quia quæ prædixit, impleta sunt; tunc Jael, id est, Ecclesia, hostem communem omnium superabit, et postea quum plenitudo gentium introierit (Rom. xi. 25), tunc et Barach, id est, reliquus Israel, salvus fiet, et in societatem victoriæ recipietur."

We have a song of victory in Exodus; we have a song of victory in Numbers; we have a song of victory in Deuteronomy; we have this song of victory in Judges; we have a song of victory in the first of Samuel; we have a song of victory in the second of Samuel; we have the song of Zacharias, and the Magnificat, or Song of the Blessed Virgin, and the song of Simeon, in the Gospel; and all these songs are preludes to the new song, the song of Moses and of the Lamb, which the Saints of the Church glorified, from all nations, will sing, at the crystal sea, with the harps of God, when all the enemies of Christ and His Church will have been subdued, and their victory will be consummated for ever (Rev. xiv. 1—3; xv. 2—4).

The song of Deborah is appropriately appointed to be read in the synagogues, together with Exodus xiii. 17 to xvii. 16, containing the history of the Exodus and the passage of the Red Sea; and of the victory, gained by the arms of Joshua—the type of JESUS as Saviour; and by the prayers of Moses, supported by Aaron and Hur,—prefiguring the work of Christ as Intercessor,—over the arms of *Amalek*, the enemy of Israel.

On the structure and language of the song of Deborah, the reader may see *Bp. Lowth's* *Praelect.* xxviii.; *Bp. Horsley*, *Bibl. Crit.* ii. 424—427; and the treatises of *Rosenmüller*, *Hollman*, *Herder*, *Boettger*, and others: see *Winer*, *R. W. B.* i. 263; and *Hengst.*, *Auth.* ii. 116—119.

The varieties between the Vatican and Alexandrine manuscripts of the Septuagint version in this chapter are very remarkable, and deserve the careful observation of those who would appreciate the relative merits of those MSS.

This song consists of nine parts:—

- (1) A devout thanksgiving.
 - (2) A description of God's glorious coming to Sinai.
 - (3) Of Israel's apostasy, and of their consequent miseries.
 - (4) Of their restoration and its blessedness.
 - (5) A judicial record of the alacrity and courage of some Tribes, and of the lukewarmness of others.
 - (6) A description of God's wonders in the battle.
 - (7) Of the courage of Jael.
 - (8) Of the proud and cruel anticipations of Sisera's mother.
 - (9) A devout prayer to God for continuance of His mercies.
2. *Praise ye the LORD*] The order and meaning of the words is—

Because the leaders of Israel led the way,
 Because the people willingly offered themselves,
 Praise ye the Lord.
 Deborah begins by praising God, because He put it into the

d Deut. 32 1, 3.
Ps. 2. 10.

3 ^d Hear, O ye kings,
Give ear, O ye princes ;
I, *even* I, will sing unto the LORD ;
I will sing *praise* to the LORD God of Israel.

e Deut. 33. 2.
Ps. 68. 7.

4 LORD, ^e when thou wentest out of Seir,
When thou marchedst out of the field of Edom,

f 2 Sam. 22. 8.
Ps. 68. 8.
Isa. 64. 3.
Hab. 3. 3, 10.

^f The earth trembled, and the heavens dropped,
The clouds also dropped water ;

g Deut. 4. 11.
Ps. 97. 5.
† Heb. *flowed*.
h Ex. 19. 18.

5 ^g The mountains † melted from before the LORD,
Even ^h that Sinai from before the LORD God of Israel.

i ch. 3. 31.

6 In the days of ⁱ Shamgar the son of Anath,
In the days of ^k Jael, ^l the highways were unoccupied,
And the † travellers walked through † byways ;

k ch. 4. 17.
l Lev. 26. 22.
2 Chron. 15. 5.
Isa. 33. 8.
Lam. 1. 4.
† 4. 18.

7 *The inhabitants* of the villages ceased,

† Heb. *walkers*
of paths.
† Heb. *crooked*
ways.

They ceased in Israel,
Until that I Deborah arose,
That I arose ^m a mother in Israel.

m Isa. 49. 23.

8 They ⁿ chose new gods ;
Then *was* war in the gates :

n Deut. 32. 16.
ch. 2. 12, 17.

^o Was there a shield or spear seen
Among forty thousand in Israel ?

o So 1 Sam. 13.
19, 22.
ch. 4. 3.

9 My heart *is* toward the governors of Israel,
That ^p offered themselves willingly among the people ;
Bless ye the LORD.

p ver. 2.

hearts of the leaders of Israel, especially Barak, to *begin*, or *go before* (the Hebrew verb is *para* : see *Gesen.* 690), i.e., to set the example of faith and courage, and because He moved the people to follow it ; see the *Sept.* here, *Cod. Alex.*, and *Theodot.* ; and *Bp. Andrewes'* Sermon, v. 220, "Hallelujah for the Princes ; Hallelujah for the People ; blessed be God for both."

3. *Hear, O ye kings*] Do not think that I am flattering men, even the highest : no ; I am praising *God* for the graces given to them by Him ; He is the author of all courage : to Him be all the praise !

4. *when thou wentest*] at Thy Exodus from Seir—Edom ; when Thou camest as a conqueror out of the land of Thine enemies to visit and comfort Thy people gathered at Sinai.

— *The earth trembled*] Cp. Ps. lxxviii. 7, 8, "The earth shook, the heavens also dropped at the presence of God : Sinai itself was moved at the presence of God, the God of Israel."

5. *The mountains melted*] flowed like waves : see *Gesen.* 541 ; and for the history see Exod. xix. 18. The propriety of this reference, noble and beautiful in itself, to the awful phenomena at Sinai, is made more evident by the supernatural manifestations on the battle-field, where Jabin's host was discomfited and Sisera fell : see v. 20, 21.

— *that Sinai*] Literally, *this* Sinai ; τούτο Σινᾶ (*Sept.*). Sinai is present to the poetic eye of Deborah.

6. *In the days of Shamgar—in the days of Jael*] So great was the degradation of Israel, on account of their sins, that even in the days when a man like Shamgar (iii. 31) was still living, they had no security from their enemies. It is probable that Jael here is the name of some Judge of Israel, whose acts were well known to Deborah, but have not been recorded in any extant document. Compare the name of another Judge whose acts are unknown to us (Bedan, in 1 Sam. xii. 11). The Jael here mentioned can hardly be the wife of Heber the Kenite. She was raised up by God for a particular purpose, and Deborah could hardly speak of her days as marking a period in the series of Hebrew Judges : cp. above, *Introd.* p. 75.

— *highways were unoccupied*] Literally, *highways ceased* ; ceased to be ways : ceased to be passable, on account of the enemies who infested them.

As the Prophet says, "The highways lie waste, the way-faring man ceaseth" (Isa. xxxiii. 8 : cp. *Zech.* vii. 14).

— *byways*] *winding ways* : from *akal*, to twist (*Gesen.* 649). In a spiritual sense this describes the condition of the Church in times of heresy, such as those in which St. John lived (see above, iii. 31), and such as those of the latter days.

7. *Until that I Deborah arose*] Deborah, as an inspired person, looks at herself from an *external* point of view, and speaks of herself objectively, considering all her acts as due, not to herself, but to the Spirit of God. She does not praise herself, but blesses God who acted in her : so did Moses (see Num. xii. 3), and so Samuel (1 Sam. xii. 11).

— *I arose*] Heb. *shakamti* ; from *kum*, to arise, and *sh* for *asher* ; as vi. 17 ; vii. 12. Cant. i. 12 ; ii. 7. 17 ; iv. 6.

— *a mother in Israel*] Such was Deborah ; such was the Hebrew Church, the Church of the Law and the Prophets. The Ancient Church of God (even from the days of Abel) was a mother, and we are her children.

8. *They chose new gods*] Literally, *he* (Israel) *chose new gods*. This appears to be the true rendering, which is confirmed by *Sept.* and *Targum Jonathan* ; and cp. *Keil's* note, and *Hengst.*, Authen. ii. 120. Deborah here refers to the language of Moses, "They sacrificed unto devils, not to God ; to gods whom they knew not, to new gods that came *newly up*" (*Deut.* xxxii. 17).

— *Then was war in the gates*] This also appears to be the right rendering : the other translations (especially of the *Sept.*, *Cod. Alex.*, but not *Cod. Vat.*), see *Theodoret*, Qu. 12, vol. i. p. 331, ed. Schulze, and the *Syriac* Version and *Vulg.*, and the renderings of *Ewald* and *Bertheau*, do not seem admissible.

Deborah describes "war in the gates" of Israel, that is, hostile invasions and occupations of their cities, as the fruit and punishment of their sin in falling away from the Lord, and choosing new gods in His place. Compare the remonstrance of God by Jeremiah (ii. 11. 13).

— *Was there a shield?*] No : Israel was disarmed by his enemies, who prevailed against him by reason of his sins. See 1 Sam. xiii. 19. 22.

9. *My heart is toward the governors*] My heart overflows with love and gratitude to the leaders (literally, *lawgivers* ; *Ges.* 301) of Israel : see above, on v. 2, where Deborah blesses the Lord for the alacrity of the people. It was a grace given by Him.

10 ||^a Speak,

Ye [†]that ride on white asses,

^{*}Ye that sit in judgment,

And walk by the way ;

11 They that are delivered from the noise of archers in the places of drawing water,

There shall they rehearse the [†]'righteous acts of the LORD,

Even the righteous acts toward the inhabitants of his villages in Israel :

Then shall the people of the LORD go down to the gates.

12 ^uAwake, awake, Deborah,

Awake, awake, utter a song :

Arise, Barak,

And ^{*}lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth ^vhave dominion over the nobles among the people :

The LORD made me have dominion over the mighty.

14 ^zOut of Ephraim was there a root of them ^aagainst Amalek ;

After thee, Benjamin, among thy people ;

Out of ^bMachir came down governors,

And out of Zebulun they that [†]handle the pen of the writer ;

15 And the princes of Issachar were with Deborah ;

Even Issachar, and also ^cBarak :

|| Or, *Meditate.*
q Ps. 105. 2.
& 145. 5.
r ch. 10. 4.
& 12. 14.
Ps a. 107. 32.

† Heb. *righteousnesses of the Lord.*
t 1 Sam. 12. 7.
Ps. 145. 7.

u Ps. 57. 8.

x Ps. 68. 18.

y Ps. 49. 14.

z ch. 3. 27.
a ch. 3. 13.

b Num. 32. 39, 40.

† Heb. *draw with the pen, &c.*

c ch. 4. 14.

10. *Speak*] The order and meaning of the words may be represented thus:—

Ye that ride on white asses,
Ye that sit on carpets,
Ye that walk in the way,
Speak.

She appeals to three classes of persons, and exhorts them to meditate on and speak of (*siach*; see *Gesen.* 788) God's mercies: those who ride on white asses, nobles and other wealthy persons, who ride forth on public and private affairs (cp. x. 3, 4; xii. 13, 14); secondly, those who sit quietly at home on carpets of tapestry or needlework (see *Targ. Jon.*, and *Gesen.* 449); and thirdly, the poor, wayfaring man, who travels on foot.

11. They that are delivered] These words are not in the original: see the next note.

— *from the noise of archers*] Literally, *from the voice of*: the word rendered *archers* is *mechatsetsim*, and is supposed by some to be the plural piel participle of *chatsats*, to divide (*Gesen.* 299), and to signify *dividers of spoil*.

The root *chatsats* seems to signify, to cut (cp. Job xxi. 21); hence any thing, especially any sharp missile, which pierces; see Ps. lxxvii. 17, where the cognate substantive is rendered *arrow*, and Lam. iii. 16, where it is rendered *gravel-stone*. There seems, therefore, to be good reason for the adoption of the word *archers* by our translators, which is confirmed by *Targum Jonathan*, and *Gesenius*.

The whole sentence may then be rendered thus: *Ye* (that are now free) *from the voice of archers* (or, spearmen) *in the places of drawing water*, where ye were formerly exposed to their missiles. Cp. *Shaw*, *Travels*, p. 20, describing Oriental wells as the favourite resort of robbers, who attack those who are engaged in drawing water there. Moses himself defended his future wife and her sisters against those who attacked them at the well (Exod. ii. 17).

In a spiritual sense, may we not say that when the faithful Preachers of the Gospel drive away those false Teachers, who attack God's people drawing water from the Holy Scriptures, which are "the wells of salvation," then the voice of Deborah's thanksgiving is heard?

— *Even the righteous acts toward the inhabitants of his villages in Israel*] The words which are italicized in the text would be better omitted; the sense is thus: *the righteous acts His villages in Israel*; that is, His villages (which He has saved) will praise His righteous acts.

— *Then shall the people*] or, rather, *then did the people*

return to the gates, from which they had before been forced to fly, for fear of the enemy (see v. 8).

12. *lead thy captivity captive*] or, *lead captive thy captivity*—thy prisoners (see Rev. xiii. 10); lead them in triumph as thy captives and spoils, the fruit of thy victory.

13. *Then he made him that remaineth—people*] rather than *a remnant came down to the nobles of the peoples*; as the *Sept.*, Cod. Vat., renders it, τότε κατέβη κατάλειμμα. Deborah describes the coming down of the faithful and valiant remnant of the people to the Lord's battle. They who remained over and above from the national apostasy, they *came down* (the Heb. *yarad*, to descend; *Ges.* 364) from the hills to the plains of Esdraelon, and to the brook Kishon, and flocked to the standard of Barak, and followed him to the victory. See also *Targum Jon.*, *Syriac*, and *Arabic*, which confirm the rendering *came down*.

In a spiritual sense, this remnant of faithful and valiant Israelites typifies the true remnant, of which St. Paul speaks (Rom. ix. 27), and the Apostle's adoption of the word *κατάλειμμα*, used here by the *Sept.*, helps us to recognize the analogy.

— *The LORD made me have dominion over the mighty*] Rather, *the Lord came down to me among the mighty*.

Not only the remnant came down to help Barak and me; but the Lord Himself came down with them.

14. *Out of Ephraim was there a root of them against Amalek*] *out of Ephraim* came forth to the battle, not the whole tribe, but *a root of them in Amalek*; that is, a genuine remnant and stock of those who distinguished themselves in the matter of Amalek; i. e. *upon Amalek*, or *against Amalek*. On this use of the preposition, see *Gesen.* 98. St. Paul, imitating the language of the prophets (Isa. xi. 1. 10), uses the word *ρίζα*, *root*, also in this sense (Rom. xv. 12), to signify something that is left in the ground; and though it may be hidden and appear dead, is ready to spring up again.

Joshua was of the tribe of *Ephraim*; and he had been the first to lead the Lord's people against Amalek, and to gain a victory over them (Exod. xvii. 13, 14); and the men of Ephraim had dispossessed the Amalekites in Canaan (xii. 15); and though in the times of national apostasy this root of Ephraim, planted upon Amalek, and supplanting it, was hidden, yet it sprouted up vigorously again at the call of Deborah and of Barak.

— *Out of Machir*] the only son of Manasseh (see Num. xxvi. 29; and xxvii. 1); the name is used here for the tribe.

— *they that handle the pen of the writer*] Literally, *they who draw with the rod of the writer*; that is, *they who draw*

† Heb. *his feet*.

|| Or, *In the division, &c.*
† Heb. *impressions*.

d Num. 32. 1. 16

|| Or, *In*.

e See Josh. 13. 25, 31. 17

f Josh. 19. 29, 31.
|| Or, *port*.
|| Or, *creeks*.

g ch. 4. 10. 18
† Heb. *exposed to reproach*.

He was sent on † foot into the valley.

|| For the divisions of Reuben

There were great † thoughts of heart;

Why abodest thou ^d among the sheepfolds,

To hear the bleatings of the flocks?

|| For the divisions of Reuben

There were great searchings of heart.

^e Gilead abode beyond Jordan:

And why did Dan remain in ships?

^f Asher continued on the sea || shore,

And abode in his || breaches.

^g Zebulun and Naphtali *were* a people *that* † jeoparded their lives unto the death,
In the high places of the field.

19 The kings came *and* fought,

Then fought the kings of Canaan

troops together (see iv. 6) *with the rod or staff of the musterer*. "Qui exercitum ducunt ad bellandum" (*Vulg.*). Cp. 2 Kings xxv. 19. 2 Chron. xxvi. 11. *Gesen.* 594 and 801, who interprets the words to mean "*with the rod or ensign of power*," which was in the hand of the musterer, who made the conscription, or levy—the general of the forces.

15. *He was sent on foot into the valley*] or, he was sent into the plain from the Mount Tabor, by God, speaking by me, to the battle; not with horses and chariots, as Sisera came to meet us, but *on his feet*, with no cavalry; and yet God gave us the victory; and Sisera, who had come against us with his 900 chariots of iron, fled before us *on his feet*. See ch. iv. 15, where the Hebrew word is the same as here.

15, 16. *For the divisions of Reuben there were great thoughts of heart*] It is doubtful whether the word rendered *divisions* (*pelagoth*), from *palag*, to divide, is not rather to be rendered *streams*, as in Job xx. 17, the only other place of the Bible where it occurs. The latter reading is preferred by *Gesenius*, 675, and *Keil*, 240. On the other hand, the rendering *divisions*, not however in the sense of distractions (as understood by many divines, as *Bp. Andrewes*, i. 331; v. 209. 219), but of *portions*, is favoured by ancient versions, as *Sept.*, *Vulg.*, *Syriac*, *Arabic*, *Targ. Jon.*

The word rendered *thoughts*, is translated *decrees*, in our version of Isa. x. 1, the only other place of the Bible where it is found. It is derived from *chakah*, to carve, to engrave, to decree, and the parallel word to it in the next clause, rendered *searchings*, is from the cognate root *chakar*, to dig, to explore (see *Gesen.* 301).

Probably the word *pelagoth*, though describing a natural object, streams, is used with some allusion to its moral significance also, *divisions*. And the sense seems to be, in the water-courses of Reuben there were great decrees of heart; at the water-courses of Reuben there were great searchings of hearts; that is, Reuben deliberated a great deal, but did not act. His conduct was like that of his own streams and brooks, cut into many devious channels, winding and flowing, but not steady, firm, and united. Cp. Gen. xlix. 4, "Unstable as water, thou shalt not excel." This sense seems to be confirmed by the question, *Why abodest thou among the sheepfolds?*

— *sheepfolds*] See Gen. xlix. 14, where the same word, also in the dual number, is used.

— *the bleatings*] rather, *the pipings*, i. e. of the pastoral flute; the root *sharak* is connected with the Gr. and Latin *syrix* (*Gesen.* 850). Why didst thou prefer the pastoral music of the flute among thy flocks, to the martial sound of the trumpet, when the Lord called thee to the battle?

The herds and flocks of Reuben, in which he rejoiced, and on account of which he asked Moses to give him the well-watered land on the east of Jordan (see Num. xxxii. 1—5), proved a snare to them. Moses gave them the land of Gilead on the condition that they should help their brethren to subdue Canaan; they had done so, and had been blessed by Joshua for their co-operation (Josh. xxii. 6). But now they decline to fight the Lord's battles, together with their brethren, and forfeit the blessing of Deborah.

Those Reubenites of Gilead (v. 17), who "*abode beyond Jordan*," instead of helping their brethren at the call of Deborah, and who had no part in the victory achieved by the act of

Jael, the type of the Gentile Church, may be compared to those Jews who stand aloof from the Gospel of Christ, and will not hearken to God's voice, and will not join with their believing brethren, and with the faithful Gentiles, in the Church of Christ.

17. *Gilead*] Gad and the eastern portion of Manasseh; the western joined Barak (see v. 14).

— *abode beyond Jordan*] They did not help their brethren to fight the Lord's battle (see on v. 16).

— *why did Dan remain in ships?*] absorbed in its trade, commerce, and fishing.

Here, in Dan and Asher, is the second hindrance to zeal for God's cause; the other was that, in the case of Reuben—comparative distance from the scene of danger and rural occupation (see vv. 15, 16).

They who live in commercial and maritime Cities, engaged in worldly business, are tempted to prefer their own worldly interest to the cause of God and His Church. They who thus act, imitate Dan, and forfeit the blessing of Deborah. They also who live in country Villages, removed from the din of controversy, and engaged in farming and other rural occupations, have strong temptations to live merely to themselves, and to stand aloof from their brethren, and not to listen to Deborah's voice, and not to flock to Barak's standard, and fight God's battle together with them against the Heresy and Infidelity which assail His Church.

The Clergy of country Parishes may perhaps think that the unbelief and false doctrines which are now menacing the Faith in large Towns, will not penetrate into their quiet hamlets; they live at a distance from the scene of battle, and they may suppose themselves to be safe, and that they need not take part in the conflict. But all true Israelites have a common cause, and have common enemies; and will unite in one body against them, and so will receive the blessing of Deborah.

— *Asher continued*] sat still: cp. *Bp. Pearson*, Art. vi., p. 279, note.

— *breaches*] *creeks*: properly *breaks* in the shore; from Heb. *parats*: cp. Gr. *πηγυῖνες*, from *ρήσσω* (*Ges.* 691).

18. *Zebulun and Naphtali*] A noble contrast to the foregoing; Zebulun and Naphtali, in "Galilee of the Gentiles," sent forth champions to the Lord's battle against the enemies of the Hebrew Church; and their land was afterwards honoured as the scene of Christ's preaching (see Matt. iv. 13), and gave birth to many of the Apostles, the first champions of the Christian Church against the spiritual Siseras of this world.

— *the high places*] the Meroms: see Josh. xi. 5. 7; and *Gesen.* 508.

19. *The kings came*] rather, *kings came: kings of Canaan fought*. Here it appears that, as in the days of Joshua, *Jabin, king of Canaan*, mustered a league of confederate kings against Israel and the God of Israel (see Josh. xi. 1—12), and that they were defeated, as in the conflict with Joshua. *Jabin* signifies *wise*, and *hazor* means *fortress*: see above the notes on the account of the contest with Joshua; and here, as there, is a foreshadowing of the great future insurrection of Antichristian Powers against the Church of God, and their final discomfiture, which is revealed in the Apocalypse (Rev. xvi. 14—16; xix. 11—21).

In Taanach by the waters of Megiddo;

^h They took no gain of money;

²⁰ ⁱ They fought from heaven;

^k The stars in their courses fought against Sisera;

²¹ ^l The river of Kishon swept them away,

That ancient river, the river Kishon.

O my soul, thou hast trodden down strength.

²² Then were the horsehoofs broken

By the means of the || pransings, the pransings of their mighty ones.

²³ Curse ye Meroz, said the angel of the LORD,

Curse ye bitterly the inhabitants thereof;

^m Because they came not to the help ⁿ of the LORD,

To the help of the LORD against the mighty.

²⁴ Blessed above women

Shall ^o Jael the wife of Heber the Kenite be;

^p Blessed shall she be above women in the tent;

²⁵ ^q He asked water, and she gave him milk;

She brought forth butter in a lordly dish;

²⁶ ^r She put her hand to the nail,

h ch. 4. 16.
Ps. 44. 12.
See ver. 30.
i See Josh. 10. 11.
Ps. 77. 17, 18.
k ch. 4. 15.
† Heb. *paths*.
l ch. 4. 7.

|| Or, *trampings*,
or, *plungings*.

m ch. 21. 9, 10.
Neh. 3. 5.
n 1 Sam. 17. 47.
& 18. 17.
& 25. 28.

o ch. 4. 17.

p Luke 1. 28.

q ch. 4. 19.

r ch. 4. 21.

— *Taanach by the waters of Megiddo*] *Taanach* was a royal city of the Canaanites (Josh. xii. 21), allotted to Manasseh, and assigned to the Levites (Josh. xvii. 11; xxi. 25), now *Taanak*, S.E. of Megiddo, not far from the sources of the Kishon, at the southern end of the plain of Jezreel, or Esdraelon. The word *Taanach* seems to mean a sandy tract difficult to cross (*Gesen.* 643. 870). The kings encamped in the plain of Esdraelon, where their chariots would be most effective. Barak descended from the heights of Tabor, which is about twelve miles from Taanach, to meet them: cp. *Stanley*, Hist. p. 323.

— *by the waters of Megiddo*] a royal Canaanitish city (Josh. xii. 21), in Issachar's inheritance, but assigned to Manasseh (Josh. xvii. 11); near it Josiah was killed in battle (2 Kings xxiii. 29); now *Lejjun*, in the plain of Esdraelon, about ten miles S.W. of Nazareth. Its waters were formed by the springs of the Kishon, which rises to the south of it, and which was famed in Hebrew history not only by the slaughter of Sisera's army, but also of Baal's priests (1 Kings xviii. 40), and probably has hence derived its name *Nahr Mukata*, river of slaughter: cp. *Stanley*, Palest. p. 351.

The word *Megiddo* is derived from *gadad*, to cut (*Gesen.* 158); and this, together with the historical association of this battle, where the enemies of God's people were routed, and, as it were, cut to pieces, may have led to the adoption of this name in the Apocalyptic *Har Megiddon*, or *Armageddon* (*Mount of Megiddo*, or *cutting to pieces*), to designate the prophetic scene of the future destruction of God's enemies: see below, the notes on Rev. xvi. 14—16, where there is a revelation of the gathering together of the kings of the earth (like the kings of Canaan here) to fight against Christ "at a place called in the Hebrew tongue *Armageddon*" (*Mount of Destruction*).

In the present passage the *Sept. Cod. Vat.* has Μαρυέδω. There seems to be a mysterious connexion between the "Waters of Merom," see Josh. xi. 5, 7, and above (v. 19), and the "Waters of Megiddo."

At the waters of Merom, Jabin himself and his confederates were gathered together against Joshua himself. At the "waters of Megiddo" Jabin's captain, Sisera, and his confederates are gathered against Barak and Deborah. The latter seems to represent a league against Christ's Church; the former fore-shadows a later stage of Antichristianism—a gathering against Christ Himself, and a revelation of His Power at the Second Advent: see above, on Josh. xi. 5.

— *They took no gain of money*] They did indeed desire to take silver and gold as booty, and precious raiment, and captive women (see v. 30); but they were not able to take them away; no, they themselves were routed and spoiled.

²⁰ *They fought*] the stars fought. It has been rightly inferred from these verses that there was a supernatural tempest, like that at Beth-horon, which discomfited the Canaanites fighting against Joshua (see Josh. x. 11); and that it inundated the river

Kishon, which swept away the enemy in its eddies (v. 21). "The four rivulets of Megiddo were swollen into powerful streams, the torrent of the Kishon rose into a flood, the plain became a morass" (*Stanley*: cp. *Josephus*, v. 5. 4).

²¹ *That ancient river*] *that river of ancient days*, celebrated from antiquity (*Gesen.* 722).

— *thou hast trodden down strength*] This seems the right rendering. Strong men were trodden down, like ripe grapes in the winepress (see Isa. lxiii. 3, and *Gesen.* 207).

It seems that the routed forces of Sisera fled in confusion toward *Endor*, between *Tabor* and *Little Hermon*, and perished there: see the description in Ps. lxxxix. 12.

²² *Then were the horsehoofs broken*] The word rendered, *were broken*, is *halemu*, from *halam*, to strike (used in v. 26; she smote Sisera); and is sometimes used intransitively, or passively, as our translators render it here: see 1 Sam. xiv. 16. *Gesen.* 226, who however renders it here in the active sense, *they stamped the ground*; and so *Keil*.

— *By the means of the pransings*] or, *by the rapid drivings*: see *Gesen.* 190. The noun is from *dahar*, to press on swiftly (*Nahum* iii. 2).

— *their mighty ones*] their riders, or drivers.

²³ *Curse ye Meroz*] *Meroz*, perhaps now *Kefr Musr*, S. of Tabor (*Wilson, Vandeveldt*). *Dr. Thomson* (p. 274) supposes it to have been at *Meron* or *Maron*, between Kadesh, Naphtali, and Tabor.

— *said the angel of the LORD*] The angel of the Lord said "*Curse ye Meroz*," because they did not take the Lord's side against Sisera; and it may be reasonably inferred, from this and other evidences, that *Jael* may have gathered from this angelic declaration, or from some other divine communication, that it was God's will that she should do what she did, and so obtain a blessing, which is pronounced upon her here by Deborah: see above, iv. 22, 23.

The Lord Himself here, as Judge, by the voice of His angel and His prophetess Deborah, distributes cursings and blessings, and places Meroz on the left hand, and Jael on the right hand; and who will venture to gainsay this Divine verdict?

— *against the mighty*] Rather, *among the mighty*.

²⁴ *Blessed above women*] Deborah sings a *Magnificat* for Jael, who is placed in Scripture side by side with the Blessed Virgin Mary, to whom Gabriel said, "Blessed art thou among women" (Luke i. 28); and who praised God for His mercy to her, saying, "All generations shall call me blessed" (Luke i. 48).

On this subject—the act of Jael destroying Sisera—see the note above, at the end of chap. iv.

— *the Kenite*] not an Israelite.

— *in the tent*] The great captain of Jabin's army fell not by the hands of a warrior in the field, but of a woman in the tent.

²⁵ *butter*] or, rather, *buttermilk*.

— *dish*] Heb. *sephel*, φιδαν, bowl: see vi. 38.

²⁶ *nail*] the wooden pin of the tent: see on iv. 21.

P

And her right hand to the workmen's hammer ;
 And † with the hammer she smote Sisera, she smote off his head,
 When she had pierced and stricken through his temples :
 † Heb. *she hammered.*
 † Heb. *Between.* 27 † At her feet he bowed, he fell, he lay down ;
 At her feet he bowed, he fell ;
 † Heb. *destroyed.* Where he bowed, there he fell down † dead.
 28 The mother of Sisera looked out at a window,
 And cried through the lattice,
 Why is his chariot so long in coming ?
 Why tarry the wheels of his chariots ?
 29 Her wise ladies answered her,
 Yea, she returned † answer to herself,
 † Heb. *her words.* 30 * Have they not sped ? have they not divided the prey ;
 † To every man a damsel or two ;
 † Heb. *to the head of a man.* To Sisera a prey of divers colours,
 A prey of divers colours of needlework,
 Of divers colours of needlework on both sides,
 Meet for the necks of them that take the spoil ?
 † Ps. 83. 9, 10. 31 † So let all thine enemies perish, O LORD :
 u 2 Sam. 23. 4. But let them that love him be ^u as the sun ^{*} when he goeth forth in his might.
 x Ps. 19. 5. And the land had rest forty years.
 a ch. 2. 19. VI. 1 ^a And the children of Israel did evil in the sight of the LORD : and the
 b Hab. 3. 7. LORD delivered them into the hand ^b of Midian seven years. 2 And the hand
 † Heb. *was strong.* of Midian † prevailed against Israel : and because of the Midianites the children
 c 1 Sam. 13. 6. of Israel made them ^c the dens which are in the mountains, and caves, and
 Heb. 11 38. strong holds. 3 And so it was, when Israel had sown, that the Midianites
 d ch. 3. 13. came up, and ^d the Amalekites, ^e and the children of the east, even they came
 e Gen. 29. 1. up against them ; 4 And they encamped against them, and ^f destroyed the
 ch. 7. 12. increase of the earth, till thou come unto Gaza, and left no sustenance for
 & 8. 10. Israel, neither || sheep, nor ox, nor ass. 5 For they came up with their cattle
 1 Kings 4. 30. and their tents, and they came ^g as grasshoppers for multitude ; for both they
 Job 1. 3. f Lev. 26. 16. g ch. 7. 12.
 Deut. 28. 30, 33, 51. || Or, goat.
 Mic. 6. 15.

— she smote off] The Hebrew word *machak*, destroy, is found only here (*Gesen.* 465). It does not appear that she smote off his head.

— When she had pierced] and bruised. The Hebrew word is *machats*, to agitate, to shake by smiting (*Gesen.* 465).

27. At her feet] as a captive or suppliant. Cp. the act of Haman before Esther (*Esther* vii. 8).

— he bowed, he fell, he lay down] At the first stroke he rose, but being stunned and paralyzed by supernatural power (see above, iv. 21, and note at end of chap. iv.), he bowed down as a suppliant (see 2 Kings i. 13), humbled and prostrate, like the kings beneath the feet of Joshua's captains, and as all kings will one day bow down and fall beneath the feet of Christ : see Ps. lxxii. 9, 11, "They that dwell in the wilderness shall bow down before Him ; His enemies shall lick the dust ; all kings shall fall down before Him."

30. Have they not sped?] Literally, have they not found the spoil?

— a damsel] Heb. *racham*, showing for what lustful purposes these maidens of Israel were designed to be carried captive. And this unholy anticipation is expressed by a woman and a wife, Sisera's mother ! Well might a holy and righteous God have interfered to defeat such impure designs, by the hand of a woman and a wife, another Gentile—Jael.

31. thine enemies] Not ours only, O Lord, but Thine.

— perish] David adopts Deborah's words (Ps. lxxxiii. 9), "Do unto them as unto Sisera and unto Jabin at the brook of Kishon."

— let them that love him] Deborah ends with blessing them who love God. Love of God is her moving principle. Does Jael need any other justification than that she is blessed by Deborah, or rather by the HOLY GHOST, who inspired her ?

— the land had rest] After the stirring emotions of the tempest of the elements, and the rush of the combatants, and the din of arms, and shock of battle, described with wonderful energy in this divine poem, the land had rest ; a beautiful contrast, and an emblem of the peaceful calm which will prevail when the storms of this world will be lulled in the Sabbath of Eternity.

— forty years] See iii. 11.

CH. VI. 1. evil] Literally, the evil : τὸ πονηρὸν (*Sept.*) : see ii. 11.

— Midian] the descendants of Abraham by Keturah (*Gen.* xxv. 2), who had fallen away to idolatry, and had tempted the Israelites to imitate them, and had been chastened by them at God's command (*Num.* xxxi. 1). But now these Midianites are used by God as a scourge of Israel for their sins.

2. made them the dens] made use of the fissures formed by torrents flowing through them : see *Gesen.*, p. 657, for this use of the verb *asah*, to make, and p. 486, for the meaning of *minearoth*, gullies of water : cp. *Keil*, p. 248.

3. that the Midianites came up] from the S.E. across the Jordan ; as Bedouins do in the same region at the present day for a similar purpose, as described by an eye-witness, *Dr. Thomson*, p. 448.

— the Amalekites] descendants of Esau (*Gen.* xxxvi. 12), and the ancient enemies of Israel (*Exod.* xvii. 8).

— the children of the east] the Arabs (*Joseph.*, v. 6. 1).

4. till thou come unto Gaza] from E. to S.W.

5. with their cattle and their tents] their cattle eating up all before them, as their tents moved from place to place, like locusts ; not grasshoppers, as in *Auth. Vers.* : cp. *Joel* ii. 2—11.

and their camels were without number: and they entered into the land to destroy it. ⁶ And Israel was greatly impoverished because of the Midianites; and the children of Israel ^h cried unto the LORD.

⁷ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, ⁸ That the LORD sent † a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; ⁹ And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and ⁱ drave them out from before you, and gave you their land; ¹⁰ And I said unto you, I *am* the LORD your God; ^k fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

¹¹ And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash ^l the Abi-ezrite: and his son ^m Gideon threshed wheat by the winepress, † to hide it from the Midianites. ¹² And the ⁿ angel of the LORD appeared unto him, and said unto him, The LORD is ^o with thee, thou mighty man of valour. ¹³ And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and ^p where be all his miracles ^q which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath ^r forsaken us, and delivered us into the hands of the Midianites. ¹⁴ And the LORD looked upon him, and said, ^s Go in this thy might, and thou shalt save Israel from the hand of the Midianites: ^t have not I sent thee? ¹⁵ And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, ^u † my family is poor in Manasseh, and I *am* the least in my father's house. ¹⁶ And the LORD said unto him, ^v Surely I will be with thee, and thou shalt smite the Midianites as one man. ¹⁷ And he said

h ch. 3. 15.
Hos. 5. 15.

† Heb. a man a prophet.

i Ps. 44. 2, 3.

k 2 Kings 17. 35,
37, 38.
Jer. 10. 2.

l Josh. 17. 2,
m Heb. 11. 32,
called Gedeon.
† Heb. to cause it
to flee.
n ch. 13. 2,
Luke 1. 11, 28.
o Josh. 1. 5.

p So Ps. 89. 49.
Isa. 59. 1.
& 63. 15.
q Ps. 44. 1.

r 2 Chron. 15. 2.

s 1 Sam. 12. 11.
Heb. 11. 32, 34.

t Josh. 1. 9.
ch. 4. 6.
u See 1 Sam. 9. 21.
† Heb.
my thousand is the
meanest:
Ex. 18. 21, 25.
Mic. 5. 2.
x Ex. 3. 12.
Josh. 1. 5.

6. *impoverished*] properly, *hanging* in a state of weakness and anxiety, from *dalal*, to hang as a door, swinging on its hinges, or as a leaf quivering on a tree: cp. *Gesen.* 200.

8. *the LORD sent a prophet*] Here is the first mode of divine revelation in this wonderful history. The Lord sent a prophet; afterwards He sent an "angel of the Lord" (v. 11). So it was with the Church of God. God began with prophets. He afterwards sent His Son: see Heb. i. 1.

The sending of a *Prophet* was itself a sign of national degeneracy. The institution of the office of Prophets dates from the time when Israel began to be weary of the Theocracy—that is, of God's Personal government of the nation, and when they desired to have a human King, like the other nations of the earth, who might lead them out to battle (see *Introduction* to 1 Samuel); and this appearance of a prophet before the days of Samuel was a sign that they were verging to that condition, and that they did not profit by the ordinary means of grace in the Urim and Thummim, declaring God's will. Wherever a *Prophet* appears in the history, that appearance is a sign of degeneracy in the *Priesthood and People*.

— *unto the children of Israel*] perhaps assembled at some festival, *Hengst.*, Auth. ii. 81, who observes that the speech of the prophet has the air of an address spoken at the Passover: cp. above, ii. 1. It is assumed in it that the people are familiar with the Pentateuch (*Hengst.*, ii. 32).

11. *there came an angel of the LORD*] who seems to have been no other than GOD the SON: see vv. 14 and 16, where He is called JEHOVAH; and see above, notes on Gen. xxii. 11. Exod. iii. 2; xxiii. 20, 23; xxxii. 34; xxxiii. 2. Josh. v. 13. Judg. ii. 1; below v. 23; xiii. 19; *Bp. Patrick* on v. 23, "From such places as these the ancient Christians rightly gathered that the Son of God appeared upon some great occasions in old times;" and so *Matt. Henry* here, and *Bp. Hall*, "This angel who appeared to Gideon was the Angel of the Covenant, the Lord of Angels." He is the Comforter of the Church in every age. The Angel was no other than He who became Emmanuel, God with us (*Dr. Thomson*, p. 448).

This is the *second* mode of revelation in this history—an appearance of God the Son.

— *an oak*] or, *the terebinth*: see Gen. xxxv. 4; *Gesen.* 48 and 51. The article denotes that the tree was well known.

— *Ophrah*] probably in Manasseh (see v. 15), and not far from Shechem: see ix. 1. 5.

— *that pertained unto Joash the Abi-ezrite*] and was thus distinguished from the other Ophrah that was in Benjamin (Josh. xviii. 23). Abi-ezer was a family of Manasseh (Josh. xvii. 2), and a small one (v. 15). Joash, the father of Gideon, was probably the head of that family.

Gideon signifies *cutter down*; *Joash* means *Jehovah gave*; *Ophrah*, *fawn*, or *fawn's house* (Mic. i. 10); *Abi-ezer*, *father of help*.

— *threshed wheat*] was *beating* it with a stick (*ḥaḥḥiṣav*, Sept.): see v. 16, a sign of smallness of quantity (Ruth ii. 17), poverty, and fear.

— *by the winepress*] Rather, *in the winepress*; not, as in times of peace and safety, in an open threshing-floor on the hills, where it might be caught by a wind and winnowed, and where also he might have been seen by the enemy; but in the winepress among the vineyards, where he might escape notice. "I have seen grain thus concealed in this same country during the lawless times of civil war" (*Dr. Thomson*, p. 448).

— *to hide it*] Literally, *to cause it to flee*: see Exod. ix. 20.

13. *the LORD be with us*] Heb. *Jehovah Immanuel*, a preparation for *Immanuel*, "God with us" (Isa. vii. 14. Matt. i. 23), and *Jehovah tsidkenu*, "the Lord our righteousness" (Jer. xxiii. 6).

— *where be all his miracles*] Recorded in the Pentateuch; which Gideon believed: and God rewarded his faith by vouchsafing to give signs and miracles to him (vv. 20, 21. 38. 40).

14. *the LORD looked*] showed His face; and by this revelation gave him spiritual power, and said

— *Go in this thy might*] which I have now given to thee.

15. *Oh my Lord*] Rather, *O Lord*. Gideon changes his address from *Adoni*, my Lord (v. 13), to *Adonai*, LORD; because he felt in himself that he had received virtue and might from the LORD, who had looked upon him (v. 14).

— *wherewith shall I save*] I, who am of so little account in Israel. True greatness is humble: cp. the words of Moses (Exod. iii. 11), and of Saul (1 Sam. ix. 21).

— *my family*] Literally, *my thousand* (see 1 Sam. x. 19; xxiii. 23). *Gesen.* 54; *Keil* on Num. i. 16.

16. *thou shalt smite the Midianites*] as easily as thou art smiting this wheat (see on v. 11).

y Ex. 4. 1—8.
ver. 36, 37.
2 Kings 20. 3.
P. 1. 86. 17.
Isa. 7. 11.
z Gen. 18. 3, 5.
ch. 13. 15.
|| Or, meat
offering.

a Gen. 18. 6, 7, 8.
† Heb. a kid of
the goats.

b ch. 13. 19.

c See 1 Kings 18.
33, 34.

1 Lev. 9. 24.
1 Kings 18. 38.
2 Chron. 7. 1.

e ch. 13. 21.

f Gen. 16. 13.
& 32. 30.
Ex. 33. 20.
ch. 13. 22.
g Dan. 10. 19.

|| That is,
The Lord send
peace :
see Gen. 22. 14.
Ex. 17. 15.
Jer. 33. 16.
Ezek. 48. 35.
h ch. 8. 32.
|| Or, and.
i Ex. 34. 13.
Deut. 7. 5.

unto him, If now I have found grace in thy sight, then ^y shew me a sign that thou talkest with me. ¹⁸ ^z Depart not hence, I pray thee, until I come unto thee, and bring forth my || present, and set it before thee. And he said, I will tarry until thou come again.

¹⁹ ^a And Gideon went in, and made ready [†] a kid, and unleavened cakes of an ephah of flour : the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. ²⁰ And the angel of God said unto him, Take the flesh and the unleavened cakes, and ^b lay them upon this rock, and ^c pour out the broth. And he did so. ²¹ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes ; and ^d there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

²² And when Gideon ^e perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord God ! ^f for because I have seen an angel of the LORD face to face. ²³ And the LORD said unto him, ^g Peace *be* unto thee ; fear not : thou shalt not die.

²⁴ Then Gideon built an altar there unto the LORD, and called it || Jehovah-shalom : unto this day it is yet ^h in Ophrah of the Abi-ezrites. ²⁵ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, || even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and ⁱ cut down the grove that is by it :

17. *that thou*] The Lord, not a man.

On the use of the Hebrew *sh* here for *asher*, see v. 7 ; viii. 28.

18. *my present*] on which thou mayest work the *sign* (v. 17). There is no evidence that Gideon designed to offer a *sacrifice* ; but the Lord deigned to accept his gift, and to convert it into a sacrifice : cp. *Keil*, p. 251, and see below, xiii. 19.

19. *a kid*] As Abraham did a calf (Gen. xviii. 5—8).

— *unleavened*] As most readily prepared.

20. *of God*] The name *Elohim* (*God*) is interchanged with that of *JEHOVAH* (the LORD) in this history, where miracles are recorded as wrought in the world of nature ; in order to declare that *JEHOVAH*, the covenanting God of Israel, and *not* the Baalim of Canaan, is the *ELOHIM*, the Creator and Lord of the natural world (see vv. 20. 36. 39. 45 ; viii. 3 : cp. on Exod. vi. 3).

— *pour out the broth*] As a drink-offering on the meat-offering (Gen. xxxv. 14. Exod. xxix. 40. Levit. xxiii. 18. Num. vi. 17).

21. *the staff*] or *σκῆπτρον*. The original word is from *shaan*, to lean, and is used as a badge of a ruler ; Num. xxi. 18 : cp. Isa. iii. 1, from Judah, the stay and the staff (*Gesen.* 519. 842).

— *fire out of the rock*] The fire was produced out of the rock, which had been pointed out by this Divine Person (" *this rock*," v. 20) ; it came forth out of the rock when the rock was touched by the end of the staff on which He had leant, and which He held in His hand ; and it consumed the flesh and the unleavened cakes, although they had been moistened (it seems) by the broth poured over them (v. 20).

This consumption by fire was a mark of acceptance of sacrifice (1 Kings xviii. 38. 2 Chron. vii. 1).

Thus this Divine Being complied with Gideon's prayer for a sign (v. 17).

What did this sign mean ?

(1) It was an answer to Gideon's complaint, that the Lord, who had delivered their forefathers, had forgotten and forsaken them. It showed, that if they would turn to Him with humility and faith, as Gideon had done, and if they would obey Him, He would be with them, and accept them and their sacrifices.

(2) It showed, that God, who had brought water out of the hard rock in the wilderness, could also bring fire ; and that if they turned to Him, and offered to Him the sacrifice of themselves, He could and would kindle in their hard hearts the fire of His Spirit, and inflame them with holy zeal, and enable them to consume their enemies. He effected this for Gideon himself, as the subsequent history of Gideon's acts shows.

(3) But is there not something more than this here, which is

profitable for the Church in every age ? This question will be considered further in the note at the end of this chapter.

22. *Alas*] See on Gen. xvi. 13. Exod. xx. 19.

23. *the LORD said*] The same Divine Being, no longer visible, continues to talk to him ; showing that visibility was no necessary condition of His being, of His sight, or of His utterance ; that He is the Invisible, All-seeing One ; and yet He is called an Angel, i. e., *one sent*, which is a special characteristic of the Second Person of the Trinity, but is not applicable to the First (see above, on ii. 1). Here then was a mysterious vision of the Son of God Himself, before His Incarnation.

24. *an altar*] Not for sacrifice, but as a record of the Divine appearance, and of that offering which had been changed into a sacrifice. Cp. *Hengst.*, Auth. ii. 41.

— *Jehovah-shalom*] *Jehovah peace*. So called from the Lord's words to him (v. 23), "*Peace unto thee ; fear not, thou shalt not die*." Here was a practical proof and profession of Gideon's faith in the Lord, who had spoken to him, and here also was a protest against looking to *Baal* for *peace*. Moses had called his altar at Horeb *JEHOVAH-NISSI*, "The Lord is my banner" (Exod. xvii. 15) ; Gideon calls his altar *JEHOVAH-SHALOM*, "The Lord is peace." These were preparations for Him who is *JEHOVAH-TSIDKENU*, "The Lord our Righteousness." See Jer. xxiii. 6 ; xxxiii. 16. 1 Cor. i. 30 ; and cp. *Bp Pearson* on the Creed, Art. ii., p. 130, and p. 148, note ; and see below, the note at the end of the chapter.

25. *the same night*, *that the LORD said*] Here is the *third* mode of revelation in this history, a message by *night*.

— *young bullock*] *bullock of an ox*. The two Hebrew words here used are *par* (פָּרִי), and *shor* (שׁוֹר), *Gesen.* 687. 812, who supposes that the "young bullock" is the same animal as that which is described as of "seven years old," and that only one bullock is here intended : and so *Keil*. But the original text seems clearly to speak of two bullocks, and the ancient versions appear to distinguish them (see *Sept.*, *Vulg.*, *Syriac*, *Arabic*). Two bullocks were to be taken ; one for life, the other for death. On the probable meaning of this, compare on Levit. xvi. *prelim. note*.

— *the second bullock of seven years old*] The same number of years as Midian had oppressed Israel. This bullock began to live when Israel began, as it were, to die ; but its death was a sign and pledge of Israel's resurrection from death. Seven is also the sacred number which brings to rest : see below on Rev. xi. 18, p. 220.

— *throw down the altar of Baal*] The Lord will not be worshipped *with* Baal (see on Josh. xxiv. 14, 15). Baal's altar must be overthrown, before God's altar is built.

²⁶ And build an altar unto the LORD thy God upon the top of this † rock, || in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. ²⁷ Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

²⁸ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built. ²⁹ And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing. ³⁰ Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it. ³¹ And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar. ³² Therefore on that day he called him || ^k Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

³³ Then all ¹ the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in ^m the valley of Jezreel. ³⁴ But ⁿ the Spirit of the LORD † came upon Gideon, and he ^o blew a trumpet; and Abi-ezer † was gathered after him. ³⁵ And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

† Heb. *strong place*.
|| Or, in an orderly manner.

|| That is, Let Baal plead.
k 1 Sam. 12. 11.
2 Sam. 11. 21.
Jerubbe-sheth; that is, Let the shameful thing plead.
See Jer. 11. 13.
Hos. 9. 10.
l ver. 3.
m Josh. 17. 16.
n ch. 3. 10.
1 Chron. 12. 18.
2 Chron. 24. 20.
† Heb. clothed.
o Num. 10. 3.
ch. 3. 27.
† Heb. was called after him.

— *that thy father hath*] For thou must love and obey God rather than man—even a father. “He that loveth father or mother more than Me is not worthy of Me” (Matt. x. 37); and see the blessing pronounced on the Levites, Deut. xxxiii. 8, 9. Here was the trial of Gideon's faith and obedience.

— *the grove*] Rather, *the idol statue, or pillar* of wood: Heb. *asherah* (see Deut. xvi. 21); and so the Syriac and Arabic versions here. The latter notes that the *asherah* was the image of a female deity (Astarté). See above, ii. 11. 13, “they served Baalim,”—“they served Baal and Ashtaroth.”

— *by it*] upon it. The idol pillar stood over the altar on which the sacrifices were offered.

^{26. of this rock}] Rather, *of this fortress*. Probably the altar of Baal, and the *asherah* or pillar, were erected in the fortress or acropolis of Ophrah, because he was worshipped as the tutelary deity of the place.

— *in the ordered place*] or, rather, *with the pile* of wood requisite for the sacrifice; the word *maarachath* here used is from *arac*, to set in order (cp. ὀρέω, *rego*), and is applied to any pile, such as that of the shewbread (Lev. xxiv. 6. 2 Chron. ii. 4): see Gesen. 497. 655.

— *offer a burnt sacrifice*] Gideon, though not a priest, was made a priest for the occasion—as Manoah afterwards was (xiii. 19)—by the special command of God, who shows His divine independence and sovereign authority by making priests of whom He will, and by ordering altars to be built where He will. Cp. below, the *Introduction* to the First Book of Samuel; and see *Augustine*, Qu. 36, who says, “Gideon obeyed the authority of God, Who commanded him to do what he did; and Who, when He gave laws concerning the place where, and the person by whom, His sacrifices are to be offered, gave laws to men, but not to Himself.” Cp. *Hengst.*, Auth. ii. 41, 42.

— *of the grove*] Rather, *the wooden image* (see v. 25). The idolatrous statue was to be hewn in pieces, and burnt as fuel for the sacrifice to the Lord.

^{27. ten men of his servants}] He had therefore trained his household in piety and obedience to God, and in hatred of idolatry; whereas it appears from what follows, that his father's household were votaries of Baal, as were the men of the city.

^{28. the grove was cut down that was by it}] Rather, the idol statue or pillar, that was upon it, was cut down.

— *the second bullock*] The first was spared: see on v. 25. As to the Hebrew construction of *eth*, with an accusative after a passive verb, see Gen. iv. 18 (*Gesen.*, § 63, note 4).

^{31. Will ye plead}] *will ye strive, or contend* for Baal? If he is a god, let him strive for himself. “Will ye save him?” him whom ye worship, in order that he may save you; if he is a god, let him save himself.

— *he that will plead for him, let him be put to death whilst it is yet morning*] or, rather, *to-morrow* (see *Vulg.*, Syriac, Arabic, Targum). He that will presume to plead for Baal, as if Baal were no god, and could not plead for himself; he that ventures to take on himself to save Baal, as if Baal could not save himself—shall be put to death. Give Baal time, wait till to-morrow morning. Give him time to plead for himself, and see what he has then done. Let no one therefore now presume to plead for him; if any one does, he shall be put to death to-morrow morning; for then it will be seen whether Baal is a true God or no. If he is a true god, he will have avenged himself by that time, and he who has dared to plead for him will have implied that Baal could not do it himself, and will deserve death; but if he is a false god, then he who has pleaded for him will be deserving of death, as having pleaded for an idol, and against the Lord.

Gideon's zeal and courage have awakened the dormant piety of his father Joash.

^{33. the valley of Jezreel}] The plain of Esdraelon.

^{34. the Spirit of the Lord came upon Gideon}] Literally, *the Spirit of the Lord put on Gideon—clothed Himself with Gideon*,—as with a garment. Cp. 1 Chron. xii. 18. 2 Chron. xxiv. 20; Job xxix. 14. Hebrew *labash* means to put on, so as to fill: see Gen. xxviii. 20. Lev. vi. 10; xvi. 4. Ges. 430.

So Christ, the Saviour and Redeemer of Israel, is described as putting on the garments of vengeance for clothing, and clad with zeal as with a cloak (Isa. lix. 17); and the Christian is said at his baptism to put on Christ (Gal. iii. 27); and the disciples are said to be clothed with power from on high (Luke xxiv. 49).

— *Abi-ezer*] his father's family (v. 11).

^{35. Manasseh}] his own tribe (v. 15).

— *Asher—Zebulun, and unto Naphtali*] the neighbouring tribes; the two latter had been foremost in valour against Sisera

³⁶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, ³⁷ Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. ³⁸ And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. ³⁹ And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. ⁴⁰ And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

(v. 18); and afterwards produced the greatest champions of the spiritual Israel—the Apostles of Christ.

Issachar is not mentioned; they dwelt in the plain of Jezreel or Esdraelon, which was in the hands of the enemy.

36—40. And Gideon said unto God] Here was the fourth mode of revelation by a double sign, which Gideon had himself specified and prescribed; as St. Thomas did (John xx. 24). In both cases God condescended to comply with the desires expressed, because, as the event showed, they proceeded from a sincere intention to receive the evidence given, and to act upon it.

THE SIGNS OF THE FLEECE AND THE FLOOR.

What was the meaning of these two signs?

The nation of Israel was typified by that Fleece. Gideon first desired that it might have upon it the dew,—the sign of God's favour (see Gen. xxvii. 28, 29. Deut. xxxiii. 13. 28. 2 Sam. i. 21. Ps. cxxxiii. 3. Prov. xix. 12. Isa. xxvi. 19), while the earth around it was dry.

He wrung the dew out of the fleece, and desired afterwards that the dew which had fallen on the fleece might be diffused to all the ground about it while the fleece was dry. Such an extension would be a sign that the whole land of Israel would recover God's favour, and be bedewed with the showers of God's Grace.

But there was a deeper meaning here.

The ancient Christian Church recognized here a type and prophecy of things which concern the whole world. The following are the remarks of Christian Fathers on this history:—

Gideon, the Israelite by whom God chose to save His people from the dominion of their foreign enemies, changed his request, and thus prophesied that dryness would come upon the fleece, on which alone the dew had fallen at first, and which was the type of Israel; thus intimating that the people would afterwards not have the Holy Spirit from God; as Isaiah says, "I will command the clouds that they rain not upon it (Isa. v. 6), and that the dew would fall on all the earth around it; which came to pass when God sent the Comforter from heaven on all nations" (S. Irenæus adv. Hæc. iii. 19).

At first, the dew of God's Spirit in His Holy Word fell on the fleece of the Hebrew People, and all nations around it were dry; but now all nations have the heavenly dew of the Spirit shed upon them, and the fleece of the Hebrew People is parched and dry. When I was expounding the seventy-first Psalm (says Origen), it struck me, that the Holy Psalmist, describing Christ's Advent, foretold this result,—“He shall come down like rain into a fleece of wool.” (Heb. gez; here gizzah, ev. 37. 39, 40). Cp. Deut. xviii. 4. Job xxxi. 20 (Gesen. 65). (Others render it “mown grass.”) This was the first effusion of God's favour on the Jews; but then it is added, “As the drops that water the earth;” here is the extension of His grace to the Gentiles (Ps. lxxii. 6). As Gideon squeezed the fleece together, and wrung the dew out of it into a bowl, which was thus filled with water; so when I am reading the Old Testament, that Word of God, by which the dews of His Spirit fell upon His People, I press those spiritual dews out of the Hebrew fleece; I press the spiritual dew out of the Book of Judges, and out of the Books of Kings, and of Isaiah, and Jeremiah, and all the Prophets; and I fill therewith a basin of water, that therewith I may do as Jesus did, and wash the feet of others according to the precept of Him who said, “As I have washed your feet, ye ought to wash one another's feet; for I have given you an example that ye should do as I have done to you” (John xiii. 13—15). And as the dews which fell once on the fleece, afterwards fell on the floor, so the dews of the Holy Ghost, which formerly fell on the fleece of the Hebrew Nation, now fall on the whole world, which we know to be the threshing-floor of

Christ, concerning whom the Baptist says, “His fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner, and burn up the chaff with unquenchable fire” (Matt. iii. 12: Origen, Hom. 8; imitated by S. Ambrose, de Spir. Sancto in Prolog.). When the whole world was parched and dried up, then the fleece of the Hebrew Nation was refreshed with dew; but now that Faith has been dried up in the hearts of the Jews, God's grace has been poured out upon the Gentile world, and the whole Earth teems with spiritual dew (S. Ambrose de Spir. Sancto in Prolog., lib. i.; and cp. S. Jerome in Abdiam). “Quid vellus complutum, areâ sicâ, et postea completa area sicco vellere, volunt, nisi primò una gens Hebræorum habens occultè in sanctis mysterium Dei, quod est Christus; quo mysterio totus orbis vacuus erat, nunc autem in manifestatione totus orbis id habet, illa vacuita est.” S. Augustine c. Faust. xii. 32: see also *Id.* in Ps. lxxii. 6; and in Ps. cxxxvii., where he says, “The doctrine of Christ is the sweetness of the dew. He is in the fleece of the Hebrew Scriptures. Will you not recognize Him in those Scriptures, for whose sake those Scriptures were written?” See also *Id.* Serm. 131. Theodoret, Qu. 15. Formerly, when the Church was dry, the Synagogue was bedewed with divine oracles and sacred mysteries; but afterwards the dews passed from them, and Christ has given the grace of the New Testament to the Threshing-floor of the Gentile World, and the fleece of the synagogue is dry (Prosper Aquitan., ii. 8. Bede, Qu. 4).

Two other Threshing-floors in Holy Scripture—that of Boaz (Ruth iii. 2—14), and that of Araunah—were also remarkable types of the Church of Christ Universal (see below, on 2 Sam. xxiv. 24); and John the Baptist, in the Gospel, calls the Universal Church of Christ His Threshing-floor (Matt. iii. 12).

The above-cited remarks of ancient Expositors lead to further inquiries concerning the spiritual significance of

THE ACTS OF GIDEON.

The Book of Judges, as we have seen, is not only a true history, but it has moral and doctrinal lessons for the Christian Church, and presents foreshadowings of her history even to the end.

In the foregoing chapters we saw a representation of the work of Hebrew prophecy in Deborah foretelling the future triumph of Jael, the figure of the Gentile Church, and exciting the Baraks, or Saints of old, to prepare the way for that triumph, and rejoicing in it when achieved; and we saw a figure of the means by which that triumph over the Jabins and Siseras of this world is to be consummated—namely, the preaching of the doctrine of the Incarnation of Christ, the Seed of the woman, and of the Cross of Him by whose Death and Passion the serpent's head is bruised.

After a revelation of this final glorious consummation, which is ever in preparation, from the beginning of the Bible to the end, we have in the ACTS OF GIDEON a portion of the same history presented to us in minute detail, and with some fresh warnings and encouragements.

Gideon stood almost alone in evil days. His father's house and his father's city had lapsed into idolatry. The Midianites ravaged the land of Israel. But Israel cries to God, and God sends them a prophet who rebukes them for their sins. But he does more for Gideon. The “Angel of the Lord,” the Son of God Himself, came and sat under the terebinth at Ophrah, and revealed Himself to Gideon, and saluted him, “The Lord is with thee, thou mighty man of valour.” He looked upon Gideon, and filled him with supernatural might, and gave him a commission to save Israel from the Midianites. Gideon, who felt that he had received supernatural strength from the Angel of the Lord, asked for a sign that He who had appeared to him.

VII. ¹ Then ^aJerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. ² And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel ^bvaunt themselves against me, saying, Mine own hand hath saved me. ³ Now therefore go to, proclaim in the ears of the people, saying, ^cWhosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. ⁴ And the Lord said unto Gideon, The people are yet too many;

b Deut. 8. 17.
Isa 10. 13.
1 Cor. 1. 29.
2 Cor. 4. 7.
c Deut. 20. 8

was one who was able to give him such a commission as that. Gideon brought a kid, and unleavened cakes, and broth in a vessel, and at the command of the Divine Visitant, he laid the flesh and cakes on the rock there, and poured out the broth upon it.

The Angel of the Lord touched the flesh and cakes with his staff, and fire rose out of the rock and consumed them. As *Augustine* well says (Qu. 35), in the sacrifice which Gideon brought, the Lord Himself performed the office of ministering Priest, and supplied the fire for the sacrifice.

Here is a vision of the work of Christ visiting His Church in distress; giving to her the Holy Spirit, making the fire of love and zeal to come forth out of the Rock, a figure of Himself (see *S. Ambrose* de Spir. Sanct.; and *S. Aug.*, Qu. 36), and consecrating her offerings into sacrifices, and making them acceptable to God by the sceptre of His power, now that He reigns in heaven, and pleads there the efficacy of His own Sacrifice.

Gideon, having obeyed God, feels devout awe at this glorious manifestation, but is comforted with a message of peace, and builds an Altar to commemorate that assurance, and calls it "THE LORD IS PEACE."

Christ coming to His Church in her troubles, speaks Peace, as He did when risen from the dead (John xx. 19. 21. 26). He gives to her the Comforter, the Spirit of Peace: He is her JEHOVAH-SHALOM, the Lord our Peace. He makes us to be at peace with God, with ourselves, and with one another. "He is our Peace" (Eph. ii. 14—17).

Gideon, once in fear and in distress, is now transfigured into Gideon full of holy courage and zeal. He is like the Apostolic band, gathered together in the small upper-room for fear of the Jews, but after the Ascension of Christ and Descent of the Holy Ghost, coming forth from that upper-room to confound His enemies and to convert the World.

At God's command Gideon took two bullocks of his father's, and destroyed the altar that his father had built in the fortress of the city; and he cut down the idolatrous image of wood upon it, and built an altar to the Lord, and placed the pile of wood upon it, and offered a burnt sacrifice with the wood of the image which he had cut down.

Here is a prophecy of the work of the Church of God, when filled by the Holy Spirit. She overthrew those idolatrous altars which her fathers had built, and used the materials of those fabrics in which that idolatrous worship had been offered, and consecrated them as Churches to God. The Parthenons and Pantheons of heathen Antiquity have been consecrated into Basilicas and Churches of Christ.

Joash, once an idolater, defends the cause of his son Gideon against the men of his city, and exposes the falsehood of Baal's claims. Here is a figure of the turning of the "hearts of the fathers to the children," which is one of the fruits of the Gospel of Christ (Mal. iv. 6. Luke i. 17).

The invasion of Israel by the Midianites is the occasion for new gifts of God's Spirit to Gideon. The Spirit of the Lord clothes him (v. 34). The Spirit is his raiment—his armour. So it is with the Christian soul and with the Christian Church. In her distresses, her prayers are doubled, her faith is increased, and her trials bring fresh gifts and graces, which are the pledges of new triumphs; and God raises new allies for her when she blows the trumpet of the Gospel, as He did for Gideon.

Gideon's fleece on the threshing-floor is first wet with dew when the floor around is dry; and afterwards the fleece is dry and the floor around is wet.

The typical meaning of these signs has been explained by the history of the Church.

At first Israel received the dews of God's grace, and the world around her was dry; afterwards Israel became dry, and now the Earth around her sparkles with the dews of the Spirit.

The prophet declares that Midian will be subdued in a spiritual conquest by the Israel of God. The dromedaries and camels of Midian and Ephah, the invaders who once ravaged the land (see v. 5), will bring tribute and worshippers to the Church of Christ (Isa. lx. 6). For confirmation of this interpretation, see above, note on vv. 36—40.

Let not therefore the Church of God be surprised by what it has now seen, the rejection of the Gospel by the Jews as a Nation. Gideon himself was an Israelite; so were the Apostles who converted the Gentiles; but the time is coming, when, as the previous history of Deborah and Jael shows, "the fulness of the Gentiles will come in, and all Israel will be saved."

The spiritual significance of the remaining portion of the ACTS OF GIDEON, related in the two following chapters, will be considered in a note at the end of chap. vii., and at chap. viii. 27.

CH. VII. 1. *Jerubbaal, who is Gideon*] So in the New Testament (Acts xiii. 9), "Saul, who also is called Paul." Both the names of Gideon are significant. *Gideon* means, he who cuts down; as destroying idolatry and routing God's enemies; *Jerubbaal*, he who challenges Baal to plead, and to show himself, if he can, as a god (vi. 31).

— *the well of Harod*] *the spring of Charod*, or *trembling*, from the word *charad*, to tremble, probably so called from the fear of the 22,000 in Gideon's army, who departed from him (v. 3). It was in the valley of Jezreel, or plain of Esdraelon, and near the scene of Barak's victory over Sisera.

— *the host of the Midianites*] 135,000 in number (viii. 10).

2. *The people—are too many*] although they were only about a fourth part of the number of their enemies.

— *lest Israel vaunt themselves*] lest they say in their heart, "My power hath gotten me this wealth" (Deut. viii. 12—17); and in order that no flesh should glory in God's presence (1 Cor. i. 29). For a similar reason God committed the treasure of the Gospel to earthen vessels, that the excellency of the power of it may be seen to be of Him, and not of man (2 Cor. iv. 7): cp. *Hooker*, Sermon vii. 2.

Here is a warning to such persons as measure God's truth by numerical majorities—as some do in Ireland and elsewhere: cp. *vv.* 8. 12.

3. *proclaim*] Here was another trial of Gideon's faith: cp. Deut. xx. 8. On the spiritual significance of this and other incidents in this chapter, and their relation to the Christian Church, see the note at the end of the chapter.

— *from mount Gilead*] This expression has puzzled the Expositors. Gilead, as is well known, was on the east of Jordan. The position of Gideon's army was on the hills on the northern frontier of his own tribe *Manasseh* on the west of Jordan. How are we to explain it, that this is called Mount *Gilead*?

Probably the western half-tribe of Manasseh expressed its connexion with the eastern half-tribe by calling one of its mountains by the same name, *Mount Gilead*, as the famous mountain bearing that name in the eastern division of their tribe (Gen. xxxi. 21—25; xxxvii. 25. Num. xxxii. 1. 40. Deut. iii. 15. Josh. xvii. 1).

May we not see "a return of the compliment" (if the expression may be used) in another name, which has perplexed the commentators, viz., the *Wood of Ephraim* on the eastern side of Jordan (2 Sam. xviii. 6)? Ephraim was in the west of Jordan, and yet this Wood of Ephraim was on the east. Perhaps that half-tribe of Manasseh, which was on the east, marked its connexion with Ephraim its brother tribe, by calling a wood in its own neighbourhood by that name: see note on 2 Sam. xviii. 6.

Thus one difficulty in Scripture helps to explain another. The name Mount *Gilboa*, which some would substitute here, though suitable as to site, has no authority of ancient MSS. or Versions in its favour.

bring them down unto the water, and I will try them for thee there: and it shall be *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. ⁵ So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. ⁶ And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. ⁷ And the LORD said unto Gideon, ⁴ By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place. ⁸ So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

d 1 Sam. 14. 6.

e Gen. 46. 2, 3.

f ver. 13, 14, 15.
See Gen. 24. 14.
1 Sam. 14. 9, 10.|| Or, *gangs by*
fire.
Ex. 13. 18.
g ch. 6. 5, 33.
h 8. 10.

⁹ And it came to pass the same ^e night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. ¹⁰ But if thou fear to go down, go thou with Phurah thy servant down to the host: ¹¹ And thou shalt ^f hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the || armed men that *were* in the host. ¹² And the Midianites and the Amalekites and ^g all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude. ¹³ And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. ¹⁴ And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

4. *the water*] of the well Harod, near which they were encamped.

— *I will try them for thee*] Another trial also of Gideon's faith.

5. *lappeth*] out of his hand, *with his tongue*, and does not stoop down on his knees to drink. They who did this, showed that they were in earnest, and eager for the battle, and would not lose a moment in indulging themselves; but were zealous for the Lord and for Israel.

This is the interpretation given by Origen, S. Gregory Mag., R. Levi, Piscator, Bucer, Montanus, Keil, and others.

As to the spiritual sense of this and of what follows, see the note at the end of this chapter.

7. *the three hundred*] not one of whom perished in the battle against 135,000: see viii. 4.

8. *the people*] The three hundred are called "*the People*" here, and viii. 5. They who fought the battle were "*the People*" of God: they were His Church, the true Israel; the others who left Gideon's standard, though far more numerous, were not worthy of the name. *They were not "the People"*—*ὁ λαὸς τοῦ Θεοῦ*. They were cyphers.

— *victuals—and their trumpets*] Both of these were significant: see the note at the end of the chapter.

How could they have so many as three hundred trumpets? Probably some of the trumpets were supplied from those who left the army.

9. *get thee down*] with the three hundred.

10. *if thou fear to go down*] with the 300 to fight, then go down with Phurah (whose name signifies a *branch*: *Gesen*. 689) to hear.

— *thy servant*] young man, παιδάριον (*Sept.*); "puer" (*Vulg.*).

11. *armed men*] Heb. *chamushim*: see Exod. xiii. 18.

12. *grasshoppers*] locusts (vi. 5).

— *as the sand*] So the enemies of Joshua are described

Josh. xi. 4; and of Christ, Rev. xx. 8. Gideon has only 300, and Christ's Church is called "a little flock" (Luke xii. 32), and their foes are innumerable; but their countless myriads melt away, dispersed by the breath of God.

13. *a cake*] Heb. *tselul*, from *tsalal*, to be rolled down (see Exod. xv. 10: *Gesen*. 710): so called from its circular form; hence the propriety of the image here: the circular cake is described as *rolling* down like a stone from the hill (for Gideon was on the hill, and the Midianites in the valley beneath), and overthrowing the tent of Midian, that is, the tent of the general of the host. *The tent* was an expressive emblem of the Midianites, being nomads; their tent was their all in all. Their wives, their children, their cattle, their goods, their vesture, their treasure were all collected in it and about it.

— *of barley bread*] the homeliest kind; the food of the poor; and disdained by the rich,—as Gideon was by Midian: see below, 1 Kings iv. 28, and on John vi. 9; and Rev. vi. 6. Dinarchus was called by ancient critics of rhetoric "*the barley Demosthenes*." *Ruhnken* on *Rutil*. Lup. ii, p. 88; and compare *Dr. Thomson*, "*The Land and Book*," p. 447,—"*Nothing is more common for the poor of Canaan at this day than to complain that their oppressors have left them nothing but barley bread to eat; and if the Midianites were accustomed to call Gideon and his band 'eaters of barley bread,' as their successors, the haughty Bedouins often do, to ridicule their enemies, the application would be the more natural.*"

— *tumbled*] Properly, *rolling itself* (the *hithpael* participle, from *haphac*, to turn): *Gesen*. 230. Cp. Gen. iii. 24.

— *a tent*] Rather, *the tent*, the principal tent; the head-quarters.

— *smote it*] See *Gesen*. 549.

14. *This is nothing else save the sword of Gideon the son of Joash, a man of Israel*] *This is nothing else but the sword of Gideon* (whose name signifies *the cutter*) *the son of Joash*

¹⁵ And it was so, when Gideon heard the telling of the dream, and † the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian. ¹⁶ And he divided the three hundred men into three companies, and he put † a trumpet in every man's hand, with empty pitchers, and || lamps within the pitchers. ¹⁷ And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. ¹⁸ When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the LORD, and of Gideon.*

† Heb. the breaking thereof.

† Heb. trumpets in the hand of oil of them.
|| Or, fire-brands, or, torches.

¹⁹ So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. ²⁰ And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon. ²¹ And they ^h stood every man in his place round about the camp: and all the host ran, and cried, and fled. ²² And the three hundred ^k blew the trumpets, and ^l the LORD set ^m every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah || in Zererath, and to the † border of Abel-meholah, unto Tabbath.

h Ex. 14. 13, 14.
2 Chron. 20. 17.
i 2 Kings 7. 7.
k Josh. 6. 4, 16, 20.
See 2 Cor. 4. 7.
l Ps. 63. 9.
Isa. 9. 4.
m 1 Sam. 14. 20.
2 Chron. 20. 23.
|| Or, toward.
† Heb. lip.

²³ And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. ²⁴ And Gideon sent messengers throughout all ⁿ mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and ^o took the waters unto ^p Beth-barah and Jordan. ²⁵ And they took ^q two

n ch. 3. 27.

o ch. 3. 28.
p John 1. 28.
q ch. 8. 3. Ps. 83. 11.

(whom *Jehovah gave*), an *Israelite*. The words are oracular and prophetic. The barley cake is like a sword which will destroy Midian.

— *hath God delivered*] The Midianite says that *Elohim* (*God*) hath delivered Midian into the hand of Gideon; but Gideon the Israelite ascribes the work to *Jehovah* (the LORD), and says to Israel, "The LORD hath delivered into your hand." Observe his faith and humility.

^{16.} *three companies*] Literally, *three heads*.

— *pitchers*] The same word (*cad*; Lat. *cadus*) as is rendered *pitcher* in the history of Rebekah at the well (Gen. xxiv. 14, 15, 43), and *barrel* (*barrel* of meal) in 1 Kings xvii. 12, and *barrel* (*barrel* of water) 1 Kings xviii. 33, and *pitcher* in Eccles. xii. 6, where it seems to be an emblem of the human frame. The *Sept.* renders it by *ὕδρια*, the same word as is used by St. John, iv. 23. They were fragile earthen vessels, as may be inferred from v. 19.

— *lamps*] *torches*; see Gen. xv. 17. Exod. xx. 18, where it is rendered *lightnings*. Judg. xv. 4. Isa. lxii. 1, where it is used to describe "salvation;" and Dan. x. 6, where it describes the eyes of Christ.

^{18.} The sword] This *watchword* represents the co-operation of human will and work with divine Grace. This union of "the Sword of the Lord and of Gideon" (v. 20) is necessary for every victory of the Church.

This was to be their watchword.

^{19.} *the hundred men*] Gideon was at the head of one company; the other two companies had also their leaders; and he gave the word of command to all.

— *in the beginning*] *at the head*; that is, when the first watch was being relieved by the middle watch, which took its place; so that both watches were awake. The night was divided into three watches (cp. Exod. xiv. 24. 1 Sam. xi. 11); afterwards into four (Matt. xiv. 25. Mark vi. 48).

— *they had but newly set the watch*] Literally, *when they were awakening the watch*, which was appointed to relieve the first watch.

— *and brake the pitchers*] So that in the dark night, all the torches that had been hidden within the pitchers flashed forth suddenly upon the host of Midian.

^{21.} *they stood every man in his place*] The three companies stood round the host on different sides. They did not attack the Midianites, but stood still around the camp of the enemy, who probably believed that there were many more Israelites in the rear of the three hundred. God destroyed the Midianites by their own hands.

^{22.} *the LORD set every man's sword*] Compare the similar confusion and slaughter in 1 Sam. xiv. 20. Isa. xix. 2. Zech. xiv. 13; and see the note at the end of this chapter.

— *Beth-shittah*] *house of acacias*. Probably in the valley of the Jordan. Zererath may be the same as Zaretan, mentioned in the history of the crossing of the Jordan (Josh. iii. 16). The Midianites were flying in a s.e. direction, toward their own land.

— *Abel-meholah*] *meadow of the dance*. In or near the Jordan valley, ten miles s. of Scythopolis (*Jerome*), near *Wady Maleh*.

— *Tabbath*] south of Abel-meholah. Here Elisha was found at his plough by Elijah (1 Kings xix. 16—19).

^{23.} *out of Naphtali—Asher—Manasseh*] The battle was on the borders of Manasseh; and a swift runner could reach the frontier of Naphtali and Asher in an hour (*Thomson*, p. 450). The Midianites in their security brought their families with them, and their flight would be encumbered thereby.

^{24.} *the waters*] The passages of the Jordan, that they may not escape into their own country. Compare the similar act of Israel, under Ehud, against the Moabites (iii. 27, 28).

— *unto Beth-barah and Jordan*] *Take the waters as far as Beth-barah, and take Jordan*. Pre-occupy first a special part (to which the Midianites will first direct their course), and then extend yourselves to the whole, so that none may escape.

— *Beth-barah*] Perhaps the same as *Bethabara* (in some MSS. of John i. 28), which means the *house of passage*.

r Isa. 10. 26.

princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon 'the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the 'other side Jordan.

s ch. 8. 4.

25. *Oreb and Zeeb*] Names signifying *raven* and *wolf* (*Gesenius*, 652. 237).

— *rock Oreb*] This rock and the *winepress of Zeeb* are supposed to be on the western side of Jordan, in Ephraim.

ON THE ACTS OF GIDEON (cp. note at the end of chap. vi.).

The Hebrew prophets refer to the present history, and regard it as an earnest of Christ's victory over His enemies. Not only does David say, "Make them and their princes like *Oreb and Zeeb*, yea, make all their princes like *Zeba and Salmana*" (Ps. lxxxiii. 11); but Isaiah says, "The Lord shall stir up a scourge for him according to the slaughter of *Midian* at the *rock of Oreb*" (Isa. x. 26). And in that wonderful prophecy in the chapter, which the Church of Christ reads on CHRISTMAS-DAY, Isaiah, looking forward with exultation to the future triumphs of Emmanuel, and to the consequent deliverance of His Church from her enemies, by Christ's victory, exclaims, "Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the *day of Midian*. . . . For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, the MIGHTY GOD, the Everlasting Father, the Prince of Peace" (Isa. ix. 4—6).

Such words as these confirm the spiritual exposition already given of a portion of Gideon's history, in the notes at the close of the foregoing chapter. Proceeding from that point we may now offer some remarks of a similar kind on the incidents presented to us in this chapter;

Gideon's host consisted originally of 32,000 men; it was reduced first to 10,000, and then to 300 (v. 3—6).

The 300 were proved by a test prescribed by God Himself (v. 5).

The Christian exposition of that criterion is clear. "They who come to the water, and would be champions of Christ, ought not to fall down upon the ground and yield to the temptations of earth, but to stand upright, as good soldiers of Christ. 'Lift up the hands that hang down, and strengthen the feeble knees' (Isa. xxxv. 3. Heb. xii. 12). 'Stand fast in the Lord' (Gal. v. 1. Phil. iv. 1. 1 Thess. iii. 8)." *Origen*, Hom. 9. We must be *χρόμενοι τῷ κόσμῳ ὡς μὴ καταχρόμενοι* (1 Cor. vii. 31),—using the world, but not doating upon it; lapping the water in our hand, but not kneeling down to gulp it in. See the notes on that text: cp. Col. iii. 1, 2, "If ye be risen with Christ (Gideon's soldiers rose early, see v. 1), seek those things which are above; set your affection on things above, not on things on the earth:" cp. *S. Gregory* in Job, lib. xxx. 17.

God said that He would save them "by the 300 men that lapped," and these "three hundred" are called "the people," the Israel of God (see on v. 8).

Here we have a refutation of, and a protest against, such notions as those which are propagated by the Church of Rome, appealing to the *multitude of her numbers* as an evidence of her truth. Of Gideon's 32,000 there remained only 300 who lapped, and God said that He would save Israel by them; and they were "the people," they were the Church of God.

The ancient Fathers observed, that there was something significant in this number, *three hundred*. They formed one body, and then were divided into three equal *parts* or *heads*, as they are called; and what is very wonderful, not one of them fell in the conflict with 135,000 men (see viii. 4. 10). There seems to be something divine in them. Some of the Ancient Fathers supposed that the 300 (which are represented by the Greek letter T) symbolized the Cross of Christ (*S. Ambrose* de Abraham. i. 3; and de Fide i. 18. *S. Aug.* Qu. 37). It would be presumptuous to dogmatize on such a matter as this. But it may be submitted for the learned reader's consideration whether these three hundred, who came from the water of Harod, by whom God saved Israel, and who form one body with three equal parts, may not rather foreshadow the preaching of that doctrine which the Apostles and their successors have been commissioned to proclaim to all the world (see Matt. xxviii. 19), and by which they overcome all their enemies; the doctrine of one Divine Godhead, and three Co-equal Persons, the Doctrine of the Ever-Blessed Trinity. As *Origen* says (Hom. 9), "Trecenti sunt qui tertio centena multiplicant, et perfectæ Trinitatis numerum ferunt, sub quo numero omnis Christi censetur exercitus." "Quid per ter ductum centenarium numerum designatur nisi perfecta cognitio Trinitatis" (*S. Gregory* in Job xxx. 27, p. 990)?

But to proceed—

"Go down to the host of Midian (said God to Gideon), thou and Phurah thy servant, and thou shalt hear what they say" (v. 10, 11).

What was the oracle that he heard?

The Midianite dreamt that a cake of barley bread came rolling down the hill into the plain where the host was, and tumbled against the tent, and overturned it, and laid it prostrate (v. 13).

It was a cake of *bread*, and it seemed to have life, and moved. What did this typify? In Holy Scripture Christ is called the Living Bread, the Bread of Life, that comes down from heaven (John vi. 33. 35. 41. 48. 50. 58).

The interpreter of the dream speaks of the cake as a sword. For by that bread the Church overcomes her enemies. By the Bread of Life, in the Word of God, which is the "Sword of the Spirit," she conquers. The preaching of the Word is called "foolishness" by the World (1 Cor. i. 18. 21. 23); and by it Israel is saved, and the world is overcome (1 Cor. i. 25); and by the Bread of Life in the Holy Sacraments, she vanquishes Death and the Grave. "He that eateth My Flesh, and drinketh My Blood (says Christ), hath eternal Life; and I will raise him up at the last day." And Christ, the Living Bread, who overthrows the royal tent of our spiritual Midian, is despised by many as mere "barley bread." The Manna, another figure of Christ, was loathed by some as "light bread" (Num. xxi. 5). The paschal Wave-sheaf, the figure of Christ's risen Body, was of barley.

Gideon is compared to a *barley loaf*, *ἄρτος κρίθινος*; and in the *Septuagint* Version his servant Phurah is called *παιδάριον, a lad*. Is it altogether by chance, that in St. John's Gospel, where the Evangelist is describing the miraculous feeding of the five thousand, which symbolized the work of Christ in the Church, ever feeding His people with the Bread of Life, St. John uses these words: "There is a *lad* here which hath five *barley loaves*, *ἑστὶ παιδάριον ἐν ᾧδε ὃς ἔχει πέντε ἄρτους κρίθινους* (see John vi. 9)?"

The three hundred of Gideon took with them food in their hands, and their trumpets (v. 8); and after Gideon's visit to the Midianitish camp by night, and after he had heard the dream, he worshipped God and returned to the three hundred, and bade them arise forthwith; and he divided them into three companies, and put a trumpet in every man's hand, with empty pitchers, and torches within the pitchers. Their watchword was "For the Lord, and for Gideon." "The sword of the Lord, and of Gideon." The watch of the enemy is awake; but they have no power against them. They blow the trumpets and break the pitchers, and the torches blaze forth on the Midianites, who are panic-struck; and the Lord sets their swords against one another, and they are routed in confusion, and 120,000 fall in the fray (viii. 10), and the rest fly toward Jordan, which Israel had passed in safety under Joshua, when the waters flowed back towards *Zaretan*; probably the same place as is mentioned in this chapter (v. 22), near which the two kings of Midian, Oreb and Zeeb, are now taken and slain.

All ancient Expositors agree in the opinion, that the sound of the trumpets in the hands of Gideon and his men, prefigured the preaching of the Word of God by those who blew the trumpets of the Gospel; and that the torches, issuing forth from the pitchers, typified the blazing forth of its light, dazzling the eyes of its enemies. We do not read that Gideon's soldiers had any other arms. As *Theodoret* says (Qu. 16), "Gideon overcame Midian with unarmed soldiers, bearing only trumpets, torches, and pitchers. So Christ overcame the world by unarmed Apostles, bearing the Trumpet of Preaching and the Torch of Miracles." The Sound and the Light of the Gospel overcome the World, and they are preparatory to the sounding of the Last Trump, and to the Lightning of Christ's Advent, in the darkness of the night of Unbelief.

"We have this treasure in *earthen vessels*," says the great Apostle of the Gentiles (2 Cor. iv. 7). These pitchers are our bodies of clay,—"*corpora nostra figurata de limo*" (*S. Ambrose* de Spir. Sanct. i. 14); and the light blazes forth most gloriously when the earthen vessel is *broken*. At the *death* of the Saints, especially at the deaths of Christian Martyrs, the earthen vessel is broken, but then the Light of Christian Faith, and Hope, and Joy shines out most bright. When the earthen pitcher breaks, then the Spiritual Lamp blazes forth. Who (asks *S. Augustine*, Qu. 49) could have directed Gideon to adopt such a significant type as this, but God Himself,—"*Qui præfiguravit*

VIII. ¹ And ^a the men of Ephraim said unto him, † Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him † sharply. ² And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer? ³ ^b God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their † ^c anger was abated toward him, when he had said that.

⁴ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. ⁵ And he said unto the men of ^d Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. ⁶ And the princes of Succoth said, ^e Are the hands of Zebah and Zalmunna now in thine hand, that ^f we should give bread unto thine army? ⁷ And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, ^g then I will † tear your flesh with the thorns of the wilderness and with briers. ⁸ And he went up thence ^h to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of

^a See ch. 12. 1.
² Sam. 19. 41.
[†] Heb. *What thing is this thou hast done unto us.*
[†] Heb. *strongly.*
^b ch. 7. 24, 25.
^{Phil.} 2. 3.
[†] Heb. *spirit.*
^c Prov. 15. 1.

^d Gen. 33. 17.
^{Ps.} 60. 6.

^e See 1 Kings 20. 11.
^f See 1 Sam. 25. 11.

^g ver. 16.
[†] Heb. *thresh.*
^h Gen. 32. 30.
¹ Kings 12. 25.

sanctos suos thesaurum Evangelici luminis in vasis fictilibus habituros, sicut Apostolus dicit (2 Cor. iv. 7), quibus in passione Martyrii tanquam vasculis fractis major eorum gloria emicuit, quæ impios Evangelicæ prædicationis inimicos inopinatâ illis Christi claritate superavit? And as *S. Gregory* says, in Job, lib. xxx. 27, "Designatur in tubis clamor prædicatorum, in lagenis fragilitas corporum; confregerunt lagenas Martyres, dum solvenda in passione sua corpora hostilibus gladiis supponunt" (cp. below, on Acts viii. 1—4). There was a loud crashing noise in the simultaneous breaking of the earthen vessels, and the torches glared forth, and both the noise and blaze alarmed the enemy. In like manner, as *Prosper Aquitanus* observes (ii. 18), "fortium corpora Martyrum illisa velut hydræ dum concrepant suo sonitu fugavere inimicos;" and so *Bede*, Qu. c. 5. As Bishop Latimer said to Bishop Ridley when going to the stake, "Be of good cheer, brother Ridley, for to-day we shall light a candle which shall never be put out in England."

Every man's sword among the Midianites was set against his fellow (v. 22). So one heresy destroys another. Nestorianism fights against Arianism; and Eutychianism fights against Nestorianism. But the Church of Christ, preaching the true faith of the Ever-Blessed Trinity, remains unharmed from age to age, like the 300 men of Gideon in their conflict with 135,000.

The princes of Midian represent the spiritual enemies of the Church. Is it by chance that they were called Oreb the Raven, and Zeeb the Wolf? The Raven is contrasted with the Dove in the history of the Flood (see Gen. viii. 7) as an unclean bird (cp. Lev. xi. 15); and in the New Testament, the Wolf is the emblem of those False Teachers who tear and devour the flock of Christ (Matt. vii. 15; x. 16. John x. 12. Acts xx. 29).

CH. VIII. 1. *the men of Ephraim*] Who, as connected by descent with Manasseh, the tribe of Gideon, ought to have been foremost to help him.

The Ephraimites were eager for a share in the *spoil*, although they had not been willing to encounter the peril by which it was gained. The Ephraimites showed a like temper on another occasion, after the victory of Jephthah over the Ammonites, and then it was fatal to them (see xii. 1—6).

Here is a specimen of that spirit which is too common in Christendom. They who are lukewarm in the hour of the Church's danger, envy her in the hour of victory. But the Christian Church, like Gideon, is gentle in her language, even to those who accuse her falsely; as Christ was (1 Pet. ii. 23).

2. *What have I done*] Observe Gideon's modesty and generosity: he disparages his own acts and magnifies theirs.

— *the gleanings of the grapes*] the honour and spoil which you have gained in taking the princes of Midian.

— *Abi-ezer*] Gideon does not even mention his own name, but that of his family (vi. 11).

3. *God*] On the interchange of the name *Elohim* with that of *Jehovah* in this history, see vi. 20. Cp. below, v. 7.

— *their anger was abated*] "A soft answer turneth away wrath" (Prov. xv. 1). "Gideon's good words were as victorious as his sword" (*Bp. Hall*).

4. *the three hundred men*] He had not lost one in the conflict with the 135,000 of Midian. Is there not a mystery here? See the note at the end of chap. vii.

5. *Succoth*] On the east side of Jordan, where Jacob sojourned when he came from Padan-aram. See Gen. xxxiii. 17.

— *Give, I pray you, loaves of bread*] Compare David's request to Nabal, and the churlish reply (1 Sam. xxv. 5. 13).

The word for *loaf* here is *ciccar*, a circular cake (*Gesen.* 396), the same word as in Exod. xxix. 23, and in 1 Sam. ii. 36, where it is rendered "a morsel of bread."

— *unto the people*] Give to the people of God, who are fighting His battle (see vii. 18).

— *Zebah*] which signifies *sacrifice* (*Ges.* 238).

— *Zalmunna*] *shadow taken away* (*Gesen.* 487). On the spiritual significance of these two names, see below, v. 21.

— *kings*] Something more than Oreb and Zeeb, who were only princes (vii. 25).

6. *the princes of Succoth said*] Gideon had left behind him the envy of Ephraim (v. 1); he finds before him the envy of Succoth and Penuel (*Bp. Hall*).

So it is with Christ's Church in her course. When she is contending for the faith, she is scornfully treated by false brethren.

— *Are the hands—in thine hand*] Observe the difference of the words in the original, here rendered *hand*. In the former place it is *caph*, the *vola manus* (from *caphaph*: cp. *κύπτω*, *cavus*, *capiō*, &c., *Gesen.* 411); in the other it is *yad* (*Ges.* 331). And the sense is: Is the *palm* of the kings of Midian, with which they grasp, and hold their subjects and dominions in their clutches, already in thine hand? Are they already conquered by thy might? The *Vulg.* rightly has *palma* in the first place (cp. above, Gen. xl. 11. 13).

7. *I will tear*] *I will thresh*; properly by trampling on (*Ges.* 194). This punishment is called *teaching* in v. 16. The design of it was to warn others by severe discipline, against similar contempt of God and unkindness to His people.

8. *Penuel*] Another place on the east of Jordan. It was on the north side of the brook Jabbok; and was also celebrated in the history of Jacob, who there wrestled with God, and was blessed by Him. See above, note on Gen. xxxii. 22. 30, 31.

These two places, *Succoth* and *Penuel*, both of which were blessed with spiritual privileges in Patriarchal times, and both of which are now guilty of contempt and unfaithfulness toward Gideon and God, may be compared to such persons and churches as have received special favours from God, and yet look with coldness and disdain on those who are fighting the battles of God and the Church against Sin, Unbelief, and Heresy, and have no faith in the future triumph of Christianity. Let them be persuaded to lay aside their hard-heartedness, unkindness, and indifference, or else they may see their own doom in the fate of Succoth and of Penuel.

Succoth^h had answered him. ⁹ And he spake also unto the men of Penuel, saying, When I ⁱ come again in peace, ^k I will break down this tower.

ⁱ 1 Kings 22. 27.
^k ver. 17.

1 ch. 7. 12.

|| Or, an hundred and twenty thousand, every one drawing a sword.
ch. 20. 2, 15, 17, 25.
2 Kings 8. 26.
m Num. 32. 35, 42.
n ch. 18. 27.
1 Thess. 5. 3.
o Ps. 83. 11.
† Heb. terrified.

† Heb. writ.

p ver. 6.

q ver. 7.

† Heb. made to know.
r ver. 9.
s 1 Kings 12. 25.

t ch. 4. 6.
Ps. 89. 12.
† Heb. according to the form, &c.

u Ps. 83. 11.

|| Or, ornaments like the moon.

Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of ^l all the hosts of the children of the east: for there fell || an hundred and twenty thousand men that drew sword. ¹¹ And Gideon went up by the way of them that dwelt in tents on the east of ^m Nobah and Jogbehah, and smote the host: for the host was ⁿ secure. ¹² And when Zebah and Zalmunna fled, he pursued after them, and ^o took the two kings of Midian, Zebah and Zalmunna, and † discomfited all the host.

¹³ And Gideon the son of Joash returned from battle before the sun *was up*, ¹⁴ And caught a young man of the men of Succoth, and enquired of him: and he † described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men. ¹⁵ And he came unto the men of Succoth, and sai¹, Behold Zebah and Zalmunna, with whom ye did ^p upbraid me, saying, *Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?* ¹⁶ ^q And he took the elders of the city, and thorns of the wilderness and briers, and with them he † taught the men of Succoth. ¹⁷ ^r And he beat down the tower of ^s Penuel, and slew the men of the city.

¹⁸ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at ^t Tabor? And they answered, As thou *art*, so *were they*; each one † resembled the children of a king. ¹⁹ And he said, They *were* my brethren, *even* the sons of my mother: *as the Lord liveth*, if ye had saved them alive, I would not slay you. ²⁰ And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth. ²¹ Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, so *is* his strength. And Gideon arose, and ^u slew Zebah and Zalmunna, and took away the || ornaments that *were* on their camels' necks.

9. *this tower*] In the strength of which ye trust.

10. *Karkor*] *level place* (Gesen. 745). The exact site, as well as of Nobah and Jogbehah (*exalted*), is unknown; probably they were not far from Rabbath Ammon (see *Keil*, p. 267; and on Num. xxi. 31). Nobah was so called from a warrior of Gideon's tribe, who took it (Num. xxxii. 42).

13. *before the sun was up*] or, *from at the ascent of Cheres*; and the *Sept.* and *Arabic* favour this version (and so *Houbigant* and *Keil*), rather than that in the text of the Authorized Translation, which is that of the *Fulg.* and *Targ. Jon.*

As to the use of *cheres* and *cheresah* for *sun*, see Gesen. 806, who observes that it is mostly a poetic form; but see below, xiv. 18; and Jer. xix. 2. The use of the word *cheresah* for *sun* in this book (xiv. 18) seems to justify our Translators in their rendering; or rather to authorize the rendering, *from at the going up of the sun*; and no place has been pointed out bearing the name of *Ascent of Cheres*.

This incident seems to be recorded to show the speediness with which the vengeance overtook the men of Succoth and Penuel, who had no faith in the cause of Gideon and in his future victory.

May there not be also something typical in the incident that Gideon's victory dated, as it were, from *sunrise*? Such was the victory of Christ. It was a victory over the powers of darkness by the rising of the "Sun of Righteousness with healing on his wings" (Mal. iv. 2).

14. *caught*] He chose a young man who was not an accomplice in the sin of the rulers of Succoth.

— *enquired*] Gideon did not execute judgment without examination.

— *described*] *wrote down* the names of. So Christ will judge out of "the books" (see Rev. xx. 12).

— *threescore and seventeen*] This number, seventy-seven, is used to express the fulness of retribution in Lamech (Gen. iv. 24), and for bringing in of full forgiveness in Christ (see Luke iii. 23).

16. *he taught*] *made them to know*, by severe means, what they ought to have known before by other means. They who

now despise the mercy of Christ as the Lamb, will hereafter feel the wrath of Christ as the Lion (Rev. v. 5).

18. *Tabor*] To the s.w. of the Sea of Galilee; celebrated in the history of Barak and Sisera, and on the N. of the camp of Midian, described above, vii. 1. See on iv. 8.

— *each one resembled*] *each as the form of sons of a king*. *Sept.* ed. Ald. et Compl. *Bp. Pearson*, Art. ii. p. 87, note. See the following note.

19. *my brethren—the sons of my mother*] Is there not also a warning here, pointing to Christ and to the Great Day of reckoning? At that Day, the Son of Man (Matt. xxv. 31), who has taken our nature in the womb of the Virgin Mary His Mother, will say to those on the right hand, "Inasmuch as ye have done it (i. e. acts of mercy) unto one of the least of these *My brethren*, ye have done it unto Me;" and He will condemn the unmerciful, as guilty of unkindness to *His brethren*, and, in them, to Himself. See Matt. xxv. 31—46.

This prophetic reference is confirmed by what goes before. They whom Zebah and Zalmunna had destroyed at Tabor are described as having the form of the "sons of a king." The Christian Israelites have the form of the sons of a king, for they have been made sons of the King of Heaven by faith in Christ, and by filial adoption in Him. "As many as received Him, to them gave He power to become the *sons of God*, even to them that believe in His name" (John i. 12). And sins of cruelty against Christians are sins against Christ, and against God. See Acts ix. 4, "Saul, Saul, why persecutest thou *Me*?" — *if ye had saved them alive*] *if ye had made them to live*, instead of destroying them.

20. *Jether*] From *yathar*, to excel (Ges. 377).

— *he feared*] The eldest son of Gideon cannot execute vengeance on the kings of Midian. No one can execute judgment but Christ.

21. *Gideon arose, and slew Zebah and Zalmunna*] The Psalmist describes Zebah and Zalmunna as having said, "Let us take to ourselves the houses of God in possession" (Ps. lxxxiii. 12), and he represents these kings of Midian as enemies of God and His people. The destruction of Zebah and Zalmunna repre-

²² Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also : for thou hast delivered us from the hand of Midian. ²³ And Gideon said unto them, I will not rule over you, neither shall my son rule over you : *the LORD shall rule over you. ²⁴ And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, ^y because they were Ishmaelites.) ²⁵ And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. ²⁶ And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold ; beside ornaments, and || collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks. ²⁷ And Gideon ^z made an ephod thereof, and put it in his city, *even* ^a in Ophrah : and all Israel ^b went thither a whoring after it : which thing became ^c a snare unto Gideon, and to his house.

x 1 Sam. 8. 7.
& 10. 19.
& 12. 12.

y Gen. 25. 13.
& 37. 25, 28.

|| Or, sweet jewels.

z ch. 17. 5.

a ch. 6. 24.
b Ps. 106. 39.
c Deut. 7. 16.

²⁸ Thus was Midian subdued before the children of Israel, so that they lifted

sents the overthrow of the enemies of Christ and His Church. Perhaps the names of these kings may be prophetic. *Zebah* signifies *sacrifice*, and *Zalmunna*, *shadow restrained* (*Gesen.*). The acts of Gideon typify the working of Christ in His Church. The overthrow of the princes and kings of Midian prefigures the victories of the Gospel. May it not be that the overthrow of *Zebah* and *Zalmunna* represents the effect of Christianity in putting an end to *sacrifice*, heathen and Jewish, by the one sacrifice of Christ, and in restraining and dispersing the *shadows* of darkness and of death, and in sunning out the shadowy outlines of the Law in the glorious Light of the Gospel (see Isa. ix. 2. Luke i. 79. Col. ii. 17. Heb. viii. 5 ; x. 1) ?

Gideon gained his victory over the kings at *sunrise*, and Christ is He who "has turned the shadow of death into the morning ; the Lord is His name" (Amos v. 8).

— *the ornaments*] *little moons*, — *μνίσκους* (*Sept.*). The original word is from the Hebrew root *sakar*, to be round : cp. Isa. iii. 18. *Ges.* 785. Perhaps they were made in honour of the moon-faced Astarté, and intimated that they who bore them were placed under her protection. The taking away of these ornaments would thus be a removal of *idolatrous* objects ; like Gideon's destruction of the pillar on the altar of Baal (vi. 25—28), and the act of David destroying the images of the Philistines (2 Sam. v. 21). Gideon took away these ornaments from their camels' necks. This act may therefore symbolize the work of the Gospel in taking away the idolatrous badges, by which God's creatures are perverted to superstitious uses, and are made to do homage to Satan himself, who is the author of idolatry (1 Cor. x. 20), and in restoring God's creatures to Him.

On the ornaments worn by the camels of Midian and Arabia, a practice still continued, see *Wellsted*, Arab. i. 209.

²³ *I will not rule over you—the LORD shall rule over you*] A protest against any human lordship over God's Church. The kings of the Gentiles (said Christ to His Apostles) exercise dominion over them ; but ye shall not be so ; one is your Master, even Christ, and all ye are brethren (Matt. xx. 25, 26 ; xxiii. 8. Luke xxii. 25).

Gideon's example was not followed by Abimelech, the son of his concubine, who made himself a king at Shechem (ix. 6. 16). So the precept which Christ left to His Apostles, and which His Apostle St. Peter has reinforced, forbidding the assumption of lordship over God's heritage (1 Pet. v. 3), has been transgressed by some in the Church, and by no one more than by those who call themselves successors of St. Peter.

²⁴ *the earrings*] the rings worn either in the ear or nose (*Ges.* 542).

Gideon asked for freewill-offerings in order to make his ephod, as God by Moses had asked for freewill-offerings to make the ephod and other ornaments of the tabernacle. Gideon imitated a good act, but for a bad end. Cp. *Hengstl.*, Auth. ii. 98.

— *Ishmaelites*] Cp. Gen. xxxvii. 25.

²⁵ *a garment*] A large cloak.

²⁶ *a thousand and seven hundred shekels of gold*] About seventy pounds in weight.

— *beside*] Gideon did not ask for these objects that follow.

— *ornaments*] *moons* (v. 21).

— *collars*] *rings* ; probably *drops* like pearls : cp. Isa. iii. 19 (*Ges.* 546, 547).

²⁷ *Gideon made an ephod thereof*] An ephod like that which God had commanded Moses to make for Aaron, the high priest, on which the breastplate of Urim and Thummim was, and which is described in Exod. xxviii. 4—31.

The immense quantity of gold which Gideon received, was probably bestowed not only on the robe itself, but on the chains and ouches, and settings of the stones on the shoulders, and on the breastplate, and on the setting of the stones therein ; and perhaps also in the purchase of the precious stones for the shoulders and for the workmanship of the whole.

What Gideon did in this particular respect was contrary to God's law ; for the Ephod was to be worn by the Priest alone, and by means of it God revealed His will to him : see on Exod. xxviii. 30. Gideon's *intention* was not evil ; and being leader of the army of Israel, he desired to learn from the Ephod what he ought to do. But his act was an *occasion* of evil to the people ; for "all Israel went a whoring after it."

Perhaps the lukewarmness and unworthiness of the regular Priesthood,—which seems to have taken no part in the restoration of religion under Gideon, and to have made no resistance to idolatry,—may have scandalized Gideon, and may have tempted him to set up a separate Ephod in his own house. Cp. above, *Introduction*, p. 79.

The fact that "all Israel went a whoring" after Gideon's Ephod, proves that the legitimate Priesthood and ritual had lost their hold on the respect and affections of the people, and shows a great demoralization in the Levitical ministry at that time.

Gideon, whose zeal burned for God's glory, was probably provoked, and irritated into impatience, by this priestly degeneracy, and he was tempted thereby, and perhaps was elated also "by the abundance of revelations" with which he had been favoured by God, and set up a separate Ephod for himself.

The evil effects of Gideon's example were seen in the degeneracy of the people after his death, and in the worship of Baal-berith in Shechem under Abimelech his son (ix. 4) and in the other ephod made by Micah (xvii. 5).

Gideon was therefore culpable in this matter, although some have endeavoured to excuse him (as *A. Lapide*, *Serarius*, *Bonfrerius*, *Noldius* ; but see *Pfeiffer*, p. 183, and *Wouvers*, *Diluc. Qu.* 4). And Gideon's history is a warning that it requires more than a *good intention* to make a *good act* ; and that the *examples* of the *best* of men are *not a safe guide* of conduct ; and the better the man is, the worse will be the consequences of bad acts done by him. The only right rule of life is the Law of God. Compare note below, on Gal. ii. 13, p. 51, and *Bp. Hall's* remark here, "Gideon meant well by his rich ephod, yet this act set all Israel a whoring. God had chosen a place and service of His own ; and when the wit of man will be over-pleasing God with better devices than His own, it ends in mischief." See also *Bp. Sanderson's* admirable Lectures on Conscience, Lecture ii. and iii.

Especially does this example afford a salutary warning,

a ch. 5. 31.

e ch. 9. 2, 5.
† Heb. *going out*
of his thigh.
f ch. 9. 1.

† Heb. *set*.

g Gen. 25. 8.
Job 5. 26.
h ver. 27.
ch. 6. 24.

i ch. 2. 19.

k ch. 2. 17.
l ch. 9. 4, 46.
m Ps. 78. 11, 42.
& 106. 13, 21.

n ch. 9. 16, 17, 18.
Eccles. 9. 14, 15.

a ch. 8. 31.

† Heb. *What is*
good? whether, &c.
b ch. 8. 30.

up their heads no more. ^d And the country was in quietness forty years in the days of Gideon. ²⁹ And Jerubbaal the son of Joash went and dwelt in his own house. ³⁰ And Gideon had ^e threescore and ten sons ^f of his body begotten: for he had many wives. ³¹ ^f And his concubine that *was* in Shechem, she also bare him a son, whose name he [†] called Abimelech. ³² And Gideon the son of Joash died ^g in a good old age, and was buried in the sepulchre of Joash his father, ^h in Ophrah of the Abi-ezrites.

³³ And it came to pass, ⁱ as soon as Gideon was dead, that the children of Israel turned again, and ^k went a whoring after Baalim, ^l and made Baal-berith their god. ³⁴ And the children of Israel ^m remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side: ³⁵ ⁿ Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

IX. ¹ And Abimelech the son of Jerubbaal went to Shechem unto ^a his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, ² Speak, I pray you, in the ears of all the men of Shechem, [†] Whether *is* better for you, either that all the sons of Jerubbaal, *which are* ^b threescore and ten persons, reign over you, or that ^{one} reign over

in evil days, that men should not suffer themselves to be exasperated by the defects of God's Ministers to resort to irregular means for the attainment of good ends. By such practices as these the *Jerubbaals* of God's Church become *Jerubbesheths* (2 Sam. xi. 21). Cp. *Lightfoot*, i. 49.

Gideon is numbered among the Saints of God in the Epistle to the Hebrews (xi. 32); but the Saints of God were men, and no man is free from some blemish of human infirmity. And the sins of the Saints are recorded in Holy Scripture to show that we have in Scripture a true and impartial record of their lives; and to remind us that, though in many things the Saints are types and figures of Christ, yet in one respect they are not like the Divine Antitype, Who alone is holy, harmless, undefiled, separate from sinners (Heb. vii. 26), and Who, by His perfect holiness, corrects all the aberrations of the types (see above, *Introduction*, p. 79).

Even the *blemishes* of the human types are suggestive of contrary perfections in the Divine Antitype. "We do not say, that their sins are not sins, although God used their sins for a foreshadowing of His own will" (*Augustine*, Qu. 49).

Gideon erred in making this ephod. Christ also has made an ephod, and has placed it in His own Ophrah. He has constituted Himself our Priest by His Incarnation; and He has been anointed by the Holy Ghost to be our Priest; and He wears the Priestly Ephod on His own Divine Person in heaven (see Rev. i. 13). And having received gifts for men (Ps. lxxviii. 18. Cp. Eph. iv. 8), and being enriched with the offerings from all lands, as the Prophet Isaiah describes, even from Midian and Ephah (Isa. lx. 6), He has placed an Ephod in His earthly Ophrah, the Church, by sending forth His Apostles and their successors to minister His Word and Sacraments.

It may perhaps be not unworthy of remark, that the word *ophrah* signifies a *fawn*, and that the masculine form *opher* is a word used in the Song of Solomon to describe the beauty and love of Christ and His Church: see Cant. ii. 9. 17; iv. 5; vii. 3; viii. 14.

²⁸ *forty years*] See v. 31.

³⁰ *Gideon had threescore and ten sons—for he had many wives*] Spiritual and carnal harlotry are generally joined together. Gideon gave occasion to spiritual harlotry by his ephod, and to carnal harlotry by his illicit connexions.

Here is another instance of what has been already observed (v. 27). The saints of God are not represented in Scripture as free from human infirmity. Polygamy (as Christ has taught us) is contrary to God's will, as declared at the Creation (Matt. xix. 4); and it appeared first in Lamech, in the race of Cain (Gen. iv. 19). But even the infirmities of the saints are spiritually transfigured in Christ. He is described in Scripture as combining in Himself all relations, even the tenderest, to each individual soul. "Whosoever shall do the will of my Father which

is in heaven, the same is my brother, and sister, and mother" (Matt. xii. 50); and in the Sacrament of Holy Baptism the soul is espoused to Christ (2 Cor. xi. 2). In a mystical sense, the Lord speaks of His relation to both the Churches of Israel and Judah under the figure of marriage (Jer. iii. 6—11); and Christ has many spiritual children in all Churches throughout the world. The number of Gideon's sons (*seventy*) corresponds to that of the disciples sent forth by Christ (Luke x. 1. 17. Cp. below, on 2 Sam. iii. 2—5; v. 13).

³¹ *his concubine that was in Shechem*] not in Ophrah (v. 27), but in Shechem, or Sichem; so celebrated in sacred history: see above, on Gen. xii. 6. *Josephus* says that her name was Drumah (Antt. v. 7. 1).

— *Abimelech*] which signifies *father king* (*Gesen.* 6).

³³ *Baal-berith*] *Baal-covenant*. This worship of Baal, which seems to have taken root at *Shechem* (ix. 4. 27), where Joshua had made a covenant (*berith*) between Israel and Jehovah (see Josh. xxiv. 25), seems to denote an attempt, in the first place, to combine, by a sort of compromise, the worship of Baal with that of Jehovah, and to secure by an equivocal syncretism, the favour and protection of both (cp. *Hengst.*, Auth. ii. 99). The *Sept.* and *Vulg.* render the words thus: "They made a covenant for themselves with Baal, so that he might be their god;" and so *Arabic*.

This is the first phase of religious degeneracy. Idolatry steals into the Church in the mask of true religion. Aaron made the golden calf at Horeb, but at the same time he invited the people to celebrate "a feast to the Lord" (Exod. xxxii. 5). Jeroboam followed his example, and set up his calves to Jehovah. As the name of Baal is here engrafted on the berith with Jehovah at Shechem, so in later days Israel tried to make a match between Jehovah and Malcham, for which they are condemned by the prophet (Zeph. i. 5).

CH. IX. 1. *Abimelech the son of Jerubbaal went to Shechem*]

The son of Gideon (who derived his name, *Jerubbaal*, from overthrowing the altar of Baal, vi. 32) went and joined himself to those who had *set up* the worship of Baal (v. 4) at *Shechem*, the place where God had first appeared in Canaan to Abraham, and where Jacob had built his altar *El Elohe Israel*, and where the bodies of the patriarchs lay buried, and where Joshua had proclaimed the blessings and the cursings of the Law of Moses, and where he made a covenant between the twelve tribes and Jehovah.

Here then was a crisis of religious apostasy.

² *that all the sons of Jerubbaal—reign over you*]

Abimelech does not call him *Gideon*, but by a title which would exasperate Baal's votaries at Shechem; and he insinuates that Gideon's sons were desirous to do what he was ambitious of doing himself alone.

you? remember also that I am ^c your bone and your flesh. ³ And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined [†] to follow Abimelech; for they said, He is our [†] brother. ⁴ And they gave him threescore and ten *pieces* of silver out of the house of ^e Baal-berith, wherewith Abimelech hired ^f vain and light persons, which followed him. ⁵ And he went unto his father's house ^g at Ophrah, and ^h slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

⁶ And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, || by the plain of the pillar that was in Shechem. ⁷ And when they told it to Jotham, he went and stood in the top of ⁱ mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

⁸ ^k The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, ^l Reign thou over us. ⁹ But the olive tree said unto them, Should I leave my fatness, ^m wherewith by me they honour God and man, and

c Gen. 29. 14

† Heb. after

d Gen. 29. 15

e ch. 8. 33.

f ch. 11. 3.

2 Chron. 13. 7.

Prov. 12. 11.

Acts 17. 5.

g ch. 6. 24.

h 2 Kings 11.

i, 2.

|| Or, by the oak of the pillar: see Josh. 24. 26.

i Deut. 11. 29.

& 27. 12.

Josh. 8. 33.

John 4. 20.

k See 2 Kings 14. 9.

l ch. 8. 22, 23.

m Ps. 104. 15.

4. *the house of Baal-berith*] The temple of Baal was also the treasury, as the temple of Jerusalem afterwards was (1 Kings xv. 18), and as the Parthenon was at Athens, and the temple of Jupiter Latialis at Rome.

The treasury of Baal was made by the Shechemites to contribute towards the execution of the ambitious and cruel policy of Abimelech, who lent himself to the maintenance of the idolatry which his father Gideon had destroyed.

That which idolatry gathered is fitly spent upon treason; one devil is ready to help another in mischief. There never was any man that worshipped only one idol. The money of Baal is a fit hire for murderers (*Bp. Hall*). Abimelech came to the kingdom by the devil's patent, and is his officer; so we see daily in our days, he bestows offices, and presents to benefices in Churches (*Bp. Andrewes*, p. 552).

— *light persons*] Heb. *pochazim*, from *pachaz*, to boil over, to be dissolute (*Ges.* 671). Compare above on Gen. xlix. 4, the sin of Reuben as described by Jacob.

5. *Ophrah*] See viii. 27.

— *threescore and ten persons*] See viii. 30. He desired to kill all; but one, Jotham, escaped (v. 5).

— *upon one stone*] Perhaps the stone mentioned in the description of the appearance of the angel to Gideon (vi. 20. 26), and in the history of the overthrow of Baal's altar by him. The men of Shechem were accessories to this act of Abimelech (vv. 18. 24), in which they may perhaps have joined, as an act of religious zeal for Baal their god.

On this act see further, the note at the end of this chapter.

— *Jotham*] *Jehovah is upright, or perfect* (*Ges.* 344). However sin may prevail for a time, yet in the end it will be punished by the righteous Judge whose way is *perfect* (*Ges.* 865).

6. *all the men of Shechem*] Literally, *all the chief men of Shechem*.

— *house of Millo*] The inhabitants of the *millo*, or fortress; probably the tower described in vv. 46—49. The word *millo* signifies a rampart, filled in with stones and earth (from *mala*, to fill), hence a *citadel*; and a part of the citadel of Jerusalem was thence called *Millo* (2 Sam. v. 9). See *Ges.* 476. *Keil*, 274.

— *went, and made Abimelech king*] Abimelech was the first who assumed the name of *king* in Israel; and this was an act of disobedience to his father, and of rebellion against God (viii. 23. 1 Sam. viii. 7; x. 19; xii. 12).

— *by the plain of the pillar that was in Shechem*] Such was Abimelech's audacity and theirs; this act was done near the *terebinth of the pillar at Shechem*! even in the place where Joshua had made a covenant with Israel, as subjects of Jehovah, their king, and where the people had said, "The Lord our God will we serve, and His voice will we obey" (see the history in Josh. xxiv. 1. 21—26). This act therefore was tantamount to setting up Abimelech in the place of Jehovah, and to the doing of this in the national sanctuary of Jehovah Himself. The coronation of Abimelech was like the dethronement of Jehovah in His own house.

Here then was something like a dark foreshadowing of that future revelation in the Church of God, which St. Paul describes in his prophecy concerning the Lawless One, the Man of Sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God. See below on 2 Thess. ii. 3, 4, and the note at the end of this chapter.

The word rendered *pillar* is *matsab*, and may well have this sense; it is from the word *natsab*, to set up (*Gesen.* 500. 560). It is rendered *mount* in Isa. xxix. 3, and there seems to mean a *fortress* or *garrison*; the cognate words *matsabah* and *matsbeth* often occur in the sense of a *pillar* or *monument*: see Gen. xxviii. 18. 22; xxxi. 13. 45; xxxv. 14. 20. 2 Sam. xviii. 18.

7. *he went and stood*] Perhaps on some public festival (*Josephus*).

— *the top of mount Gerizim*] Perhaps the conspicuous cliff which rises precipitously above the site of ancient Shechem, where he would have been inaccessible, but audible from below (*Stanley*, Hist. 350).

The ancient city of Shechem (says *Dr. Thomson*), I suppose, stood where *Nablús* does now, and it is easy to comprehend how Jotham could stand above it and deliver his allegory in the hearing of the people, and then run away before they could take him (Judg. ix. 7—21). Several lofty precipices of Gerizim literally overhang the city, any one of which would answer his purpose. Nor would it be difficult to be heard, as every body knows who has listened to the public crier of villages on Lebanon. In the stillness of evening, after the people have returned home from their distant fields, he ascends the mountain side, above the place, or to the roof of some prominent house, and he gives forth his proclamation with such distinctness that all can hear and understand it. Indeed, the people in these mountainous countries are able, from long practice, so to pitch their voices as to be heard distinctly at distances almost incredible. They talk with persons across enormous wadies, and give the most minute directions, which are perfectly understood; and in doing this they seem to speak very little louder than their usual tone of conversation. Jotham therefore might easily be heard by the greater part of the inhabitants of Shechem. The costume of his allegory is simple and natural, and the allusions are to the very trees which most abound at *Nablús*—the olive, the fig, the vine, and the bramble (*Dr. Thomson*, The Land and the Book, p. 473).

8. *The trees*] Here we have the oldest, as well as one of the most beautiful, of all the fables or apologies in the world. Cp. 2 Sam. xii. 1. 2 Chron. xxv. 18. Isa. v. 1. *Glass*, Phil. Sac. p. 220.

— *to anoint a king*] A very ancient proof of the use of *unction* in the coronation of kings.

9. *Should I leave my fatness*] The verb *chadal* here used is found only in *kal*, and signifies to forsake, to leave off: see *Gesen.* 262.

— *they honour God and man*] God is honoured by the olive, in the oil used for the lamps of His sanctuary, and for the

Heb. go up and
down for other
trees.

n Ps. 104. 15.

|| Or, *thistle*.

o Isa. 30. 2.
Dan. 4. 12.
Hos. 14. 7.
p ver. 20.
Num. 21. 28.
Ezek. 19. 14.
q 2 Kings 14. 9.
Ps. 104. 16.
Isa. 2. 13.
& 37. 24.
Ezek. 31. 3.
r ch. 8. 35.
† Heb. cast his
life.
s ver. 5, 6.

t Isa. 8. 6.
Phil. 3. 3.

u ver. 15, 56, 57.

x 2 Sam. 20. 14.

y 1 Sam. 16. 14.
& 18. 9, 10.
See 1 Kings 12.
15, & 22. 22.
2 Chron. 10. 15.
& 18. 19, &c.
Isa. 19. 2, 14.
z Isa. 33. 1.
a 1 Kings 2. 32.
Esth. 9. 25.
Ps. 7. 16.
Matt. 23. 35, 36.
† Heb. strengthen-
ed his hands to
kill.

† go to be promoted over the trees? ¹⁰ And the trees said to the fig tree, Come thou, *and* reign over us. ¹¹ But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? ¹² Then said the trees unto the vine, Come thou, *and* reign over us. ¹³ And the vine said unto them, Should I leave my wine, ⁿ which cheereth God and man, and go to be promoted over the trees? ¹⁴ Then said all the trees unto the || bramble, Come thou, *and* reign over us. ¹⁵ And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my ° shadow: and if not, ^r let fire come out of the bramble, and devour the ^a cedars of Lebanon.

¹⁶ Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him ^t according to the deserving of his hands; ¹⁷ (For my father fought for you, and † adventured his life far, and delivered you out of the hand of Midian: ¹⁸ ^s And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) ¹⁹ If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* ^t rejoice ye in Abimelech, and let him also rejoice in you: ²⁰ But if not, ^u let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. ²¹ And Jotham ran away, and fled, and went to ^x Beer, and dwelt there, for fear of Abimelech his brother.

²² When Abimelech had reigned three years over Israel, ²³ Then ^y God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem ^z dealt treacherously with Abimelech: ²⁴ ^a That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which † aided him in the killing of his brethren. ²⁵ And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech. ²⁶ And Gaal the

anointing of the vessels, &c., of His sanctuary; and man is honoured thereby in the unction of kings, priests, and prophets: cp. *Bp. Pearson*, Art. ii. p. 100.

— *to be promoted*] Rather, *to move to and fro*; κινεῖσθαι. Shall I go and wander up and down among the trees, gadding to and fro, instead of remaining rooted in my native soil, where God's hand has planted me, and where alone I can grow and bring forth fruit? The Hebrew verb here used (*nua*) is connected with νῦν, *nua* (*Gesen*. 540), and is rendered *be moved* in Isa. xix. 1, and *stagger* in Isa. xxix. 9, and *wander*, Lam. iv. 14, 15. Amos iv. 8; viii. 12.

11. *forsake*—*be promoted*] *leave*, and *wander about*. The Fig-tree uses the same words as the Olive (v. 9); and as does the Vine (v. 13).

13. *which cheereth God*] *which maketh God to rejoice*. God is said to rejoice in His own works (Ps. civ. 31), and God is said to be refreshed with the sweet odour of the acceptable sacrifices of holy men (see on Gen. viii. 21), and wine was principally used in the drink-offerings of the sanctuary: see Exod. xxix. 40. Lev. xxiii. 13. Num. xv. 7. 10; xxviii. 14.

We have no reason therefore to be more surprised at this description of the fruit of the vine than at the words applied to the olive, as “honouring God,” in v. 9. In a prophetic sense also how true is it, especially as applied to the “fruit of the vine,” which the faithful drink “new in the kingdom of God,” in the Holy Eucharist! See Matt. xxvi. 29. Mark xiv. 25. Luke xxii. 18.

For another refutation of the objections raised by some to these words, the reader may see *Dr. Waterland*, Ser. Vind. p. 132.

14. *all the trees*] none were willing to be kings. Men may learn wisdom from trees, shrubs, and flowers. Matt. vi. 28. Mark xiii. 28. Luke xii. 27; xxi. 29. John xv. 1. 8.

15. *the bramble*] or *Thorn*. Heb. *atad*: see Gen. 1. 10. Ps. lviii. 9, where it is rendered *Thorn*. It does not mean the Brier or Bramble, but the Rhamnus, or *Buckthorn* (*Gesen*. 35. *Houghton*, B. D. iii. 1491).

— *my shadow*] as if any shelter should be expected there!

— *let fire come out of the bramble*] which is easily set in a blaze (Exod. xxii. 6. Ps. lviii. 9).

— *cedars of Lebanon*] emblems of nobles and princes (Isa. ii. 13; xxxvii. 24. Ezek. xxxi. 3).

17. *fought for you*] Literally, *fought over you*, when ye lay prostrate on the ground: cp. below, on Jude 3.

— *adventured his life far*] Literally, *flung it away to a distance for your sake*. Compare St. Paul's metaphor in Phil. ii. 30.

18. *one stone*] See v. 5.

20. *and devour the men of Shechem*] as it did literally (v. 49).

21. *Beer*] a well, now probably *El Bireh*: about eight miles s. of Scythopolis (*Onom.*), and therefore not far from the well of Harod (vii. 1), and near the scene of his father's victory over Midian.

23. *God sent an evil spirit*] “*dæmonem quasi tortorem immisit ad eos vexandos*” (*A Lapide*): cp. 1 Kings xxii. 22, 23.

26. *Gaal*] a name derived from *Gaal*, to *cast away*, to *loathe* (*Gesen*. 176). He was probably one of the old Canaanite race which had formerly occupied Shechem: see v. 28.

son of Ebed came with his brethren, and went over to Shechem : and the men of Shechem put their confidence in him. ²⁷ And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made || merry, and went into ^b the house of their god, and did eat and drink, and cursed Abimelech. ²⁸ And Gaal the son of Ebed said, ^c Who is Abimelech, and who is Shechem, that we should serve him? *is not he* the son of Jerubbaal? and Zebul his officer? serve the men of ^d Hamor the father of Shechem : for why should we serve him? ²⁹ And ^e would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

³⁰ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was || kindled. ³¹ And he sent messengers unto Abimelech || *privily*, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee. ³² Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field: ³³ And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them † as thou shalt find occasion.

³⁴ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies. ³⁵ And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait. ³⁶ And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men. ³⁷ And Gaal spake again and said, See there come people down by the † middle of the land, and another company come along by the plain of || Meonenim. ³⁸ Then said Zebul unto him, Where *is* now thy mouth, wherewith thou ^f saidst, Who is Abimelech, that we should serve him? *is not this* the people that thou hast despised? go out, I pray now, and fight with them. ³⁹ And Gaal went out before the men of Shechem, and fought with Abimelech. ⁴⁰ And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate. ⁴¹ And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. ⁴² And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. ⁴³ And he took the people, and divided them into three companies, and laid wait

|| Or, *songs*:
see Isa. 16. 9, 10.
Jer. 25. 30.
b ver. 4.

c 1 Sam. 25. 10.
! Kings 12. 16.

d Gen. 34. 2, 6.

e 2 Sam. 15. 4.

|| Or, *hot*.

† Heb. *craftily*,
or, *to Tormah*.

† Heb. *as thine*
hand shall find.
1 Sam. 10. 7.
& 25. 8.
Eccles. 9. 10.

† Heb. *navel*.

|| Or, *The re-*
gards of times.
Deut. 18. 14.
f ver. 28, 29.

27. *and made merry*] made *public thanksgivings* (Levit. xix. 24); *halleluim*, from the piel form of *halal*, to resound (Gesen. 224. 226).

— *into the house of their god*] whom they praised for their vintage, instead of blessing the Lord.

28. *Who is Abimelech*] *Who is Abimelech*, on the one hand, and *who is Shechem*, on the other? Abimelech is the son of a pondmaid; but Shechem is of a noble origin. Is not Abimelech the son of Jerubbaal, who overthrew the altar of our god Baal, in whose temple we are? Is not Zebul his officer? Has not Abimelech set up his own vassal over you? Ought Shechem to serve Abimelech? No; if you must have a king, have one of your own illustrious ancestry: serve the men of *Hamor*, the father of Shechem, of the original Canaanitish race: see Gen. xxxiv. 2. Josh. xxiv. 32.

— *Zebul*] from *zabal*, to dwell.

— *his officer*] Literally, his *visitor*, or *overseer* (Gesen. 686); *ἐπισκοπος* (Sept.).

29. *to Abimelech*] i. e., of Abimelech—in reference to—not that Abimelech was present, though in his vain-glorious revelry

Gaal imagines him to be there, and speaks as if he were, and challenges him to fight. On this use of the preposition *to*, see v. 54.

31. *privily*] Heb. *be-tormah*, in *fraud*; from the piel of *ramah*, to deceive (Gesen. 874); and so *Sept.*, *Syriac*, *Targ. Rashi*. Some suppose it to be a proper name, and the same place as is called *Arumah* v. 41.

34. *four companies*] *four heads*.

36. *Zebul said*] desiring to quiet his fears, and to put him off from proposals of resistance to Abimelech.

37. *the middle*] the *navel*, the highest central point.

— *the plain of Meonenim*] or, the *terebinth of diviners* (see Deut. xviii. 10, 14). It is the *poel* part. masc. from *anan*, to cover, to use hidden arts, to divine (Gesen. 644).

41. *dwelt at Arumah*] did not enter Shechem, but dwelt (literally, *sai, waited*) at Arumah (probably so called from its height), till he might have an opportunity of surprising the people, and of assaulting Shechem.

42. *into the field*] to pursue their labours there, perhaps in gathering the vintage (v. 27: see v. 44).

in the field, and looked, and, behold, the people *were* come forth out of the city ; and he rose up against them, and smote them. ⁴⁴ And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city : and the two *other* companies ran upon all the people that *were* in the fields, and slew them. ⁴⁵ And Abimelech fought against the city all that day ; and ^g he took the city, and slew the people that *was* therein, and ^h beat down the city, and sowed it with salt.

⁴⁶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house ⁱ of the god Berith. ⁴⁷ And it was told Abimelech, that all the men of the tower of Shechem were gathered together. ⁴⁸ And Abimelech gat him up to mount ^k Zalmon, he and all the people that *were* with him ; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen [†] me do, make haste, and do as I *have done*. ⁴⁹ And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them ; so that all the men of the tower of Shechem died also, about a thousand men and women.

⁵⁰ Then went Abimelech to Thebez, and encamped against Thebez, and took it. ⁵¹ But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower. ⁵² And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

⁵³ And a certain woman ^l cast a piece of a millstone upon Abimelech's head, and all to brake his skull. ⁵⁴ Then ^m he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. ⁵⁵ And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

⁵⁶ ⁿ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren : ⁵⁷ And all the evil of the men of Shechem did God render upon their heads : and upon them came ^o the curse of Jotham the son of Jerubbaal.

45. *sowed it with salt*] to destroy its fertility, and to make it barren for ever, like Sodom. Cp. Plin. xxxi. 7 ; and above, on Gen. xix. 26 ; and below, on Mark ix. 49.

When Milan was taken in A.D. 1162, it was sown with salt (*Sigonius*) ; and the house of Admiral Coligny, murdered in the massacre of St. Bartholomew, A.D. 1572, was, by the command of Charles IX., king of France, sown with salt.

46. *an hold*] a fortress (1 Sam. xiv. 6).

— *of the god Berith*] They thought that they would be protected by the sanctity of the place, which was their fortress and asylum.

48. *Zalmon*] dark, shady wood (*Gesen.* 710 : cp. Ps. lxxviii. 15), where he could find many trees for his purpose.

— *an axe*] Literally, *the axes*, for others as well as for himself.

49. *set the hold on fire upon them*] probably by lighting it on the roof, so that they perished by fire. They that flee to idols for safety will be consumed by fire.

50. *Thebez*] *brightness* ; about thirteen miles N. of Shechem. Perhaps some of the Shechemites had taken refuge there.

53. *a certain woman*] Many powerful enemies of God and of His people, after victorious acts of oppression, have been overthrown at last by weak instruments, even by women ; Sisera by Deborah and Jael ; Haman by Esther ; Holofernes by Judith ; and the Church, by the power of the Seed of the Woman, overcomes the World.

— *a millstone*] an upper millstone, *receb* ; literally, the rider on the lower stone (Deut. xxiv. 6. 2 Sam. xi. 21).

Abimelech had slain his brethren on "one stone" (v. 5), and a stone is the cause of his death.

— *all to brake his skull*] i.e., wholly fractured his skull. Jael drove the nail of the tent into the head of Sisera ; the woman of Thebez fractured the skull of Abimelech, the Seed of the woman has bruised the Serpent's head.

54. *that men say not of me*] Literally, *to me* : see v. 29.

But, after all, they did say that a woman slew him, and it became a proverb in Israel, "Who smote Abimelech, the son of Jerub-besheth ? Did not a woman cast a piece of a millstone upon him from the wall, that he died in *Thebez* ?" (2 Sam. xi. 21.) He did not escape this ignominy by an indirect suicide ; he feared a vain reproach from men, but had no awe for the judgment of God ; he was a coward with regard to men and to time, and foolhardy with respect to God and Eternity ; such is the strange blindness and mysterious infatuation of sin. Compare the case of Saul (1 Sam. xxxi. 4), and of Ahithophel (2 Sam. xvii. 23).

56. *Thus God rendered*] God made Abimelech an instrument for punishing the wickedness of the men of Shechem, and he punished Abimelech, in the hour of victory, for his sin against his father and brethren, and against the Lord.

57. *the curse of Jotham the son of Jerubbaal*] which was more powerful than Abimelech and Shechem. The name *Jotham*, significant of *Jehovah's righteousness* (v. 5), and the name *Jerubbaal* recording the overthrow of Baal, are emphatic.

X. ¹ And after Abimelech there ^a arose to ||† defend Israel Tola the son of ^{ach. 2. 16.} ^{|| Or, deliver.} Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount ^{† Heb. save.} Ephraim. ² And he judged Israel twenty and three years, and died, and was buried in Shamir.

ON THE HISTORY OF ABIMELECH.

The history of Abimelech is a true history, to be interpreted literally, and is full of practical instruction, especially to Rulers and States.

But it has also a prophetic character.

The Book of Judges is reckoned by the Jews among the "Former Prophets," and all the ancient Expositors who have commented on this Book recognize in it typical foreshadowings of events in the Church of God, and in the foregoing portion of the Book we have seen reason to acknowledge the correctness and importance of this view: see above, *Introduction*, pp. 76—78.

The Acts of Gideon, as the Ancient Interpreters agree, represent the Work of Christ in the Visible Church not altogether exempt from blemishes, but yet contending against Idolatry, Unbelief, and Sin, and maintaining the True Faith.

But under Abimelech the aspect of things is changed.

Gideon had refused the crown when offered to him. "I will not rule over you," he said, "neither shall my son rule over you; the LORD shall rule over you" (viii. 23).

Yet Abimelech, the son of Gideon by his concubine, in defiance of this declaration, usurped the kingdom. He set up himself as king in the very sanctuary of Jehovah (see on v. 6). He was crowned instead of Jehovah. Jehovah was dethroned that Abimelech might be king.

Abimelech may be regarded as a type and a precursor of Antichrist: see *Prosper Aquitamus*, ii. 19; and *Bede*, Qu. c. 6, who says, "merito typus Antichristi significatur."

Abimelech slew his seventy brethren that he might have no rivals; and it is twice noted that he did this "upon one stone" (v. 5, 18).

We may not perhaps venture to say that he prefigured a special degenerate form of Christianity. This might be too bold an assertion. At the same time we find that ancient interpreters have taken that view of his history.

But we need not hesitate to say that a form of corrupt religion has arisen which bears a striking resemblance to the character of Abimelech.

Abimelech, by his Hebrew name, signifies *Father King*. Legitimate monarchy itself is a good thing; but that monarchy which God forbade, and which set itself up in the place of God, and against God, was an impious thing.

And Christ has forbidden the assumption of supremacy over His Church. He is her Supreme Head, and all His Apostles are brethren: see above, viii. 23, and note on Matt. xvi. 18.

But, notwithstanding this, there has arisen one Person in the Church who usurps lordship over his brethren. There is one Person in His Church who claims such a Supremacy. He will not allow any bishop to be a bishop except by his leave. He will not allow any bishop, who may become an archbishop, to exercise even episcopal functions without his permission, and without suing humbly for the pallium from him. All bishops of Christ's Church are to be bishops only "by grace of the apostolic see,"—as he calls the see of Rome. Thus he claims power not only to *give*, but to *revoke*, all apostolic authority throughout the world. In a word, he has destroyed, as far as in him lies, the life and independence of all episcopal and sacerdotal authority; and he has done this, and still does it, on the plea that he himself is the rock—the foundation-stone of the Church: see Matt. xvi. 18.

What is this, but to make himself another Abimelech? Some might even feel disposed to see a resemblance in the very name *Abimelech*, Father King, Papa-Ré: see viii. 31; ix. 6. Has he not destroyed his brother bishops by his claim to be the *Rock* of the Church? Has he not, as it were, "slain his brethren," as Abimelech did, "on one stone" (see v. 5)? Has he not also claimed and exercised the power of dethroning Princes, of giving away their dominions, of releasing their subjects from their allegiance? See below, note on Rev. xiii. 13, 14, pp. 233, 234. And does he not set himself up as King of kings in the House of God? Is he not styled, at his coronation in St. Peter's at Rome, "Pater Regum et Principum, Rector Orbis?" And has he not given countenance to the idolatry of a Baal-berith, and is he not supported thereby? Does he not cause himself to be invested with his usurped powers in the sanctuary of another Shechem? When he is inaugurated as Supreme Pontiff, is he not enthroned on the very Altar of God? Does he not there sit in the temple of

God? and are not his feet, which trample on God's altar, kissed by cardinals kneeling before him? (See below, on 2 Thess. ii. 2—9, pp. 30—32.) This was *not* done by bishops of Rome in primitive times. No; but in lapse of ages the faithful city became an harlot (Isa. i. 21); and as the literal Israel became the children of the bondslave by unbelief (Gal. iv. 25), and as God did not hesitate to describe His own people Israel, when they had fallen away from the pure faith, as "sons of the sorceress and the seed of the adulteress" (Isa. lvii. 3), so likewise the Church of Rome has debased her own origin, her Popes have become Abimelechs, by defection from God.

We need not trace the parallel further, which is submitted to the consideration of the candid and learned reader. But is there not heard, ever and anon, the warning voice of a Jotham speaking from the heights of a spiritual Gerizim, and prophesying to the Papal Abimelech, that the means which he uses for his own aggrandizement, will one day prove his destruction?

CH. X. 1. *And after Abimelech*] Observe the contrast. The two next Judges who defended Israel, Tola and Jair, are said to have "died, and also to have been buried" (vv. 2, 5). It is also recorded of each of the five next Judges, Jephthah (xii. 7), Ibzan (xii. 10), Elon (xii. 12), Abdon (xii. 15), Samson (xvi. 31), that they were *buried*. But this is nowhere said of *Abimelech*, the fratricide and usurper. They had hope in their death, and were *buried* in peace, and in the faith of a blessed resurrection; as Abraham, Isaac, Jacob, and Joseph were. Not so Abimelech. — *to defend Israel*] Literally, *to save Israel* (see ii. 18).

ON THE ACTS OF TOLA, JAIR, AND OTHER JUDGES.

No *act* is recorded as done by Tola; and yet he judged Israel for so long a period as twenty-three years, and a similar remark may be applied to his successor, Jair.

How is this to be explained?

Some may say—some do say—that those Judges did nothing (*Keil*). But this is impossible. Israel was beset by enemies on all sides, ready to spring upon them. Others may say that the Sacred Writer knew nothing about them. But is it probable that he should have known and reported so many minute particulars concerning the *earlier* Judges, and have *known* nothing at all of what was done by *later* ones, in forty-five years?

Rather may we not reverently believe that there is a design here? that there is *inspiration* even in his *silence*?

There seems to be an analogy between the Judges who succeeded Joshua, and the Apostles who followed Christ.

In the "ACTS OF THE APOSTLES" we have a mention of the *names* of all the Apostles (i. 13), but have only a record of the *acts* of two or three of them, especially St. Peter and St. Paul. The Holy Spirit, who inspired the Writer of that Book, could certainly have enabled him to give an account of *all*. But He did not think fit to do so. And why? Because the acts of those two or three Apostles are to be taken as *specimens* of what God did by means of the rest; and because He would teach us not to dwell too much on earthly renown, but to seek that true glory which comes from God only, and to labour and to pray that our names may be written in heaven (Luke x. 20), and may be found in the Book of Life (Phil. iv. 3. Rev. xiii. 8; xvii. 8). See below, *Introduction* to the Acts of the Apostles, p. 6.

This also appears to be the design of the Holy Spirit in the "BOOK OF JUDGES." He recounts the heroic acts of *some* of them, as specimens of what God was pleased to work by them, and as intimations also of what He wrought by the rest whose acts are *not* recorded, and whose *names* only are mentioned by him, such as Tola and Jair, and Ibzan, and Elon, and Abdon (xii. 8—15). The time in which they judged Israel amounted to seventy years, but He does not record a single act done by any one of them; and thus He leads us to look forward and upward to another life, and to that heavenly chronicle which is written with indelible characters in the memory of God Himself, and is ever open to His Divine Eye. Compare note on xii. 9.

— *Dodo*] rendered *uncle* by *Sept.*, *Vulg.*: and also as an appellative in other ancient Versions: it signifies *beloved*: it is a proper name in 1 Chron. xi. 12 and here.

— *Shamir*] Not in Tola's own tribe; its precise site is unknown: cp. *Grove*, B. D. ii. 1226.

b ch. 5. 10.
& 12. 14.

c Deut. 3. 14.
|| Or, *The villages of Jair*,
Num. 32. 41.

d ch. 2. 11. &
3. 7. & 4. 1. &
6. 1. & 13. 1.
e ch. 2. 13.
f ch. 2. 12.
g 1 Kings 11. 33.
Ps. 106. 36.

h ch. 2. 14.
1 Sam. 12. 9.

† Heb. *crushed*.

i 1 Sam. 12. 10.

k Ex. 14. 30.

l Num. 21. 21,
24, 25.
m ch. 3. 12, 13.
n ch. 3. 31.
o ch. 5. 19.
p ch. 6. 3.
q Ps. 106. 42, 43.

³ And after him arose Jair, a Gileadite, and judged Israel twenty and two years. ⁴ And he had thirty sons that ^b rode on thirty ass colts, and they had thirty cities, ^c which are called || Havoth-jair unto this day, which are in the land of Gilead. ⁵ And Jair died, and was buried in Camon.

⁶ And ^d the children of Israel did evil again in the sight of the Lord, and ^e served Baalim, and Ashtaroth, and ^f the gods of Syria, and the gods of ^g Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him. ⁷ And the anger of the Lord was hot against Israel, and he ^h sold them into the hands of the Philistines, and into the hands of the children of Ammon. ⁸ And that year they vexed and [†] oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead. ⁹ Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

¹⁰ ⁱ And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

¹¹ And the Lord said unto the children of Israel, *Did not I deliver you* ^k from the Egyptians, and ^l from the Amorites, ^m from the children of Ammon, ⁿ and from the Philistines? ¹² ^o The Zidonians also, ^p and the Amalekites, and the Maonites, ^q did oppress you; and ye cried to me, and I delivered you out of

3. *Jair*] The name signifies *whom the Lord enlightens* (*Ges.*), and is probably the same word as occurs in the New Testament as *Jairus* (Mark v. 22. Luke viii. 41).

JAIR'S THIRTY SONS ON THIRTY ASS COLTS.

4. *thirty sons that rode on thirty ass colts, and they had thirty cities*] There is a verbal similarity of sound in the original. Their father's name is *Jair*, the word for colts is *ayarim*, and also for cities is *ayarim*. On the last word see *Ewald*, § 146. There is a similar alliteration here in the *Sept.* between *πάλους* (*colts*), *πόλεις* (*cities*).

The riding on the *ass colts* was a sign of honour (see v. 10). Perhaps they rode thereon to assist their father in his government, especially in his circuits to administer justice. It would seem that the meaning of this record is, that *Jair's* government was a peaceable one, and that (as *Josephus* intimates) he was able to place his sons in positions of dignity and trust, and that each had rule over a city assigned to them.

In the long period of forty-five years—for such was the duration of the rule of Tola and Jair—this is the only special incident which the Holy Spirit has chosen for commemoration; viz., that *Jair* had *thirty sons*, who rode on *thirty ass colts*, and had *thirty cities*. A like incident is recorded below in xii. 14, concerning the *sons* and *sons' sons* of another Judge of Israel—Abdon.

Why was this incident,—seemingly so trivial,—recorded in Holy Scripture?

Is it not reasonable to inquire—Has not this incident a spiritual meaning? The “*colt of an ass*,” the emblem of peace, is contrasted with the *war-horse*, the emblem of battle, and has been ennobled by the act of Christ, the true Saviour, Judge, and King, and yet lowly and meek, “riding on an ass, even on a colt, the foal of an ass” (see Zech. ix. 9. Matt. xxi. 5. John xii. 14); and at that very same season, as future Judge of Israel, delivering a parable in which He revealed Himself as setting His faithful children, one over *ten cities*, and another over *five cities* (Luke xix. 17. 19). At that time He was riding into His own city Jerusalem, the city of peace, the type of heaven itself (see Rev. xxi. 2. 10). And hereafter, when He comes in glory, He will appear as a mighty Conqueror, riding on the *white horse*, and they also will follow Him out of the heavenly City, riding on *white horses* (Rev. xix. 11. 14).

What therefore is the moral?

May we not say, that the children of the True Judge of Israel, that is, the children of Jesus Christ (the true *Jair*, whose name is derived from *light*), must follow Him in His meekness, if they would enter into His glory; that they must ride after Him now on the *foal of the ass*, each in their own

appointed city upon earth; that is, they must do their own appointed duty, with lowliness and gentleness in their own calling, if they would hereafter follow Him in glory, riding on *white horses* in the heavenly city (Rev. xix. 11. 14)? See further below, on xii. 14.

— *called Havoth-jair*] This seems to have been an act of recovery and re-imposition of names—a thing not uncommon in Sacred History: see on Gen. xxvi. 33.

It is not said that any of these cities *received* this name for the first time now; some of them were so called from another *Jair* in the days of Moses (see Num. xxxii. 39—41. Deut. iii. 14, 15).

As Isaac *re-opened* the wells made by his father, and called them by the same names, so probably this *Jair recovered* the cities of the former *Jair*, and restored their ancient name.

May there not be some spiritual significance here of the true character of religious Reformation in God's Church? Genuine Reformations are *not* innovations, but restorations. How many *Havoth-jairs* might now be *restored* in France, Italy, England, and in all Christendom! How much work is to be done in raising up “the foundations of past generations,” and building up again the *Havoth-jairs* of primitive doctrine and discipline!

Observe also that the work of this second *Jair* was not only one of *revival*, but of *extension*. Under the first *Jair*, the *Havoth-jair* were twenty-three cities (1 Chron. ii. 22). Now they are thirty. Is there not also a spiritual lesson here, that true religious Reformation is not only restoration, but enlargement?

All the thirty cities of the thirty sons are called from the name of their father *Jair*, *Havoth-jair*. So the cities which the children of the Divine Judge occupy here, are not to be called by their own names, they are cities of CHRIST. Christian Churches are not cities of man, but of God.

5. *Camon*] In Gilead (*Josephus*).

6. *Baalim, and Ashtaroth*] ii. 11—13.

— *gods of Syria*] which Jacob had ordered his servants to put away, and which he had buried at Shechem (Gen. xxxv. 2—4).

— *gods of Zidon*] The Phœnician Baal and Astarté (1 Kings xi. 5).

— *gods of Moab*] *Chemosh* (xi. 24. 1 Kings xi. 33).

— *of Ammon*] *Milcom*, or *Molech* (1 Kings xi. 5. 33. Lev xviii. 21).

— *gods of the Philistines*] *Dagon* (xvi. 23).

The mention of the two last, the gods of *Ammon* and the *Philistines*, prepares the way for the history of Jephthah warring against the former, and of Samson fighting against the latter.

11. *Did not I deliver you—from the children of Ammon, and from the Philistines?*] by whom ye are now oppressed.

12. *and the Maonites*] Perhaps the Mechanims on Mount Scir

their hand. ¹³ Yet ye have forsaken me, and served other gods : wherefore I will deliver you no more. ¹⁴ Go and cry unto the gods which ye have chosen ; let them deliver you in the time of your tribulation. ¹⁵ And the children of Israel said unto the LORD, We have sinned : do thou unto us whatsoever seemeth good unto thee ; deliver us only, we pray thee, this day. ¹⁶ And they put away the strange gods from among them, and served the LORD : and his soul was grieved for the misery of Israel.

¹⁷ Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. ¹⁸ And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon ? he shall be head over all the inhabitants of Gilead.

XI. ¹ Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot : and Gilead begat Jephthah. ² And Gilead's wife bare him sons ; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house ; for thou art the son of a strange woman. ³ Then Jephthah fled from his brethren, and dwelt in the land of Tob : and there were gathered vain men to Jephthah, and went out with him. ⁴ And it came to pass in process of time, that the children of Ammon made war against Israel. ⁵ And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob : ⁶ And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon. ⁷ And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house ? and why are ye come unto me now when ye are in distress ? ⁸ And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. ⁹ And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head ? ¹⁰ And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words. ¹¹ Then Jephthah went with the elders of Gilead, and the people made him head and captain over them : and Jephthah uttered all his words before the LORD in Mizpeh.

r Deut. 32. 15.
Jer. 2. 13.
s Deut. 32. 37, 38.
2 Kings 3. 13.
Jer. 2. 28.
t 1 Sam. 3. 18.
2 Sam. 15. 26.
† Heb. is good in thine eyes.
u 2 Chron. 7. 14.
& 15. 8.
Jer. 18. 7, 8.
† Heb. gods of strangers.
x Ps. 106. 44, 45.
Isa. 63. 9.
† Heb. was shortened.
† Heb. cried together.
y Gen. 31. 49.
ch. 11. 11, 29.
z ch. 11. 8, 11.

a Heb. 11. 32, called Jephthah.
b ch. 6. 12.
2 Kings 5. 1.
† Heb. a woman an harlot.

† Heb. from the face.
c ch. 9. 4.
1 Sam. 22. 2.
† Heb. after days.

d Gen. 26. 27.

e ch. 10. 18.
f Luke 17. 4.

g ch. 10. 18.

h Jer. 42. 5.
† Heb. be the hearer between us.

i ver. 8.

k ch. 10. 17.
& 20. 1.

1 Sam. 10. 17. & 11. 15.

to the east of the Arabah : see 2 Chron. xxvi. 7. Cp. Grove, B. D. ii. 312.

The Sept. has *Midian*, and Ewald inclines to this reading (Ges. i. 322) ; but it is hardly probable that so common a word as *Midian* would have been exchanged by copyists for so rare a one as *Maon*, which is found in all the Hebrew MSS.

¹⁴. Go and cry unto the gods which ye have chosen] I chose you, but ye have forsaken Me, and have chosen other gods. A bitter irony, as if men could choose a god ! Go and cry to them. "Where are thy gods that thou hast made thee (asks God by the Prophet Jeremiah ii. 28) ? let them arise, if they can save thee."

¹⁷. Mizpeh] or, watch-tower, in Mount Gilead, where God had watched over their father Jacob, and had delivered him from the hand of Laban the Syrian (see on Gen. xxxi. 49). It was a religious sanctuary for the trans-Jordanic Tribes. Cp. xi. 11.

CH. XI.] This chapter, from v. 1 to 33, is the Haphtarah to Numbers xix. to xxii. 1, in which is comprised the history of the events to which Jephthah refers in vv. 12—27.

1. Jephthah the Gileadite] He is introduced as a person well known to the Hebrew reader.

The name Jephthah is derived from *pathach*, to set free, and signifies whom the Lord sets free.

Observe, however, that he is not mentioned as belonging to any tribe of Israel. His acts are those of one who does mighty deeds in an irregular manner, at a time when those persons, who are placed in authority by God, and who ought to employ God's appointed means in a regular way, are faithless to their trust, and neglect their duty to God and His Church. His work may be compared to that which has been done by the Wesleys and Whitfields in the Christian Church, at a time when Bishops and Clergy were deficient in zeal and faithfulness, in the execution of their trust : see below, on xii. 4.

— he was the son of an harlot] and therefore excluded from the congregation of the Lord, even as an Ammonite or a Moabite (Deut. xxiii. 2, 3).

— Gilead] the name of Jephthah's father here ; not, as is supposed by some (as Bertheau), the name for the country, used in a mythical sense, as a person.

3. Tob] N. of Gilead, toward Syria. Cp. 2 Sam. x. 6. 8. 1 Macc. v. 13. 2 Macc. xii. 17. Grove, B. D. ii. 1522.

— vain men] such as had been gathered together by Abimelech (ix. 4).

— went out with him] like the Bedouins of the present day, with their national chief, on their marauding expeditions.

11. before the LORD in Mizpeh] with a solemn protestation in that place, the witness of the covenant of Jacob with Laban (see x. 17). Cp. Hengst., Auth. ii. 43, who observes that the words do not imply that the Ark was at Mizpeh.

¹² And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? ¹³ And the king of the children of Ammon answered unto the messengers of Jephthah, ¹ Because Israel took away my land, when they came up out of Egypt, from Arnon even unto ^m Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

¹⁴ And Jephthah sent messengers again unto the king of the children of Ammon: ¹⁵ And said unto him, Thus saith Jephthah, ⁿ Israel took not away the land of Moab, nor the land of the children of Ammon: ¹⁶ But when Israel came up from Egypt, and ^o walked through the wilderness unto the Red sea, and ^p came to Kadesh; ¹⁷ Then ^q Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: ^r but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel ^s abode in Kadesh. ¹⁸ Then they went along through the wilderness, and ^t compassed the land of Edom, and the land of Moab, and ^u came by the east side of the land of Moab, ^v and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab. ¹⁹ And ^v Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, ^z Let us pass, we pray thee, through thy land into my place. ²⁰ ^a But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. ²¹ And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they ^b smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. ²² And they possessed ^c all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. ²³ So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it? ²⁴ Wilt not thou possess that which ^d Chemosh thy god giveth thee to possess? So whomsoever ^e the LORD our God shall drive out from before us, them will we possess. ²⁵ And now *art* thou any thing better than ^f Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, ²⁶ While Israel dwelt in ^g Heshbon and her towns, and in ^h Aroer and her

I Num. 21. 24,
25, 26.
m Gen. 32. 22.

n Deut. 2. 9, 19.

o Num. 14. 25.
Deut. 1. 40.
Josh. 5. 6.
p Num. 13. 26.
& 20. 1.
Deut. 1. 46.
q Num. 20. 14.
r Num. 20. 18, 21.

s Num. 20. 1.

t Num. 21. 4.
Deut. 2. 1—8.

u Num. 21. 11.
x Num. 21. 13.
& 22. 36.

y Num. 21. 21.
Deut. 2. 26.
z Num. 21. 22.
Deut. 2. 27.

a Num. 21. 23.
Deut. 2. 32.

b Num. 21. 24, 25.
Deut. 2. 33, 34.

c Deut. 2. 36.

d Num. 21. 29.
1 Kings 11. 7.
Jer. 48. 7.
e Deut. 9. 4, 5.
& 18. 12.
Josh. 3. 10.
f Num. 22. 2.
See Josh. 24. 9.
g Num. 21. 25.
h Deut. 2. 36.

13. *from Arnon even unto Jabbok*] which Israel took away, *not* from the Ammonites, but from Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon (Num. xxi. 24—31. Cp. Josh. xiii. 25—27), whence it appears that the Amorites had extended their conquests to the territory of Ammon also, which became the portion of Gad.

15. *Moab—Ammon*] whom the Israelites were forbidden by God to attack (Deut. ii. 9, 19).

17. *Israel sent messengers*] peaceably. "Thus saith thy brother Israel:" see Num. xx. 14, 17, 19, 21.

18. *compassed*] Such was their forbearance, that when they were not allowed to pass through Edom, "the children of Esau," and Moab, the descendants of Lot, they did not attack them, but turned away from them and compassed their land: see Deut. ii. 8. Num. xx., the Parashah to this history: see v. 1.

19. *unto Sihon*] Num. xxi. 21. Deut. ii. 26.

20. *Jahaz*] between Medeba and Dibon (*Euseb.*). Cp. Num. xxi. 23. It seems to have been in the southern part of the territory of Sihon, but north of the river Arnon (Deut. ii. 24, 31, 36). *Grove*.

21. *of the Amorites*] not thy land: see v. 13.

23. *the Amorites*] not thee.

24. *Chemosh thy god*] The god of Ammon and Moab: see Num. xxi. 29, "Woe to thee, Moab, thou art undone, O

people of *Chemosh*," who could not deliver thee from the Amorites (cp. below, 1 Kings xi. 7).

— *giveth thee*] or, *shall give thee*: whatever Chemosh thy god will enable thee to possess, that thou wilt possess; so what the Lord our God has given us to possess—now for 300 years (v. 26)—that *we* will possess.

It does not seem that Jephthah is here using the language of insult to the Ammonites, but is giving them a courteous reply. He appears to recognize Chemosh as a local deity; and he speaks of the Lord as the God of *Israel* (vv. 21, 23) and as *our* God; and calls Israel "*His* people" (v. 23). He regards Him as a national deity, but does not claim universal dominion for him. He does not proclaim Him as the Lord of all nations, and as the sole arbiter of their destinies and disposer of their dominions.

Jephthah seems to regard the gods of the several nations as asserting and proving their relative strength by the victories which they enable their votaries to achieve (see further below, the note at the end of the chapter).

25. *Balak—king of Moab*] some of whose land, like thine, had been invaded and taken by the Amorites, who were dispossessed of it by Israel, because Sihon, their king, attacked us. Did Balak, king of Moab, try to recover it, even when the conquest was recent, by war? No; and wilt thou do it *now*, after a lapse of 300 years?

towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time? ²⁷ Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD ⁱ the Judge ^k be judge this day between the children of Israel and the children of Ammon.

²⁸ Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him. ²⁹ Then ⁱ the Spirit of the LORD came upon || Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon. ³⁰ And Jephthah ^m vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, ³¹ Then it shall be, that † whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, ⁿ shall surely be the LORD's, ||^o and I will offer it up for a burnt offering.

³² So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. ³³ And he smote them from Aroer, even till thou come to ^p Minnith, *even* twenty cities, and unto || the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

³⁴ And Jephthah came to ^q Mizpeh unto his house, and, behold, ^r his daughter came out to meet him with timbrels and with dances: and she *was* his only child; †† beside her he had neither son nor daughter. ³⁵ And it came to pass, when he saw her, that he ^s rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I ^t have opened my mouth unto the LORD, and ^u I cannot go back. ³⁶ And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, ^x do to me according to that which hath proceeded out of thy mouth; forasmuch as ^y the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon. ³⁷ And she said unto her father, Let this thing be done for me: let me alone two months, that I may † go up and down upon the mountains, and bewail my virginity, I and my fellows. ³⁸ And he said, Go.

i Gen. 18. 25.
k Gen. 16. 5.
& 31. 53.
l Sam. 24. 12, 15.

l ch. 3. 10.
|| Jephthah seems to have been Judge only of North-east Israel.

m Gen. 28. 20.
l Sam. 1. 11.

† Heb. *that which cometh forth, which shall come forth.*

n See Lev. 27. 2, 3, &c.
l Sam. 1. 11, 28. & 2. 18.
|| Or, *or I will offer it, &c.*
o Ps. 66. 13.
See Lev. 27. 11, 12.
p Ezek. 27. 17.
|| Or, *Abel.*

q ch. 10. 17. ver. 11.
r Ex. 15. 20.
l Sam. 18. 6.
Ps. 68. 25.
Jer. 31. 4.
|| Or, *he had not of his own either son or daughter.*
† Heb. *of himself.*
s Gen. 37. 29, 34.
t Eccles. 5. 2.
u Num. 30. 2.
Ps. 15. 4.
Eccles. 5. 4, 5.
x Num. 30. 2.

y 2 Sam. 18. 19, 31.

† Heb. *go and go down.*

26. *three hundred years*] a round number: see above, the Introduction to this Book, p. 83.

29. *the Spirit of the LORD came upon Jephthah*] It is not said that the Spirit clothed him with Himself, as in vi. 34: see note there.

This statement by no means implies that all that Jephthah now did was done by the instinct of God's Spirit, nor does the honourable mention of his name in Heb. xi. 32, prove that all that he did was laudable (*S. Augustine*, Qu. 49).

31. *whatsoever cometh forth*] Literally, *the comer forth, who shall come forth from the doors of my house to meet me*: and so *Sept.* has the masculine gender, ὁ ἐκπορεύμενος ὃς ἂν ἐξέλθῃ, and *Vulg.*, "Quicumque primus fuerit egressus de foribus domus meæ;" and so *Syriac* and *Arabic*.

These words seem to point to a *human being*, not to any irrational animal (*Augustine*, *Bertheau*, *Keil*); and it seems that Jephthah is contemplating some costly and extraordinary sacrifice, in return for what he asks as an exceeding great boon from God (*Pfeiffer*, *Dubia*, p. 189).

— *and I will offer it*] or, *and I will offer him*. Some have supposed that this might be rendered "or I will offer, &c.;" but this opinion is not tenable; the conjunction *vau* never has the sense of *aut*, nor is it so rendered in any ancient Version here (*Lightfoot*, *Keil*).

33. *Minnith*] Four miles from Heshbon (*Onomast.*), probably on the east of it (*Raumer*).

— *plain of the vineyards*] Probably seven miles to the east of Rabbath-ammon (*Euseb.*).

34. *Jephthah came to Mizpeh*] which was to the N.W. of Rabbath-ammon: cp. above, v. 11.

— *with timbrels and with dances*] As Miriam and the Hebrew women, after the passage of the Red Sea (*Exod.* xv. 20), and as the women did after David's victory over Goliath.

— *only child*] *yechidah*, typical of Christ. See on Ps. xxii. 20.
35. *thou hast brought me very low*] Thou hast bowed me down; me, who stood erect as a conqueror, thou hast laid low as a conquered enemy. The Hebrew verb here is *cara*, connected with which is *crus*; as *κρήνη* and *γόνυ* with the Hebrew *cana*, to bend (*Gesen.* 305. 415).

— *thou art one of them that trouble me*] *thou wert among those who trouble me*: the verb used is *acar* (see *Josh.* vi. 18; vii. 25. 1 Sam. xiv. 29). *Gesen.* 626.

36. *if*] This word is not in the original, and would be better omitted.

— *do to me*] She offers herself willingly to her father, not knowing what he had vowed; but with implicit obedience to him; and resolving that, as far as she is concerned, whatever her father has vowed, shall be paid, as a thank-offering to God for the deliverance wrought by Him for Israel, from their enemies the children of Ammon.

— *forasmuch as*] or, *after that*. She herself considers her life due to the Lord, as a thank-offering, in consequence of her father's vow and of his victory.

37. *let me alone two months*] give me reprieve and liberty for two months (see 1 Sam. xi. 3. 2 Kings iv. 27. Cant. iii. 4). The verb is the hipil of *raphah*, Gr. *πῆραι*, to let loose, to let go (*Gesen.* 776).

— *that I may go up and down upon the mountains*] *that I may go down* (from this place, Mizpeh, which was upon a hill, into the valley below it) *and ascend the mountains*, which sur-

And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. ³⁹ And it came to pass at the end of two months, that she returned unto her father, who ² did with her according to his vow which he had vowed: and she knew no man. And it was a || custom in Israel, ⁴⁰ That the daughters of Israel went † yearly || to lament the daughter of Jephthah the Gileadite four days in a year.

z ver. 31.
1 Sam. i. 22, 24.
& 2. 18.

|| Or, ordinance.
† Heb. from year
to year.
|| Or, to talk with,
ch. 5. 11.

round it (see *Sept.* here); and at the end of the two months I will return to thee, and thou shalt do with me according to thy vow. Thus her temporary respite and her subsequent return showed the deliberate willingness of her self-sacrifice.

She desired that it might be known, even for her father's sake, that she was not forced to die, but that she was a willing sacrifice. If she had not been a voluntary victim, she might easily have escaped, when left alone to roam at liberty on the mountains. Her return to Mizpeh at the appointed time was her own free act; and it rescued her father from the charge of having offered her against her will. She offered herself to him, and by him to God.

— and bewail my virginity] Lament my virgin estate, that I am never to be a mother in Israel. The sacrifice on her part was a very great one, a sacrifice that cost her many tears and much anguish of heart. The time, two months, precluded this. Besides, it is added, “she knew no man” (v. 39), she offered herself a virgin to God.

38. with her companions] who were witnesses of the grief it cost her to give herself as a sacrifice.

39. she returned] Showing that she offered herself freely, of her own accord.

— did with her according to his vow] See v. 31.

40. went] Literally, will go: probably to Mizpeh (v. 34).

— to lament] Heb. *tanah*, which is rendered rehearse in v. 11, and this is probably the meaning here, to celebrate, to praise (*Gesen.*, *Keil*).

— four days in a year] A salutary custom; in order that the heroism of Jephthah's daughter might not be forgotten, and that posterity might be warned against the sin of making rash vows, and of tempting God (*S. Chrys.*, Hom. xiv. ad Pop. Antioch.).

ON JEPHTHAH'S VOW.

Did Jephthah offer his daughter a burnt sacrifice, according to his vow?

(1) That he did offer her, seems to be asserted in the Text. He vowed to the Lord that if he conquered the Ammonites, then “whoever first came forth from the doors of his house to meet him, should be offered for a burnt-offering to the Lord” (v. 31). His daughter was the first to meet him: he said, “Alas, my daughter! thou hast brought me very low; I have opened my mouth unto the Lord, and I cannot go back;” and when she had returned to him after the two months' reprieve, “he did with her according to his vow” (v. 39). We find that the earliest writers, Jewish and Christian, agree in this interpretation. Josephus, who censures Jephthah, says that he allowed her a reprieve of two months, and then offered her as a burnt sacrifice (*Antt.* v. 7. 10).

The *Targum of Jonathan* has inserted a clause in its paraphrase here, after v. 39, to the effect that no one should offer his child as a burnt-offering, as Jephthah the Gileadite did, without consulting Phinehas the Priest; and that if he had consulted Phinehas, he would have redeemed her with money.

All the Jewish writers for a thousand years after Christ concurred in the opinion that he did offer his daughter.

Among Christian writers we may specify the following:—

The Evil Spirit tempted Jephthah to make a rash vow, and God did not interfere to prevent its execution; not that God can take pleasure in human sacrifices, but that men may learn by this example not to vow rashly. *Quest.* et *Resp.* ad *Orth.* apud *Justin. M.*, Qu. 99. See also *Origen* in *Jud.* tom. i. p. 457; in *Joann.* tom. vi. § 36; *Auctor Carminum* c. Marcion. ap. *Tertullian.* lib. iii. p. 634; *S. Ambrose* de *Officiis Ministrorum* iii. 12, who says, “*Miserabilis necessitas, quæ solvitur parricidio;*” and in his treatise de *Virgin.* c. 20, *S. Ambrose* says, “*Hoc probamus? minimè gentium.* Sed tamen etsi parricidium non probo, adverto prævaricandæ metum sponsionis;” and he adds, that Jephthah might have learnt from Abraham's case, “that God is not pleased with human sacrifices; and that God showed, once for all, to Abraham, that obedience to God is to be preferred by parents to the life of their children; and that children ought to be offered by them to God,

but not to be immolated.” And in his *Exhortat.* *Virginit.* c. 8, he says, “that Jephthah's daughter showed how great power there is in the vows of parents, by offering herself to death, lest her father's vow should be broken.” See also *Theodoret* (Qu. in *Jud.* 20), who, after censuring Jephthah for his rash vow, and contrasting Abraham's case with Jephthah's, praises the magnanimity of his daughter, who offered herself. *S. Jerome* says (in *Jovinian.* lib. i. c. 13), that God did not interfere to prevent the execution of the vow, in order that the evil consequences of rash vows might be more deeply felt. And in his commentary on *Jeremiah* vii., and on *Micah* vi., he asserts that Jephthah's daughter was offered by her father. *S. Augustine* expresses the same opinion in *Jud.* (Qu. 49), where he also contrasts Abraham's case with that of Jephthah's; and de *Civ. Dei* i. 21. The same judgment is pronounced by *S. Greg. Nazianz.*, *Orat.* xxii.; *S. Chrysost.*, Hom. xiv. ad Pop. Antioch.; *Epiphanius*, i. p. 1055. See also *Prosper Aquitan.* ii. 20; *Isidor.* *Hispal.* c. vii.; and *Thomas Aquinas* in iv. *Dist.* 38, Qu. 1; and *Secunda Secundæ*, Qu. 88.

Among later writers the same opinion has been maintained by *Tostatus*, *Serarius*, *Bonfrerius*, *Menochius*, *Luther*, *P. Martyr*, *Pfeiffer*, *Dubia Vex.* Loc. lx., p. 184; *Lightfoot*, *Sermon*, Works ii. 1115—1222. *Natalis Alexander*, *Hist. Eccl.* tom. iii. diss. xix.; *Wouvers*, *Dilucidationes* in *Jud.* c. xi.; *Winer*, *R. W. B.* i. 541; *Stanley*, *Hist.* 360; *Bullock*, *B. D. i.* 963.

(2) This opinion has been disputed by some.

The first among the Jews who adopted a different view were *R. Kimchi*, and *R. Levi Gersonides*; and since their time it has been asserted by some Christian Expositors, that Jephthah did not sacrifice his daughter, but devoted her to religious seclusion and to perpetual celibacy.

Such an opinion has been defended by *Lyranus*, *Estius*, *Junius*, *Munster*, *Drusius*, *Glossius*, *Le Clerc*, *Lud. de Dieu*; and seems to be approved by *Waterland*, *Scr. Vind.* p. 134; *Dr. Hales*, *Anal.* ii. 288; and by *Hengstenberg*, *Auth.* ii. 127—148; *O. v. Gerlach*, *Auberten*, *Keil*, and others.

(3) A third opinion, that Jephthah did not offer his daughter as a burnt-offering, but sacrificed her as a *cherem*, or a thing devoted as an anathema to God, has had few followers; it is maintained by *Höfvernick*, *Einleit.* in d. A. T. i. 562.

On the whole, the preponderance of argument and authority seems strongly in favour of the first-recited opinion, that Jephthah did actually offer his daughter, not against her will, but with her consent, a burnt-offering to the Lord.

It is true that human sacrifices are forbidden by the Levitical law (*Lev.* xviii. 21; xx. 2—5. *Deut.* xii. 31; xviii. 10). But Jephthah lived at a time of great religious degeneracy. The Priesthood had lost its influence over the people (see on viii. 27). The children of Israel had fallen into idolatry; they served Baalim and Ashtoreth, and also the gods of *Ammon* and *Moab* (x. 6), who were worshipped with human sacrifices.

Besides, Jephthah dwelt on the east side of Jordan, far from the Tabernacle; and he had been driven from his own home, and was associated with “vain persons,” and as their captain, lived a marauding life. In his reply to the Ammonites he seems to recognize their god Chemosh as a co-ordinate power with Jehovah (see v. 24).

Much charitable allowance ought to be made for a wild and hardy warrior, moving amid scenes of rapine and bloodshed, separated by the misfortune of his birth from the congregation of the Lord (v. 1), and living in a corrupt age, tainted by the contagious influences of national degeneracy and priestly demoralization.

That his character was greatly impaired by such associations is evident, from that savage act of civil bloodshed to which he was a party, if not a principal promoter of it, at the banks of the Jordan, when the Ephraimites, who could not form their lips to say Shibboleth, were murdered (xii. 6).

His example shows clearly that men, who have some noble elements of heroism, and even of tender affection (see v. 35), may be demoralized and brutalized, if they are subject

XII. ¹ And ^a the men of Ephraim † gathered themselves together, and went ^{a See ch. 8. 1.} northward, and said unto Jephthah, Wherefore passedst thou over to fight ^{† Heb. were called.}

to the influences of a roving life, unless they are controlled by the checks of religion, and are humanized and hallowed by its ordinances.

Yet further—before the days of Jephthah—Gideon, one of the greatest heroes of Israel, had set an example of ἐθελοθρησκεία, or will-worship, by making an ephod, for the honour, as he thought, of Jehovah, but against His commands (see viii. 27).

There is but a short step from one kind of will-worship to another.

Jephthah may have thought (as *Dr. Lightfoot* suggests, p. 1217), that he would do honour to Jehovah by vying with the Ammonites in religious zeal; he would not be outdone by them; he would not make a less sacrifice for his own God than they did for their god. Their god (he knew) was served by them with human sacrifices, and they who offered those sacrifices had triumphed over the people of Israel. Could, then, such sacrifices be altogether evil? If so, how were the conquests of Ammon to be accounted for? Might not those sacrifices have been pleasing to the god of Ammon? And might not the god of Ammon have been induced by those sacrifices to give the victory to those who offered them?

In the heat of his eager desire for victory and for glory, and for the deliverance of his people from the yoke of their enemies, he uttered a vow, which if it did not imply an actual intention to offer a human sacrifice, certainly included it.

A vow to God is a solemn thing, more solemn than a promise to man. Joshua, and the people under him, had deemed themselves bound to keep their promise to the Gibeonites, although the matter of that promise was repugnant to God's express command (Josh. ix. 14—26). Jephthah may have thought himself to be under a no less strong obligation to keep his vow to the Lord, than Joshua was to keep the promise made by the elders of Israel to men. The Law of God says, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth" (Num. xxx. 2).

To this Law Jephthah seems to refer, and his daughter refers to it also. "I have opened my mouth to the Lord, and I cannot go back" (v. 35). "Thou hast opened thy mouth," she replies, "do to me according to that which hath proceeded out of thy mouth;" and under these circumstances, she even considers her life due to the Lord; "forasmuch as (or, after that) the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon" (v. 36).

It has indeed been alleged, that in the two months which followed the utterance of these words, the Priests would have interfered to prevent the execution of the vow; and that Jephthah, not being a priest, could not have offered a sacrifice with his own hands, and therefore could not have sacrificed his daughter.

But all such allegations are of little weight, against the clear words of the Sacred Text, and against the unanimous interpretation of it by the most ancient Expositors, Hebrew and Christian.

It has been asserted by some Jewish authorities, that the Priesthood, which we find in the history of Eli (1 Sam. i. 9; ii. 35. 1 Kings ii. 27) had been transferred from the line of Eleazar to the line of Ithamar, was translated for this reason—viz., because the Priests did not interfere to prevent the sacrifice of Jephthah's daughter: see *Selden de Success. ad Pontif.*, cap. 2, p. 117; *Lightfoot*, i. p. 1218.

It is by no means certain, that the Priesthood, if able, would have prevented the execution of the vow. Jephthah's daughter herself desired its execution. And it was one of the characteristics of those times of religious confusion which are described in the Book of Judges, that the Priesthood had sunk into insignificance and impotence. Gideon made his ephod; Jephthah sacrificed his daughter; and the Priests held their peace.

Jephthah was guilty of uttering a rash vow, and of tempting God. God did not interfere to prevent the evil effects of his rashness; but God let him feel all the bitter fruits of that sinful recklessness, and has made him a perpetual warning to the world. From the mention of his name in Heb. xi. 32, there is reason to believe that his sorrow was a godly sorrow, and was matured into earnest repentance; and posterity has profited by the example. We hear no more of any such vows after this sacrifice. What God had commanded in Isaac's case, for the trial of Abraham's faith, God interfered to forbid. He did not intervene in Jephthah's case, but punished him by the loss of his

daughter; and by both these examples He showed that He condemns such sacrifices. Cp. *S. Chrys.*, Hom. xiv. ad Pop. Antioch.

This history is fraught with warning to all.

It displays the evils into which Churches and States fall when the Sacred Ministry of God's Sanctuary is demoralized; and when the regular ordinances of religion lose their hold on the national conscience. When the Clergy of a nation lose their moral influence, then the Divine Law is obscured, and human passions usurp its place. No ignorance is so baleful as that which thence ensues; no sins so heinous and profligate as are then committed with impunity.

While therefore Christian Churches condemn Jephthah, let them look to themselves. While they censure this rough, rude soldier, an outcast from house and home, living in a corrupt age, and familiar from his youth with scenes of bloodshed and rapine, and not enjoying the spiritual privileges, or restrained by the moral control, of the regular ordinances of religion, let them look to themselves, dwelling in the sunshine of the Gospel.

Is there not an immolation of children, worse than Jephthah's sacrifice of his daughter? She was a conscious and willing victim, offering herself to be sacrificed for the performance of her father's vow, because he had conquered the enemies of Israel. Her body was sacrificed, but her spirit was untouched; and she was celebrated after her death by the maidens of Israel.

But there are moral immolations of children by their parents; immolations of their immortal souls to Mammon, to the god of money-getting; to "covetousness, which is idolatry" (Col. iii. 5); there are moral immolations of children to Belial, the spirit of licence and of lust; and there are spiritual immolations of unconscious victims; immolations of young maidens in the flower of life and beauty to the solitude and seclusion of a cloister; into which they are beguiled with soft speeches, when they kneel before Christian altars, crowned as victims, attired in pure white robes, as if they were brides of Christ.

Therefore let Christian Churches meditate on the history of Jephthah, and let them apply it to themselves.

Will it not be more tolerable for Jephthah at the Day of judgment, than for those who offer such human sacrifices as these—sacrifices, it may be, not only of body, but of soul?

But we may not pause here. There is a beautiful light shed upon the gloom of this dark history, reflected from the youthful form of the maiden of Gilead, Jephthah's daughter. He returns a conqueror to his home; and she comes forth from his doors to meet him with timbrels and dances. He rends his clothes, and says, "Alas, my daughter! thou hast brought me very low, and thou art among them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back." She does not grieve for herself; she thinks only of him and of the fulfilment of his vow to the Lord. "My father, thou hast opened thy mouth to the Lord; do to me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thine enemies of the children of Ammon."

She is not like the Iphigenia of the Greek story. She offers her own life a willing sacrifice; and in her love for her father's name, and in calm resolve that all should know that she is a willing sacrifice, and with tender and delicate consideration for her father, and in order that no one may charge him with having sacrificed her against her own free will, she craves respite and liberty for two months, that she may range freely on the mountains, apart from the world, and prepare herself for the day of suffering, and for another life. In full foresight of death, she comes down from her mountain liberty at the appointed time to offer her virgin soul for the fulfilment of her father's vow. Her name was held in honour in Israel. The daughters of Israel went yearly to lament her—or rather to celebrate her—for four days. The tender and reverential regard which she showed for the sanctity of a vow uttered by her father, and which concerned herself, and her voluntary submission to death in order that his vow might not be violated, are very instructive.

Vows are made at baptism in the name of children, and the fulfilment of those vows leads to eternal life. But do not some resent those vows? Do not some censure them? Do not many break them? How few would sacrifice their lives, that those vows may be kept, and that they themselves may live for evermore!

Yet further. Is it surprising that Ancient Expositors should have seen not only an historical event, full of practical instruction, but also a spiritual meaning in this interesting

against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. ² And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. ³ And when I saw that ye delivered me not, I ^b put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

⁴ Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites ^c are fugitives of Ephraim among the Ephraimites, and among the

b 1 Sam. 19. 5.
& 28. 21.
Job 13. 14.
Ps. 119. 109.

c See 1 Sam. 25.
10.
Ps. 78. 9.

history? (See *Origen* in Joann., tom. vi. § 36, and particularly *Prosper Aquitanus*, ii. 20.) Even if we may not affirm with them that there is a *type* here, and a *prophecy* of the greatest example of self-sacrifice that the world has ever seen,—the self-sacrifice of the spotless life of JESUS CHRIST,—surely it cannot be doubted that there is at least a remarkable resemblance to it.

Jephthah vowed a vow, that if God would give him victory over the Ammonites, then whosoever should come forth first from the doors of his house to meet him, should be the Lord's; and he would offer him as a burnt-offering. It pleased God to give him the victory; and it pleased God so to order it that the first thing which came out should be his daughter. Her life was given, as it were, the price for the victory. Christ's life—the life which He derived from the Jephthah of our humanity—was the price of our redemption from our spiritual enemies, and of our victory over them. *Jephthah's* name signifies, him whom *Jehovah* sets free. He was freed from his vow by his daughter's self-sacrifice; we are made free by the Lord through the sacrifice of Christ.

Jephthah's vow was a sinful one; and thus the sin of the father was the cause of the sacrifice of the daughter. Jephthah's daughter was his *only child*. See on v. 34. Christ is the only support of our fallen humanity. By the sacrifice of his daughter, Jephthah's race came to an end. Jephthah represents the first Adam in its sinfulness; and the old Adam in us died in the sacrifice of Christ, and we have life from His death.

Jephthah's daughter was innocent, and suffered for the sin of her father, from whom she derived her life. Christ was perfectly sinless, and He suffered for the sins of those from whom He derived His humanity.

Jephthah lamented the sad necessity to which he was reduced; but the vow had gone forth, and the vow was performed. Christ's death is the consequence of the necessity to which our humanity was reduced by sin.

Jephthah's virgin daughter bewailed her virginity, so Christ wept in His agony. He wept tears, He wept tears of blood. Jephthah's daughter gave her body willingly as a sacrifice, a burnt-offering to the Lord. Christ said, "No one taketh away my life from me, but I lay it down of myself" (John x. 18). "He gave Himself a ransom for all." (See Matt. xx. 28. 1 Tim. ii. 6.)

It is noted by the sacred historian that Jephthah's daughter was a virgin; Christ offered the body which He derived from the Blessed Virgin overshadowed by the Holy Ghost; and His body was perfectly pure and spotless, and it saw no corruption even in death.

Jephthah's daughter, after two months' freedom, returned to Mizpeh at the appointed day. Christ withdrew Himself from the Jews, who took up stones to cast at Him; and thus proved that when He died, it was not because He was forced to die, but that He *died willingly* (John viii. 59; x. 31. 39; xi. 8). But when the time arrived that He should be offered up, then He returned of His own accord to Jerusalem (see on Matt. xxi. 1). Jephthah's daughter retired from Mizpeh with her fellows for two months. After the Feast of Dedication in the winter before His Passion, Christ retired from Jerusalem with His disciples; and it seems probable that this retirement from Jerusalem, before His return for His Passion, was of about *two months'* duration (see John x. 22; xi. 54. Cp. with Luke ix. 51).

The daughters of Israel went yearly to lament (or to celebrate, see v. 40) the daughter of Jephthah *four days* in a year. Christ's Passion began with the Paschal Supper, and with His Agony in the garden; and *four days* (according to the Jewish reckoning) intervened between the beginning of His Passion and His Resurrection. Those days ever live in the grateful memory of the Church of God. Every Easter-tide brings with it its hallelujahs of love and praise to Him who offered His spotless soul a willing sacrifice for the world.

CH. XII. 1. *the men of Ephraim*] who aimed at supremacy over the other Tribes, and were jealous of all other Tribes who were their rivals for the first place of honour above the rest.

— *went northward*] or, perhaps, to *Tsaphon*, a town in the valley of the Jordan near Succoth (Josh. xiii. 27).

— *said unto Jephthah*] as they had said to Gideon, after the discomfiture of the Midianites in the plain of Esdraclon (viii. 1). Jephthah answers them mildly, as Gideon did.

— *we will burn thine house*] a specimen of the lawless spirit of those times (cp. xiv. 15).

2. *I and my people*] Literally, *A man of strife was I and my people* (on the one side) *and the children of Ammon on the other*: we were like single combatants matched the one against the other; I called upon you to help me, but ye refused to come.

— *ye delivered me not*] as ye might have done. He courteously acknowledges their power and courage, as Gideon had done (viii. 2).

3. *I put my life in my hands*] in the palm of my hands. The Hebrew word is *caph*, not *yad* (see above, viii. 6). I put my life in the *palm* of my hand, where it was exposed to danger, and with it I fought against the Ammonites; I put my life in the palm of my hand, like a stone in a sling: cp. 1 Sam. xix. 5; xxviii. 21. Job xiii. 14.

— *the LORD*] It was not your work, nor mine, but the Lord's. Jephthah imitates Gideon in piety as well as in mildness and modesty (see viii. 2. 7). It would seem as if Jephthah must have had the record of Gideon's acts and speeches before him.

— *into my hand*] my *caph*: that palm in which my life was.

THE TAUNT OF EPHRAIM.

4. *Ye Gileadites are fugitives*] Literally, *Fugitives of Ephraim ye Gilead, Ephraim among Ephraim, among Manasseh*. The word rendered *fugitives* properly means *escapers*, and is so rendered in the following verse: cp. Gen. xiv. 13. Josh. viii. 22. 2 Kings ix. 15. Isa. xlv. 20.

The meaning of this taunt is, that ye of Gilead (that is, Jephthah and his people) are no *Tribe* at all, much less a leading one, as Ephraim claimed to be; but ye are only runaways from Ephraim, and yet ye dare to intrude yourselves among the noblest tribes, and to put yourselves in the place of honour among Ephraim and among Manasseh! The word rendered *among* is *bethoc*, and does not signify here *between*, but *among*, as xviii. 1: cp. Gen. xxiii. 10; xlii. 5. Exod. xxix. 45. Num. viii. 6. 14. Josh. xvii. 9.

Here we see a specimen of that evil spirit of Envy and Pride which has shown itself in the Church of God. They who are in high place in the Church, like Ephraim, sometimes stand aloof in the time of danger. And when others of lower estate have stepped into the gap, and have stood in the breach, and braved the danger, and have fought the battle, and gained the victory, as Jephthah *the Gileadite did* (the man of *Gilead*, which was not a *tribe* of Israel), then they are angry and jealous, and insult them with proud words, and even proscribe and taunt them with being runaways and deserters, and yet daring to claim a place among the tribes of Israel. Has not this haughty and bitter language of scorn and disdain been the language of some in the greatest western Church of Christendom against the Churches of the Reformation? Has it not sometimes been the language of some in the Church of England toward separatists from herself? (Cp. xi. 1.) Schism doubtless is a sin; but it is sometimes caused by the enforcement of antiscriptural terms of communion, as it is by the Church of Rome; and the sin of the schism is hers. It is often occasioned (though not justified) by spiritual languor and lethargy in the Church of God.

Manassites. ⁵ And the Gileadites took the 'passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art thou an Ephraimite?* If he said, Nay; ⁶ Then said they unto him, Say now || Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

d Josh. 22. 11.
ch. 3. 28.
& 7. 24.

|| Which signifieth a stream, or, flood.
Ps. 69. 2, 15.
Isa. 27. 12.

⁷ And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

⁸ And after him || Ibzan of Beth-lehem judged Israel. ⁹ And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. ¹⁰ Then died Ibzan, and was buried at Beth-lehem.

|| He seems to have been only a civil Judge to do justice in North-east Israel.

¹¹ And after him || Elon, a Zebulonite, judged Israel; and he judged Israel ten years. ¹² And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

|| A civil Judge in North-east Israel.

Zeal for God and for the truth is good wherever it be found. Let the Churches of Christ stand forth in the hour of danger and fight boldly the good fight against the Ammonites of Error and Unbelief. Then the irregular guerilla warfare of separatist Jephthahs and their Gileadites will be unnecessary, and they will fight side by side under the banner of Ephraim.

5. *took the passages of Jordan*] another imitation of Gideon: see vii. 24.

— *which were escaped*] their taunt recoils on themselves: see v. 4.

6. *Shibboleth*] stream: Ps. lxxix. 3. 6. Isa. xxvii. 12—a word suggested by the river where they were.

The word *shibboleth* also means an *ear of corn* (Gen. xli. 5), and is so rendered here by *Sept.* and *Vulg.*; the root *shabal* means to *grow*, as well as to *flow* (*Gesen.* 801). Thence the double meaning.

ON SIBBOLETH.

— *Sibboleth*] with *samech*, instead of *shin*.

The Gileadites, it seems, had the right pronunciation of the word, and the Ephraimites had the wrong one. But the Gileadites did not slay the Ephraimites because they did not agree with them in pronunciation, but because they *were Ephraimites*, which was *discovered* by their different pronunciation.

The strifes in the Church of God lie deeper than differences of *expression* in ritual observances, or formularies of faith. They lie in the *heart*, which is depraved by the evil passions of envy, hatred, and malice; and slight differences in externals are often the *occasions* for eliciting the deep-rooted prejudices of depraved will, and the malignant feelings of unsanctified hearts. Let the heart be purified by the Holy Spirit of peace, and the lips will move in harmony and love.

— *the passages of Jordan*] That river which in the days of Joshua had been divided by God's power and mercy, in order that all the Tribes might pass over together into Canaan, the type of heaven, is now made the scene of carnage between Gilead and Ephraim. In the Church of God the scenes of God's dearest love have often been made the scenes of men's bitterest hate. The Waters of Baptism, the living Waters of the Holy Scriptures, and of the Holy Sacrament of the Lord's Supper—these "passages of our Jordan"—the records and pledges of God's love to the Israel of God, have been made the scenes of the bitterest controversies, and of bloodshed of brethren, by those who bear the name of Christ. The Holy Sepulchre itself has been made an Aceldama.

Because men differ as to the exact sound of *shibboleth*, or *stream*—because men cannot frame their lips to speak precisely in the same terms concerning the streams of God's love in the Scriptures and the Sacraments, ought this to be made the occasion for the breaking forth of their evil passions? Let them earnestly endeavour "to keep the unity of the spirit in the bond of peace" (Eph. iv. 3). Let them "seek peace and ensue it;" let them endeavour "all to speak the same thing, and to be perfectly joined in the same mind and in the same judgment" (1 Cor. i. 10); let Ephraim and Gilead be united together in fighting the Lord's battles against Ammon. And if they

walk by this rule—the rule of humility and love—God will reveal to them the truth (Phil. iii. 15, 16); and then the waters of Jordan will not be sullied with the blood of brethren, but will remind them of God's love to them, and of their own duty to each other.

— *forty and two thousand*] See the bitter fruits of intestine strife.

7. *was buried in one of the cities*] His memory is not honoured, as that of other Judges, by a record of the place of his burial. The record of his *burial* (as contrasted with the case of Abimelech, who is not said to have been buried; see x. 1), and the mention of his name in Heb. xi. 32, suggests the belief that he repented of his sin (xi. 30—39). But the omission of the place of his burial, and the position of his name in the catalogue of worthies in Heb. xi. 32, may perhaps also show that a shadow remained over his memory.

As to the phrase *cities for one of the cities*, cp. Gen. xiii. 12; xix. 29. Neh. iii. 8; vi. 2. *Glass*, Philol. S. pp. 286. 886.

8. *Ibzan*] On the absence of any mention of exploits performed by *Ibzan*, and *Elon* (v. 11), and *Abdon* (v. 13), see note above, x. 1.

— *Beth-lehem*] of Judah, according to *Josephus* (v. 7. 13).

ACTS OF IBZAN, ELON, AND ABDON.

9. *thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters*] In the sacred history of these three Judges, Ibzan, Elon, and Abdon—whose rule extended over twenty-five years—very little is recorded; and we may be sure that this little was chosen for commemoration, because it had some special significance. Let us "gather up the fragments that remain, that nothing be lost" (John vi. 12).

(1) The Holy Spirit has taken care to note that each of these Judges *was buried*. Is this without a meaning? See on x. 1.

(2) In this record of Ibzan's progeny we have a specimen of fruitfulness from *Bethlehem*. Ibzan did not marry any of his sons or daughters to any one in his own tribe, but he sent forth his *daughters* from Bethlehem into other tribes, and took wives to his *sons* at Bethlehem; and these women were adopted into the tribe of their husbands.

From the one root of Ibzan's house at Bethlehem went forth thirty daughters to different tribes of Israel, and thirty daughters were taken into that house for its sons. Was this a foreshadowing of the future extension and fruitfulness of the seed of David, and of the house of Bethlehem, where the Son of God was born into the world in our nature? Was it a foreshadowing of the going forth from Bethlehem of EMMANUEL, God with us, the Divine Judge, Christ Jesus, who was born at Bethlehem, and who has sent, and is ever sending forth, children into all lands, and has received, and is ever receiving, daughters to himself from all regions of the world, in order that all may be united in one household in Him? for He is the source and well-spring from which all life flows, and He is the focus and centre to which all faith and love converge.

11. *a Zebulonite*] After Ibzan of Bethlehem. After Christ at Bethlehem the Gospel extended to Zebulun, "Galilee of the Gentiles," the birth-place of many of the Apostles.

¶ A civil Judge also in North-east Israel.
† Heb. sons' son.
e ch. 5. 10.
& 10. 4.

f ch. 3. 13, 27.
& 5. 14.

† Heb. added to commit, &c.
a ch. 2. 11.
& 3. 7. & 4. 1.
& 6. 1. & 10. 6.
¶ This seems a partial captivity.
b 1 Sam. 12. 9.
c Josh. 19. 41.
d ch. 6. 12.
Luke 1. 11, 13, 28, 31.

e ver. 14.
Num. 6. 2, 3.
Luke 1. 15.

f Num. 6. 5.
1 Sam. 1. 11.
g Num. 6. 2.
h See 1 Sam. 7. 13.
2 Sam. 8. 1. 1 Chron. 18. 1.

¹³ And after him ¶ Abdon the son of Hillel, a Pirathonite, judged Israel. ¹⁴ And he had forty sons and thirty † nephews, that ^e rode on threescore and ten ass colts: and he judged Israel eight years. ¹⁵ And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, ^f in the mount of the Amalekites.

XIII. ¹ And the children of Israel †^a did evil again in the sight of the LORD; ¶ and the LORD delivered them ^b into the hand of the Philistines forty years.

² And there was a certain man of ^c Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. ³ And the ^d angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. ⁴ Now therefore beware, I pray thee, and ^e drink not wine nor strong drink, and eat not any unclean thing: ⁵ For, lo, thou shalt conceive, and bear a son; and no ^f razor shall come on his head: for the child shall be ^g a Nazarite unto God from the womb: and he shall ^h begin to deliver Israel out of the hand of the Philistines.

^{13. a Pirathonite} In the land of Ephraim; in the mount of the Amalekites, the worst enemies of Israel (Exod. xvii. 8. Num. xxiv. 20. Deut. xxv. 17). The Church of Christ advanced in its conquests from Bethlehem to Galilee, and from Galilee to the heathen world.

Pirathon was probably at a site now called Ferata, a village six miles W.S.W. of Shechem (Robinson).

^{14. forty sons and thirty nephews} nepotes, or grandsons: thus nephew is used in our Version (1 Tim. v. 4), and never occurs in any other sense in that Version.

The literal translation of the Hebrew here is sons of sons.

— on threescore and ten ass colts The remarks already made on the case of Jair, who had thirty sons that rode on thirty ass colts (x. 4), may be applied here. What was said of Jair's sons is extended in Abdon's case.

He has forty sons; besides them, he has thirty sons' sons, and they all ride, each on an ass's colt. Is there not a figure here of that spirit of meekness which was seen in Christ, and which all the children of the True Judge must cherish here on earth, if they desire to ride with Him in glory hereafter in heaven? See above, on x. 4.

CH. XIII. 1. And the children of Israel This narration is to be connected with x. 7, where mention is made of the subjection of Israel to the Philistines.

The history of Samson's acts in the west of Palestine against the Philistines, synchronizes to a certain extent with those of Jephthah in the east of Jordan against the Ammonites: see above, Introduction, p. 83.

— Philistines See Gen. x. 14; xxi. 34; xxvi. 14. Josh. xiii. 2, 3. Judg. iii. 3.

— forty years In the course of which the Ark of God was taken under Eli (1 Sam. iv.). The forty years end with the victory gained over the Philistines, under Samuel, at Eben-ezer (see 1 Sam. vii. 13—15). It is probable that Samson's acts date their beginning from a little after the death of Eli.

2.] This portion of this Book, to v. 23 inclusive, is the Haphtarah or Prophetic Parallel Proper Lesson to Num. iv. 21 to vii. 89, which describes the number of the Levites, the putting away of the unclean out of the camp, the law of the Nazarites, and the offerings at the Dedication of the Tabernacle. The reasons of this choice of Lessons are obvious.

— Zorah Now Surah, about seven miles south of Ajalon, and fourteen west of Jerusalem. It is described by Robinson, B. R. iii. 153. Dr. Thomson, L. and B. p. 566. Grove, B. D. ii. 1860.

— barren, and bare not The language of the Sept. here presents many remarkable verbal parallels to the sacred record of the Gospel. Such are ἡν στείρα καὶ οὐκ ἔτεκε—ἡ ἄφθῃ ἄγγελος Κυρίου—συνλήψῃ—μή πῆρς οἶνον καὶ σίκερα—σὺ ἐν γαστρὶ ἔξεις καὶ τέξῃ υἱόν—αὐτὸς ἔρξεται σῶσαι τὸν Ἰσραὴλ—Θεοῦ ἅγιον ἔσται. These words will suggest to the reader their parallels in the Greek record of the births of John the Baptist and of Christ; and the adoption of these words by the Holy Spirit in the Gospels (Luke i. 7. 11. 15. 31; ii. 23), may prepare us to regard the wonderful operations of the Holy Spirit Himself in Samson, for the deliverance of Israel, as

figurative of His still more glorious workings in John the Baptist and in Christ, for the salvation of all true Israelites.

3. the angel of the LORD From vv. 18, 19, and 22, it appears that this was no other than a Divine Person, the Son of God, who had appeared to Gideon (vi. 12; see note there, and on ii. 1).

— unto the woman This is the second instance in Scripture of an appearance of "the angel of the Lord" to a woman (ep. Gen. xvi. 7). The angel is about to reveal the future manifestation of the marvellous workings of the Holy Ghost. Was it by chance that He showed Himself first to the wife of Manoah, and that she came and told her husband? All the outpourings of the Holy Spirit come to mankind through Him who is the Seed of the woman, and through His Incarnation by the Holy Ghost.

SAMSON THE NAZARITE.

4. drink not wine nor strong drink Lest it should be said that the wonderful acts of courage and strength of her son Samson were due to any artificial stimulant, and not to the power of the Holy Ghost, therefore not only he himself was a Nazarite (Num. vi. 2, 3), but his mother also, even before his conception, must abstain from wine and strong drink (shecar, σίκερα, Luke i. 15: see Num. vi. 3; and Gesen. 823).

That such a precaution was not superfluous, appears from the insinuation of some at the Day of Pentecost, imputing the spiritual might of the Samsons of the Gospel to artificial stimulants—"These men are full of new wine"—which St. Peter refutes (Acts ii. 13—15). St. Paul may have been induced by similar considerations to take the vows in Acts xviii. 18; xxi. 26.

Samson, the strongest of the children of men, was born of one who was forbidden to taste strong drink, and he himself must abstain from it. The strength of man is not from any of the creatures, but from the Creator.

— eat not any unclean thing for thy son shall be holy to the Lord.

5. no razor shall come on his head A sign of his entire dedication to God. The reservation of his hair, the bloom of the head, the highest and noblest part of the body, was a visible consecration of his strength, beauty, and glory; a dedication of the whole man in body and soul to God. See above, notes on Num. vi. 2. 5.

— a Nazarite a Nazir; i. e., separate from the world to God: see above on Num. vi. 2. The mention of this word (Nazarite) implies that Manoah's wife was acquainted with the law of Moses (ep. Hengst. ii. 76), and is one of the many arguments, which abound in the Book of Judges, for the antiquity of the Pentateuch.

Samson was a Nazarite from his mother's womb; that is, he was bound by a vow to strict compliance with certain outward ceremonies of the Levitical law. And yet he was richly endowed with supernatural gifts of the Spirit. His example therefore shows, and is probably designed to teach, that a punctual observance of stated ordinances of religion, and a diligent use of the appointed means of grace, are not only quite consistent with, but are conducive to, the attainment of the highest degree of spirituality.

— he shall begin to deliver Israel Literally, he shall begin

⁶ Then the woman came and told her husband, saying, 'A man of God came unto me, and his ^k countenance was like the countenance of an angel of God, very terrible: but I ^l asked him not whence he was, neither told he me his name: ⁷ But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

^l Deut. 33. 1.
^k Sam. 2. 27.
& 9. 6.
^l Kings 17. 24.
^k Matt. 28. 3.
Luke 9. 29.
Acts 6. 15.
^l ver. 17, 18

⁸ Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

⁹ And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. ¹⁰ And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. ¹¹ And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. ¹² And Manoah said, Now let thy words come to pass. † How shall we order the child, and † how shall we do unto him? ¹³ And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. ¹⁴ She may not eat of any thing that cometh of the vine, ^m neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

† Heb. What shall be the manner of the, &c.
‡ Or, what shall he do?
† Heb. what shall be his work?
m ver. 4.

¹⁵ And Manoah said unto the angel of the LORD, I pray thee, ⁿ let us detain thee, until we shall have made ready a kid † for thee. ¹⁶ And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD. ¹⁷ And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour? ¹⁸ And the angel of the LORD said unto him, ^o Why askest thou thus after my name, seeing it is † secret? ¹⁹ So Manoah

ⁿ Gen. 18. 5.
ch. 6. 18.
† Heb. before thee.

^o Gen. 32. 29.
‡ Or, wonderful,
Isa. 9. 6.

to save Israel: and he shall thus be a signal type of Christ, who, though not literally a Nazarite, was spiritually a true Nazarite in the highest sense of the term, as we have already seen (cp. note above, on Num. vi. 2), being "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26), and sanctified by the Holy Ghost from His Mother's womb (Luke i. 35), and Who consecrated His whole Being to God's service (John iv. 34; vi. 38), and Who began to save Israel from their spiritual enemies. The words of the Sept. are *αὐτὸς ἁγιάσθη ἐν τῇ μήτρᾳ*, and both these words are applied specially to Christ in the Gospel. As to *ἐρχομαι*, see on Luke iii. 23, and above, on Josh. iii. 7; and as to *σῶσαι*, see on Matt. i. 21, *ἰησοῦν, αὐτὸς γὰρ σῶσει τὸν λαὸν αὐτοῦ*.

Samson is a type of Christ; and in all those things where Samson fails, there Christ excels. Samson began to deliver Israel, but did not effect their deliverance (see xiii. 1; xv. 20). He declined from his good beginnings; and fell away first into sin, and then into the hands of the enemy. But Christ not only began to deliver Israel (see Acts i. 1), but was able to say on the cross, "It is finished" (John xix. 30).

Samson's history is to be placed side by side with Christ's history. Both histories are to be read together. Taken together, they display the immense power of the Holy Spirit, the graciousness of God's spiritual gifts; and while the history of Samson shows how those spiritual gifts may be abused, and displays the miserable consequences of such misuse, and thus is a solemn warning; Christ's history comes in as a corrective, and shows how spiritual gifts are to be used, and the glorious results of that use; see above, *Introduction*, pp. 78, 79.

⁷ thou shalt conceive, and bear a son.] Cp. the words of the Angel of the Lord to Hagar (Gen. xvi. 11) and the prophetic words concerning the Messiah (Isa. vii. 14). The coincidence is

made more remarkable by the peculiar form of the original words: see *Hengst.*, Auth. ii. 36.

⁸ teach us what we shall do unto the child]

Observe his faith, love, and humility. Is there not a resemblance here to the character of Joseph, the husband of the Blessed Virgin?

¹² How shall we order the child] what shall be his mishpat, Heb.; *κρίσις*, Sept., his right ordering, or treatment?

¹⁵ until we shall have made ready a kid] He offers hospitality, as if his visitant were a prophet; as Gideon had done (vi. 19), and "he entertains angels unawares" (Heb. xiii. 2), even the Lord of Angels. The feast of the hospitable is turned into a sacrifice.

¹⁶ thou must offer it] thou shalt offer it.

¹⁸ secret] wonderful. Heb. *pilēi*; *θαυμαστὸν* (Sept.), "mirabile" (*Fulg.*). Isaiah (ix. 6), speaking of CHRIST, says, "His name shall be called WONDERFUL" (*pelé*). The same word is used in the original here, with merely the variation of an adjectival suffix (*Ges.* 674).

It is more important to observe that the word here rendered *secret* ought to be translated *wonderful*, because in v. 19 it is said, "He (the Lord) did wonderfully;" where the same word is used, and the sense is, "He whose Name is wonderful did wonderfully," according to His Name.

The angel who appeared to Zacharias in the temple volunteered the communication of his own name,—"I am Gabriel that stand in the presence of God" (Luke i. 19). He was an angel sent to reveal the coming of the Son of God; but the Son of God Himself "has a Name which no man knoweth but He Himself" (Rev. xix. 12). Christ announces the birth of those who are types of Himself; but He sent angels (especially the Angel Gabriel) to announce His own birth, and that of His immediate forerunner, John the Baptist.

p ch. 6. 19, 20.

q Lev. 9. 24.
1 Chron. 21. 16.
Ezek. 1. 28.
Matt. 17. 6.
r ch. 6. 22.

s Gen. 32. 30.
Ex. 33. 20.
Deut. 5. 26.
ch. 6. 22.

t Heb. 11. 32.
u 1 Sam. 3. 19.
Luke 1. 80.
& 2. 52.
x ch. 3. 10.
1 Sam. 11. 6.
Matt. 4. 1.
† Heb. *Mahaneh-*
dan,
as ch. 18. 12.
y Josh. 15. 33.
ch. 18. 11.
a Gen. 38. 13.
Josh. 15. 10.

took a kid with a meat offering, ^p and offered *it* upon a rock unto the LORD : and the angel did wonderously ; and Manoah and his wife looked on. ²⁰ For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and ^q fell on their faces to the ground. ²¹ But the angel of the LORD did no more appear to Manoah and to his wife. ^r Then Manoah knew that he *was* an angel of the LORD. ²² And Manoah said unto his wife, ^s We shall surely die, because we have seen God. ²³ But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

²⁴ And the woman bare a son, and called his name 'Samson : and ^u the child grew, and the LORD blessed him. ²⁵ * And the Spirit of the LORD began to move him at times in † the camp of Dan ^y between Zorah and Eshtaol.

XIV. ¹ And Samson went down ^a to Timnath, and ^b saw a woman in Timnath of the daughters of the Philistines. ² And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the

19. with a meat offering] Literally, and the meat-offering (*minchah*) ; *θυσία*, Sept. ; "libamenta," Vulg. ; see Exod. xxix. 41 ; xxx. 9 ; xl. 29. Lev. ii. 1.

— and offered it] he was constituted a priest for that special occasion by the Divine command (see v. 16), as Gideon was (vi. 26).

— a rock] Literally, the rock ; probably on the rock that was pointed out by the angel ; as Gideon did (vi. 20, 21).

The history of Manoah and his wife bears a remarkable resemblance to that of Gideon in his acts of faith and obedience ; as that of Jephthah does to Gideon's history in some other respects : see xi. 31. 37 ; xii. 1—5. These histories fit into each other, and show the harmony of the divine dealings, and of design in the sacred narrative.

Both Gideon's sacrifice and Manoah's sacrifice were offered on a rock, and probably on an appointed rock. Is there no silent reference here to Him who is the Rock, smitten in a figure, in the wilderness, and gushing forth with streams of water for the refreshment of the Israelites there, which "Rock was Christ" (1 Cor. x. 4), and smitten for us on Calvary, and sending forth blood and water to redeem, regenerate, cleanse, and refresh the world ?

— and the angel did wonderously] The words "the angel" are not in the original, and would be better omitted ; the sense is, and He (i. e., the LORD, to whom the sacrifice was offered, as is stated in the words just foregoing) did wonderfully. He, whose name is Wonderful (see v. 18), and who is the Lord JEHOVAH, did wonderfully according to His name.

The Hebrew word is *napheli*, the *hiphil* participle singular, from *pala*, to be wonderful ; and it signifies *he* (was) doing wonderfully (see Ges. 674). It is followed by *la-asoth*, "ad faciendum ;" see *Targum* ; and cp. 2 Chron. xxvi. 15 for this use of the infinitive.

"The Angel of the Lord" was no other than the Lord God Himself, whose name is Wonderful, the Son of God. He went up in the flame of the sacrifice of the burnt-offering of the Rock ; and thus the acceptance of the sacrifice was signified (see v. 23). So by virtue of the union of the Godhead with the Manhood in Christ, the sacrifice of the Cross went up to heaven, and was accepted as a perfect propitiation by the Father.

There was a burnt-offering on the rock, and that burnt-offering was consumed by fire ; and in the flame of that burnt-offering the Lord went up to heaven. He carried up the fragrance of it to heaven. So Christ was glorified by suffering. In the fire, and by the fire, of His own Sacrifice, He mounted to heaven, and presented Himself an offering of a sweet-smelling savour to God (Eph. v. 2). "God is gone up with a merry noise, and the Lord with the sound of the trumpet" (Ps. xlvii. 5). He mounted up from the Rock of the Tomb at Calvary ; and when He ascended up into heaven, He entered with His own Blood into the heavenly Holy of Holies, to present His own offering to God (Heb. ix. 12. 24).

22. We shall surely die, because we have seen God] Manoah acknowledges the angel to be God. On the feeling here expressed, see above, Gen. xvi. 13. Exod. xxxiii. 10.

23. he would not have received] would not have accepted, as He has shown that He has accepted, by the ascent of the fire from the altar, and of the Angel in it.

— nor . . . as at this time] nor would He have revealed such things at this time—that is, before they come to pass.

24. and called] she called. Observe that the imposition of the name is ascribed to the mother, contrary to the usual practice, according to which the names of children were given by the father. The same is said of Christ. The Angel says to Mary, "Thou shalt call His name Jesus" (Luke i. 31).

— Samson] Heb. *Shimshon*. *Josephus* (Antt. v. 8. 4) interprets it by *laxypis*, strong ; deriving it from *shamen*, to overpower, lay waste (*Gesen*. 835). But the more probable etymology is from *shemesh*, the sun ; and it signifies, like the sun (*Gesen*. 839). Christian writers have recognized in this name a typical pre-announcement of his Great Antitype, "the Day-spring from on high," the Sun of Righteousness (Mal. iv. 2 : see *S. Augustine* in Ps. lxxx. ; and *Bede*, Qu. c. 8), who says, "Samson was a figure of Christ in the annunciation of his nativity by an angel ; in his sanctification to God ; in his name, which signifies Sun ; in his mighty deeds for the delivery of Israel ; and in the destruction of their enemies by his death."

— the child grew, and the LORD blessed him] Compare the words of the Evangelist concerning Christ (Luke ii. 52).

25. to move] to stir vehemently : see Gen. xli. 8. Ps. lxxvii.

3. Dan. ii. 1. 3, in all which places the word is rendered by trouble. Samson was moved by the Spirit of the Lord with sorrow, and indignation, and zeal, when he saw the Lord's people oppressed by the Philistines, and perhaps also when he saw the moral and spiritual degeneracy of God's people Israel.

— in the camp of Dan] where they lay in a fortified position on account of their enemies.

— Eshtaol] on the borders of Judah (Josh. xv. 33 ; xix. 41).

CH. XIV. 1. Timnath] Perhaps the place mentioned under that name in the history of Judah (Gen. xxxviii. 12—14). It is now called *Tibneh*, about three miles to the s.w. of *Surah*, or *Zorah* (xiii. 2) : cp. Josh. xv. 10.

Samson went down to Timnath. Timnath still exists in the plain, and to reach it from Zorah you must descend through wild rocky gorges, where a lion might be expected to be found in those days (*Dr. Thomson*, p. 566).

2. he came up, and told his father and his mother] Samson at first was subject to his parents ; but he became undutiful to them and disobedient to God. That was the first step in his moral declension. How different was the conduct of the Divine Antitype ! When a child, He went down from Jerusalem to Nazareth, "and was subject unto" Mary and Joseph (Luke ii. 51), and almost His last words on the Cross were words of tenderness to His mother (John xix. 26).

— I have seen a woman in Timnath] His parents remonstrate with him for not choosing a wife from his own people (v. 3), and for going to strangers. The ancient Christian Expositors see here a resemblance to the expostulations of the literal Israel with the Divine Bridegroom Who chose to Himself

Philistines: now therefore 'get her for me to wife. ³ Then his father and his mother said unto him, *Is there never a woman among the daughters of ^d thy brethren, or among all my people, that thou goest to take a wife of the ^c uncircumcised Philistines?* And Samson said unto his father, *Get her for me; for †she pleaseth me well.* ⁴ But his father and his mother knew not that it was ^f of the LORD, that he sought an occasion against the Philistines: for at that time ^g the Philistines had dominion over Israel. ⁵ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared †against him. ⁶ And ^h the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done. ⁷ And he went down, and talked with the woman; and she pleased Samson well.

⁸ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion. ⁹ And he took thereof in his hands, and went on eating,

c Gen. 21. 21.
& 34. 4.
d Gen. 24. 3, 4.

e Gen. 34. 14.
Ex. 34. 16.
Deut. 7. 3.
† Heb. *she is right in mine eyes.*
f Josh. 11. 20.
1 Kings 12. 15.
2 Kings 6. 33.
2 Chron. 10. 15.
& 22. 7.
& 25. 20.
1 ch. 13. 1.
g Deut. 28. 48.
† Heb. *in meeting him.*
h ch. 3. 10.
& 13. 25.
1 Sam. 11. 6.

His spouse from the Gentile world: cp. note above on the act of Moses (Num. xii. 1). But it must be remembered that Christ did first seek a Bride from among His own people. He said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. x. 6). When the Gospel had been rejected by them, then it was offered to the Gentiles. What was sinful in the human type, Samson, is divested of its sin, and becomes an act of love and mercy, in the Divine Antitype, Christ.

"Samson divinā providentiā generatus Spiritum comitantem habebat (xiii. 25), et ideo futurum prævidens sacramentum (i. e. mysterium, Eph. v. 32), ex alienigenis poscebat uxorem, quod pater ejus et mater ignorabant quoniam a Domino esset" (*S. Ambrose de Spir. Sanct. ii. prolog.*). "Descendit noster de cælo fortissimus (Jesus Christus) ut sibi dilectas ex gentibus animas sociaret, et fide conjungeret" (*S. Prosper Aquilan. ii. 21*).

3. *of the uncircumcised Philistines*] With whom, according to the Mosaic law, it is not lawful for us Israelites to intermarry. Cp. Exod. xxxiv. 16. Deut. vii. 3, with Josh. xxiii. 12, and *Hengstl.*, Auth. ii. 108.

— *she pleased me well*] Heb. *she is righteous in my eyes*: a remarkable expression, when coupled with such words as those of St. Paul, "The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith" (Rom. ix. 30).

4. *it was of the LORD*] As was Christ's espousal of the Gentile Church (Ps. ii. 8; xlv. 10). The sin of Samson was not of the Lord, but the deliverance wrought thereby was. Not the evil, but the good elicited from it, was of the Lord.

5. *the vineyards*] There are still vineyards in all these hamlets along the base of the hills and upon the mountain sides. These vineyards are very often far from the villages, climbing up rough wadies and wild cliffs, in one of which Samson encountered the young lion (*Dr. Thomson*).

— *a young lion roared against him*] Lions are not now found in Palestine; but the names *Lebaoth* (Josh. xv. 32; xix. 6), *Arieh* (2 Kings xv. 6), *Laish* (Judg. xviii. 7), and the history of David (1 Sam. xvii. 36), and of the man of Judah (1 Kings xiii. 24), show the existence of lions there in the days of Samson. Cp. above on Gen. xlix. 9; and *Winer*, R. W. B. ii. 33. *Wright*, B. D. ii. 126. *Wilton*, Negeb, ii. 42—47.

Samson and David both fought, first with a lion, and then with Philistines. Both conquered; and both were figures of Him who goes forth "conquering and to conquer." God, Who subdued the lions with awe to Adam, Noah, and Daniel, subdued them to Samson and to David; and Christ, who was prefigured by them all, was with the wild beasts at His temptation (Mark i. 13); He also "went upon the lion and the adder" (Ps. xci. 13).

6. *the Spirit of the LORD came mightily upon him*] The Sept. renders this, "the Spirit of the LORD leapt upon him." *Vulg.* has *irruit, rushed upon him*; the Hebrew is *tsaleach*, which signifies to *attack*, to *fall upon* (Ges. 709), and is used to describe the vehement impulses of the Spirit in v. 19; xv. 14. 1 Sam. x. 10; xi. 6; xvi. 13; xviii. 10, and to describe God's breaking forth upon men (Amos v. 6).

— *he rent him as he would have rent a kid*] Without any weapon in his hand.

The first act of Samson is to encounter and overthrow the young lion. It is prophesied of Christ's victory over Satan that He should go upon the lion and the adder, that the young lion (*cephir*, the same word as here) and the dragon He should tread under His feet (Ps. xci. 13). It is mentioned here that "the lion roared against" Samson; and in the New Testament the Tempter is called "a roaring lion seeking whom he may devour" (1 Pet. v. 8), and Samson also is said to have been moved by the Spirit (xiii. 25), and the Spirit is now said to have come mightily upon him (v. 6); and our Lord's first act at the beginning of His ministry, when He was "full of the Holy Ghost," being led, or driven, by the Spirit into the wilderness, was to encounter and overcome the Tempter. Cp. Matt. iv. 1—11, with Mark i. 12, 13. Luke iv. 1—13.

"Quis erat in Samson obviā Leonem necans (asks an ancient Father), cum petendæ uxoris ex Gentibus dicit 'Gaudete quia Ego vici sæculum' (John xvi. 33)?" *S. Augustine* c. Faust. xii. 32. We are Nazarites in Christ, and by his power we are able to conquer the lions (says *S. Jerome* in Amos viii.), "Nostrium Caput habet comam perpetuam, et in Capite nostro, qui Christus est, fortitudinem posidemus, ut interficiamus leonem." On the typical character of Samson, see also *Natal. Alex.*, Hist. Eccl. tom. iii. p. 117; *Mather* on the Types, pp. 104—106.

— *he told not his father or his mother*] though they were not far from him at the time (v. 5). So our Lord would not that any one should spread abroad His fame. He said, "Tell no man" (Matt. viii. 4; xvi. 20). Hitherto, then, Samson, in his spiritual gifts, in his self-dedication to God, in his strength, courage, and victory, and in his meekness and humility, is an eminent type of Christ. But afterwards he degenerates, and becomes, in many respects, a contrast to Him. And thus, in comparing the Type and the Antitype, we have both encouragement and warning, especially as to the right use to be made of spiritual gifts, and as to the danger of their abuse.

7. *she pleased Samson*] *She was righteous in his eyes*: see v. 3.

8. *a swarm of bees and honey in the carcase of the lion*] In the carcase parched by the sun (*Rosenmüller, Keil*), or in the skeleton (cp. *Herod.* v. 114). And there seems to have been something marvellous in this, for bees avoid dead carcases, as *Shakspeare* testifies (*Henry IV.*, Part ii. act iv. sc. 4):—

"'Tis seldom when the bee doth leave her comb

In the dead carrion."

(Cp. *Aristot.* de Anim. ix. 40. *Varro*, R. R. iii. 16. *Plin.* xi. 24.) *Virgil's* narrative (*Georg.* iv. 555) is marvellous.

SAMSON GIVES HONEY FROM THE LION'S CARCASE.

9. *he went on eating, and came to his father and mother, and he gave them, and they did eat*] Honey was found by Samson in the carcase of the lion which he had slain, and he ate as he went: cp. Deut. xxxii. 13. Ps. lxxxi. 16. 1 Sam. xiv. 27. Matt. iii. 4, as to the eating of wild honey, the food of the Baptist. He gave it to his father and mother, and they did eat.

and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

¹⁰ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. ¹¹ And it came to pass, when they saw him, that they brought thirty companions to be with him. ¹² And Samson said unto them, I will now ¹put forth a riddle unto you: if ye can certainly declare it me ^kwithin the seven days of the feast, and find it out, then I will give you thirty ^{||}sheets and thirty ¹change of garments: ¹³ But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. ¹⁴ And he said unto them,

Out of the eater came forth meat,

And out of the strong came forth sweetness.

And they could not in three days expound the riddle. ¹⁵ And it came to pass on the seventh day, that they said unto Samson's wife, ^mEntice thy husband, that he may declare unto us the riddle, ⁿlest we burn thee and thy father's house with fire: have ye called us [†]to take that we have? *is it not so?* ¹⁶ And Samson's wife wept before him, and said, ^oThou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? ¹⁷ And she wept before him ^{||}the seven

i 1 Kings 10. 1.
Ezek. 17. 2.
Luke 14. 7.
k Gen. 29. 27.

|| Or, shirts.
1 Gen. 45. 22.
2 Kings 5. 22.

m ch. 16. 5.

n ch. 15. 6.

† Heb. to possess
us, or, to im-
poverish us?
o ch. 16. 15.

|| Or, the rest of
the seven days,
&c.

So, after Christ had overcome the Tempter, He fed on heavenly food (Matt. iv. 11. Mark i. 13). How much joy did Christ derive from His victory over Satan! (see Heb. xii. 2.) In a spiritual as well as a literal sense, it was prophesied of Him, "Butter and honey shall he eat" (Isa. vii. 15). He has taken honey from the carcase of the lion and eaten it, or in all His conflicts with Satan, whether in the world or in the Church, He has been, and ever will be, victorious (Rev. vi. 2), and derives strength and glory from the conflict. He has plucked Life from Death, and has gained a Crown from the Cross, and He makes us partners in His victory, as Samson gave of the honey to his parents. "O divinum mysterium! O evidens sacramentum (exclaims S. Ambrose, l. c.), evasimus interemptorem, potentem vicimus. Ibi nunc cibus vitæ est, ubi erat antea fames mortis. In salutem pericula, in snavitatem amaritudo convertitur. Gratia ex offensione processit, potentia ex infirmitate, vita de morte." Cp. above, *Introduction*, p. 78.

How much sweetness is there to the Christian from the victory of Christ over the Tempter! How much comfort does he feel in knowing that He who conquered the Tempter will enable him to conquer also! The defeat of Satan by means of the Word of God—for Christ used no instrument against Satan but the Scriptures (see Matt. iv. 4. 7. 10)—makes us feel a new sweetness and relish for the Scriptures, and say, "How sweet are Thy words unto my taste, sweeter also than honey and the honey-comb!" (Ps. cxix. 103.) Cp. S. Augustine c. Faust. Man. xii. 32, who says, "conspicimus leges ipsius regni terreni, quæ contra Christum fremuerunt, nunc jam peremptâ feritate dulcedini evangelicæ predicandæ etiam munimenta præbere." See also S. Jerome in Job xii, and in Nahum, cap. iii., who applies this history, where Samson plucks food from the carcase of the lion, to the benefits derived by the Christian Church from conflicts with Heresy; he says, "Interfectus est leo (a Christo) et falsis dogmatibus confutatus, de comedente exivit esca, et de forti exivit dulce." The Creeds of the Church are due to the assaults of false Teachers, whom the Church has overthrown. They are Honey from the carcase of Heresy. There is no Samson to whom the lion may not yield honey; there is no Christian who may not derive spiritual food from those things which try his faith and courage, and threaten to destroy him.

— *he told not them* [as yet Samson is humble and modest, and cherishes the grace of the Spirit within him, and is still a type of Christ (see v. 6).

Would to God that Samson had been as careful in cherishing grace as he was courageous in killing the lion! (S. Ambrose de Spir. Sanct., lib. ii. prolog.)

¹⁰ *a feast* Heb. *nishteh*. *πῶρον* (Sept.): ep. Gen. xix. 3; xxi. 8; xl. 20. 1 Sam. xxv. 36. This feast lasted seven days

(v. 12): ep. Gen. xxix. 27. 2 Chron. vii. 8 (cp. Selden, *Uxor Heb.* ii. 11), and the account of the wedding feast at Cana in Galilee (John ii. 1).

This Marriage Feast at Timnath was the critical point in Samson's career.

At the Marriage Feast of Cana in Galilee, Christ manifested forth His glory (John ii. 11). But at this marriage in Timnath, Samson betrayed the first signs of moral weakness and degeneracy.

¹¹ *when they saw him*] when they saw how goodly and strong a man he was.

— *they brought thirty companions*] partly in honour of him, and partly perhaps in dread of what he might do to the Philistines.

¹² *a riddle*] as was usual in Oriental entertainments: Bockart, *Hieroz.* Pt. ii. lib. iv. c. 12.

The word rendered *riddle* (*chidah*) properly signifies something twisted, from *chud*, to tie knots: cp. ἐμπλέκειν αἰνίγματα, *Æschyl.*, P. V. 610. Samson, when he came to espouse his bride, put forth a riddle. Christ, when He came to wed to Himself His spouse, the Church, "opened His mouth in Parables, and declared hard sentences of old" (Matt. xiii. 34, 35).

— *thirty sheets*] Heb. *sedinim*, loose garments (*Ges.* 580): "sindonas" (*Vulg.*); σινδόνια (*Sept.*).

— *change of garments*] Heb. *chalaphoth*, from *chalaph*, to slip (cp. *Ges.* 282), to pass through, and, in hiphil, to change: cp. ἄλλος, *alius*, ἀλλάσσω, ἐλίσσω. The word is rendered "tunicas" by *Vulg.*: cp. Latin "mutatorias," and see Gen. xlv. 22.

¹⁴ *Out of the eater came forth meat*] Here was a symptom that Samson was thinking of himself and his own acts. Wisely and modestly he had said nothing of his feat to his parents (v. 6), and had not told them whence the honey came (v. 9). At that time he was humble and sober-minded; but now in the hour of pleasure and excitement he is tempted to talk of his own prowess. He does this at first in an indirect way by a riddle; but he is elated by his gifts, he is puffed up by a consciousness of his strength, he becomes proud of his mighty feats, and he goes on from one step to another in his course of self-glorification, till at last in the full-blown display of vain-glorious egotism he exclaims in his song of triumph, "With the jawbone of an ass, heaps upon heaps, have I slain a thousand men!" (xv. 16.)

¹⁷ *she wept before him . . . she lay sore upon him*] she urged him importunately: παρηνόχησεν (*Sept.*); "molesta ei fuit" (*Vulg.*). The Hebrew word is the hiphil of *tsuk*, to be narrow, and signifies to bring into a strait (*Ges.* 706).

Here, then, was another sign of Samson's weakness. Instead of ruling his wife, he is overcome by her; and parts with

days, while their feast lasted : and it came to pass on the seventh day, that he told her, because she lay sore upon him : and she told the riddle to the children of her people. ¹⁸ And the men of the city said unto him on the seventh day before the sun went down,

What is sweeter than honey ?

And what is stronger than a lion ?

And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle. ¹⁹ And ^r the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their || spoil, and gave change of garments unto them which expounded the riddle.

p ch. 3. 10.
& 13. 25.
|| Or, apparel.

And his anger was kindled, and he went up to his father's house. ²⁰ But Samson's wife ^a was given to his companion, whom he had used as ^r his friend.

q ch. 15. 2.
r John 3. 29.

XV. ¹ But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid ; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. ² And her father said, I verily thought that thou hadst utterly ^a hated her ; therefore I gave her to thy companion : is not her younger sister fairer than she ? † take her, I pray thee, instead of her.

a ch. 14. 20.

† Heb. let her be thine.

³ And Samson said concerning them, || Now shall I be more blameless than the Philistines, though I do them a displeasure. ⁴ And Samson went and caught three hundred foxes, and took || firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. ⁵ And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and

|| Or, Now shall I be blameless from the Philistines, though &c.
|| Or, torches.

his secret, not because he loves her, but because she vexes him with her bold unmaidenlike importunity. And when she has extorted his secret from him, she divulges it to the children of her people, showing that she has little love for her husband, whom she had overcome by her tears and entreaties.

19. *the Spirit of the LORD came upon him*] *came mightily* : the same word is used as in v. 6. Here also the *Sept.* has *ἤλατο*, *leapt* ; and *Vulg.* has "*irruit*," rushed on him. Though Samson had acted weakly, yet God would punish the Philistines by his means ; and would prove the supremacy of the God of Israel, whom they dishonoured, and whose people they oppressed.

— *their spoil*] the garments drawn off from them : the root of the word used is *chalats*, to draw off, to despoil (*Ges.* 283).

— *his anger was kindled*] another consequence of his moral weakness.

— *he went up to his father's house*] reversing the Divine decree, "For this cause shall a man leave his father and his mother, and shall cleave unto his wife" (*Gen.* ii. 24). He left his wife for his father and mother.

20. *Samson's wife*] Literally, *Samson's wife became (wife) to his companion who had been his friend* ; that is, who had been the "friend of the bridegroom." Until the marriage feast of Timnath, Samson had been an eminent type of Christ ; but at and after that marriage feast, though still in some respects a type of Christ, yet it is with many admixtures of sin, which sully the resemblance and change the type into a contrast.

The Marriage Feast of Cana was the starting-point of Christ's glory ; the Marriage Feast of Timnath was the beginning of Samson's shame. Both of them went forth, full of the Spirit, to espouse a bride. Both overcame a lion (see v. 5). Both ate honey from the carcase, and gave of it to others (see v. 9). Both shunned worldly fame (v. 6. 9). Both came to a Marriage Feast. Both put forth parables (v. 12).

But now mark the contrast.

Christ is meek and lowly of heart, and yet He is Head over His Church, and maintains His dignity and majesty, and suffers no one to intrude upon His Headship ; and rebukes even His blessed mother (*John* ii. 4), and calls even St. Peter Satan, when he would dissuade Him from suffering (*Mark* viii. 33).

Here was the point of divergence between Samson and Christ.

And what was the consequence ?

Samson loses his bride, Christ ever keeps His spouse.

Samson's bride is given to the "bridegroom's friend ;" but hear what John the Baptist, the true friend of the Divine Bridegroom, says, "He that *hath the bride* is the bridegroom, but the *friend of the bridegroom*, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice ; this my joy therefore is fulfilled" (*John* iii. 29).

CH. XV. 1. *wheat harvest*] at Pentecost.

— *with a kid*] Cp. *Gen.* xxxviii. 17.

2. *I verily thought*] as he well might do : see xiv. 19.

— *take her, I pray thee*] a proof of desire for reconciliation on the part of his bride's father.

3. *shall I be more blameless*] He attempts to justify an act of public revenge for a private wrong, which he had brought upon himself. "Stimulo injuriæ exulceratus publicam excogitavit ultionem capessere domesticæ contumeliæ" (*S. Ambrose*, Ep. 19). How different from Christ, who rebuked His disciples for wishing to bring down fire from heaven on the Samaritan village which rejected Him (*Luke* ix. 54), and who prayed to His Father for His murderers (*Luke* xxiii. 34) !

4. *three hundred foxes*] jackals : which are gregarious, and abound in the neighbourhood of Gaza (*Hasselquist*, *Rosenmüller*). Many places in Palestine had their name from them : see i. 35. *Josh.* xix. 42. Samson may have caught them in nets (*Bochart*, *Hier.* ii. 190 ; *Winer*, *R. W. B.* i. 381).

— *put a firebrand*] an act of cruelty to animals, and of wanton destruction of the produce of God's creation, and of vindictive spite toward men.

— *between two tails*] This act of Samson, joining together two destructive animals, and making them instruments of injury to themselves, and to his enemies the Philistines, has been sometimes compared by ancient writers to the effect produced by one heresy contradicting another heresy, and destroying the harvests of God's enemies : see *Origen* in *Cantica*, *Hom.* iv., ad finem. One heresy refutes another ; the Truth uses all to confute all. See also *Sir John Ware's* volume, entitled "Foxes and Firebrands," Lond. 1682, showing how Samson's example has been imitated in an evil cause by some in later days.

5. *the shocks, and also the standing corn*] Literally, *from the heap of sheaves to the grain standing in stalk.* (*Ges.*, 159. 734.)

— *with the vineyards and olives*] Literally, *and even to vineyard, olive.*

b ch. 14. 15.

olives. ⁶ Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. ^b And the Philistines came up, and burnt her and her father with fire.

⁷ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. ⁸ And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

c ver. 19.

⁹ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. ¹⁰ And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. ¹¹ Then three thousand men of Judah [†] went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are

† Heb. went down.

d ch. 14. 4.

^d rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. ¹² And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. ¹³ And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

e ch. 3. 10.

& 14. 6.

† Heb. were

melted.

† Heb. moist.

¹⁴ And when he came unto Lehi, the Philistines shouted against him: and ^e the Spirit of the Lord came mightily upon him, and the cords that ^e were upon his arms became as flax that was burnt with fire, and his bands [†] loosed from off his hands. ¹⁵ And he found a [†] new jawbone of an ass, and put forth his hand, and took it, and ^f slew a thousand men therewith. ¹⁶ And Samson said,

f Lev. 26. 8.

Josh. 23. 10.

ch. 3. 31.

† Heb. an heap,

two heaps.

With the jawbone of an ass, [†] heaps upon heaps,

With the jaw of an ass have I slain a thousand men.

6. burnt her and her father with fire] A consequence of her unfaithfulness to her husband. So the false harlot-church will be destroyed, even by its own people (Rev. xvii. 16).

7. will I be avenged of you, and after that I will cease] As if there were any rest for revenge!

8. hip and thigh] Literally, *hip to thigh*: a proverb like the German "Arm und Bein" (*Keil*). Another explanation is given by *Gesen.*, p. 802, who says that to smite men "leg upon thigh" is to cut them in pieces, so that one limb lay on the other; so *Vulg.* Other versions render it by a parallel expression, "from foot to thigh;" we might say, "from hand to foot." The sense seems to be that he disabled them from fighting against Israel.

— rock Etam] In Judah; probably near Bethlehem (see 2 Chron. xi. 6); now *Urtas* (*Robinson, Grove*), a little to the south of Bethlehem, and north of Tekoa (cp. *Wilton*, p. 44).

9. Lehi] jawbone. Perhaps so called from the exploit described in vv. 16, 17, and here named so by anticipation (*Josephus*). It was near Bethlehem (see v. 8; and cp. *Grove*, B. D. ii. 90; and *Vulg.*, "postea vocatus est Lehi").

10. men of Judah] This conduct of the men of Judah, saying that the Philistines are their rulers (v. 11), and delivering Samson to them, may be compared to that of the Jews, saying "We have no king but Caesar" (John xix. 15), and delivering up Christ to the Romans.

11. As they did unto me, so have I done unto them] Another specimen of a vindictive spirit. It is not because they are enemies of God and of Israel, but because they injured me—Samson—that I have destroyed them.

Observe how egotistical he has now become; he, who before had said nothing of his own mighty acts, now says, "I shall be more blameless than they, though I do them a displeasure" (v. 3). Though ye have done this, yet will I be avenged of you, and after that I will cease (v. 7). The climax is in v. 16. He ascribes none of his acts to God.

14. the Spirit of the Lord came mightily upon him] See

xiv. 6. The Spirit still strives with him and for him; and uses him as an instrument against the enemies of God and of Israel, although Samson himself was seeking only to gratify his own personal revenge (v. 7). God overrules evil for good. He uses the bad passions of men, such as a Samson, a Jehu, a Henry VIII., for the accomplishment of His own purposes, in punishing His enemies, and in advancing the Truth.

15. a new jawbone] A fresh jawbone, lately cut off (*Ges.* 325). — a thousand] Shamgar had slain six hundred Philistines with an ox-goad (iii. 31). The promise to Israel was, "One man of you shall chase a thousand" (Josh. xxiii. 10). A greater miracle was wrought "in the time of wheat harvest" (cp. v. 1), viz., at the first Pentecost, when 3000 were converted by the preaching of Peter and of the other Apostles filled with the Spirit of God (Acts ii. 41).

16. With the jawbone of an ass] There is a *paronomasia*, or play on the words, between *ass* and *heap* in the original, the word *chamor* being used for both, and both are derived from a common root, *chamar*: see *Ges.* 286, 287, 289.

These words were Samson's song of victory: cp. *Vulg.*, which has "*canens*" in v. 17. The literal translation is:

With the jawbone of an ass, a heap, two heaps
(or, to imitate the play upon the words, "a mass, two masses");
With the jawbone of an ass, I have smitten a thousand men.

The word for *thousand* is *eleph*, which also signifies *ox* (*Ges.* 54), and some suppose a play of words between *ox* and *ass*.

— have I slain a thousand men] In this song of triumph he vain-gloriously ascribes the victory to himself, and gives no praise for it to God. How different from the song of victory sung by Moses, Miriam, Deborah! This is observed by *Josephus* (v. 8. 9), who says Samson was too much elated by his achievements, and did not ascribe them to God, but to his own virtue. Would to God (says an ancient Father) that Samson had been as modest in victory as he was brave in fight! But, being elated by prosperity, he arrogated to himself the glory which he ought to have given to God. "With the jawbone of

¹⁷ And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place || Ramath-lehi.

¹⁸ And he was sore athirst, and called on the LORD, and said, ^gThou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? ¹⁹ But God clave an hollow place that *was* in || the jaw, and there came water thereout; and when he had drunk, ^hhis spirit came again, and he revived: wherefore he called the name thereof || En-hakkore, which *is* in Lehi unto this day.

²⁰ || And he judged Israel ⁱin the days of the Philistines twenty years.

|| He seems to have judged South-west Israel during twenty years of their servitude of the Philistines.

|| That is, *The lifting up of the jawbone, or, casting away of the jawbone.*
g Ps. 3. 7.

|| Or, *Lehi.*

h Gen. 45. 27.
Isa. 40. 29.

|| That is, *The well of him that called, or, cried.*
Ps. 34. 6.
i ch. 13. 1.

an ass," he says, "*have I slain a thousand men.*" He erected no altar, he offered no sacrifice; but forgetful of the duty of praise and thanksgiving, and assuming the honour of the conquest to himself, he chanted a hymn of victory and a psalm of praise to himself, and consecrated the place to his own name and called it *Ramath-lehi* (see *S. Ambrose*, Epist. 19).

How different was the language of St. Peter, in whom Christ worked, Who had broken in pieces the bands of Death, as if they were only flax, and freed Himself from the Grave (see Acts ii. 24)! How different was the Apostle's language at the "time of wheat harvest," on the Day of Pentecost, when he was filled with the Holy Ghost, Who then came down mightily upon him, and enabled him to conquer the enemies of the faith (Acts ii. 14) who mocked him; and to overthrow them with the jawbone of an ass, even with the foolishness of preaching (1 Cor. i. 18. 21), and who converted 3000 men, and who claimed no praise for his miracles, and ascribed them all to Christ! "Why look ye on us, as though by our own power or holiness we had made this man to walk? The God of our Fathers hath glorified His Son Jesus" (Acts iii. 12, 13).

^{17.} and called that place *Ramath-lehi*] i. e., *the casting away of the jawbone*; from *ramah*, to *throw* (Ges. 436. 770). He cast away the instrument of his victory, and called the place from his own act (cp. v. 16). He seems to have forgotten that he himself was as much an instrument in the hand of God as the jawbone was in his own hand; and that God could cast him away as easily as he cast away the jawbone, and that if God was pleased to do so, he would be as powerless as it.

The foolishness of preaching, which without God's Spirit in those who preach is a mere jawbone of an ass, will not be cast away by the spiritual Samsons of the Gospel; but they will not ascribe the glory of the victories achieved thereby to themselves, but to God, and to Him alone; they will humble themselves, and keep their bodies in subjection, lest when they have preached to others they themselves be *castaways* (1 Cor. x. 27).

^{18.} he was sore athirst] God mercifully made him feel his dependence upon God; and he, who before had boasted of himself, now ascribes his deliverance to God, and prays for refreshment and help against his enemies; and God in His great goodness answers his prayer, and recalls him to Himself.

So our Lord on the Cross said, "*I thirst.*" (John xix. 28). Samson's prayer was heard, and God gave him water. How much more was Christ's prayer answered! The gift of the living water of the Holy Spirit was the fruit of His sufferings.

^{19.} God clave] He had called upon the Lord *Jehovah*; but He who answers him is called *Elohim*. Is this a sign of the partial withdrawal of God's grace? In the earlier stage of his history, we read, the Angel of the LORD appeared to his mother (xiii. 3. 13. 15. 16. 18. 20), and the Lord blessed him (v. 24: see also v. 25, and xiv. 4. 6); but we hear no more of the Lord in the history till he has been humbled in xvi. 20: "he wist not that the LORD was departed from him," and then he prays to the LORD (xvi. 28).

— *clave an hollow place that was in the jaw*] Literally, *clave the mortar that was in the lechi*. But what does *lechi* or *lehi* here mean? And what is the sense of the word *mortar*, as here used? The word for *mortar* is *mactesh*, from *cathash*, to *pound*, to *bray* (Prov. xxvii. 22). Gesen. 421.

Some suppose that God *clave the mortar*, or *socket*, of the teeth of the jawbone; so *Sept.*, *Vulg.*, *Syriac*, *Arabic*, *Tertulian*, *S. Ambrose*, *S. Jerome*, and other Fathers. So *Bochart*, *Grotius*, and *Gesenius*, 473; and this seems the true sense.

Josephus (Antt. v. 8. 9) says that God *clave a hollow place in the rock*: and so *Ussher*, *Milton*, *Keil*, *Kitto*, and others. Against this latter opinion it may be objected, that the words are, "God *clave the mactesh*," which seems much more applicable to the mortar of the jaw than to a place in the rock.

There is also something more of spiritual significance in the gushing forth of the fountain from the *jawbone* which Samson had cast away. God can make His grace to flow from the most despised instruments. Samson himself was like this jawbone, only an instrument; he too might be cast away; but still God could restore him, and make power to flow from him.

"God, who had fetched water out of the flint for Israel, fetched it out of a bone for Samson. He gave him honey from the mouth of the lion, and water from the mouth of an ass. Who will not cheerfully depend on Him who can fetch moisture out of dryness, and life out of death?" (*Bp. Hall*.)

— *En-hakkôrê*] *the fountain of the caller, or crier*; i. e. by prayer, from *kara*, to *cry* (Ges. 739); "*fons invocantis*" (*Fulg.*).

There was something of self-glorification even in this name; he attributes the stream to his own prayer, not to God, who answered it; he calls the well from his own name, not from God's. How much more reverent and grateful was Hagar's name for her well, *La-hai-roi* (Gen. xvi. 14)! The perfect fulfilment of the type is in Christ and in His Gospel: see on v. 18.

^{20.} in the days of the Philistines] Who still had dominion over Israel (see xiii. 1).

— *twenty years*] See xvi. 31.

SAMSON'S ACTS.

REVIEW OF THE FOREGOING CHAPTER.

The history in this chapter brings out the important truth that men and churches may possess great *spiritual gifts* and yet be very defective in *spiritual grace*; and that the greatest gifts profit nothing without Divine grace.

In the New Testament, that lesson is taught by the history of the Church of Corinth, which was richly endowed with spiritual gifts (*xaploμara*, see on 1 Cor. i. 7), but was very deficient in that spiritual *grace*,—without which, as St. Paul teaches her, all spiritual gifts are unavailing,—Charity or Love (1 Cor. xiii. 1, 2). She was proud of her knowledge and her eloquence. She used her supernatural gifts in vain-glorious self-display (1 Cor. xiv. 23). Here is a parallel to the case of Samson in the history before us. Like Samson, she was distracted by evil passions, anger and strife; like Samson, she was a victim of carnal lusts. She defiled that body which was a temple of the Holy Ghost (1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16).

What, therefore, does the Holy Apostle say? "Though I have all faith so that I could remove mountains, and have not charity, I am nothing. *Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked; rejoiceth not in iniquity, but rejoiceth in the truth*" (1 Cor. xiii. 4—6).

These words of St. Paul are like a divine comment on Samson's history. He began well, but was betrayed into pride and presumption; he was elated by his great gifts; he vaunted himself and was puffed up, and sought his own, and was delivered over by God to his own wayward will, and to his carnal appetites. Therefore his gifts profited him nothing, and, as we shall see, he fell a victim to his own ill-used strength, and his crown of glory and sanctity was taken off by a harlot's hand; his Nazarite locks were first entangled by her in her web, and then shorn off; his eyes were put out, he was chained by the Philistines and carried to Gaza. He grinds in a mill, and is mocked by the worshippers of Dagon, and dies there.

Samson's history has been treated by some as if it were the history of scenes of "radiant good-humour," of "smiles and jests, and joviality." Is it not rather one of the most sad and solemn, one of the darkest and most awful, histories in the whole Bible?

It shows the Divine power of the Spirit, it excites men and churches to covet earnestly the best gifts (1 Cor. xii. 31). But it warns them also, that these gifts are perilous trials to those who have them; that their possessors may be exalted above

† Heb. *a woman an harlot.*

a 1 Sam. 23. 26.
Ps. 118. 10, 11, 12.
Acts 9. 24.
† Heb. *silent.*

† Heb. *with the bar.*

¶ Or, *by the brook.*

XVI. ¹ Then went Samson to Gaza, and saw there † an harlot, and went in unto her. ² And it was told the Gazites, saying, Samson is come hither. And they ^a compassed him in, and laid wait for him all night in the gate of the city, and were † quiet all the night, saying, In the morning, when it is day, we shall kill him. ³ And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, † bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

⁴ And it came to pass afterward, that he loved a woman || in the valley of Sorek, whose name was Delilah. ⁵ And the lords of the Philistines came up

measure by the abundance of their revelations (2 Cor. xii. 7), and need perpetual watchfulness and self-control; that they must keep their souls low, as a child that is weaned from his mother (Ps. cxxi. 3). God deals kindly with them, when He sends them a thorn in the flesh, as He did to St. Paul (2 Cor. xii. 7). It teaches them to pray earnestly to God that he would not leave them destitute of His manifold gifts, and it warns them ever to add the petition that He would not leave them destitute of grace to use them always to His honour and glory, through Jesus Christ our Lord. Amen. (*Collect for St. Barnabas' Day.*)

CH. XVI. 1. *Gaza*] about thirty-five miles s.w. of his native place, and one of the fortified cities of the Philistines: see Josh. xiii. 3.

— *an harlot*] Though Samson was brave, and could strangle a lion, he could not stifle his own lust; he burst the bands of the Philistines, but not of his own passions; he burnt the harvest of his enemies, but the harvest of his own virtue was burnt by the flame of lawless love. (*S. Ambrose, Apol. ii. 3.*)

Because he presumed on his strength, God gave him up to temptation, that he might learn how weak he was, when left to himself. Samson was a Nazarite, and abstained from wine and strong drink; and yet he was a victim of the lusts of the flesh. Men and churches, when they defend one part of their spiritual fortress against Satan, are prone to imagine themselves safe, and are thrown off their guard even by their own self-confidence, and are taken by storm at some other point. Mahomet denies wine to the Mussulman; but he has opened a door to carnal lusts and the vilest affections. It is only God's grace which can keep the citadel safe at all points.

2. *were quiet*] secure, as they thought, of their prey.

3. *the doors of the gate*] the leaves (valves) of the gate.

— *carried them up—Hebron*] Literally, and made them go up to the head of the mountain which is in face of Hebron.

SAMSON CARRIES THE GATES OF GAZA TOWARD HEBRON.

Josephus says (Antt. v. 8. 10) that he carried them "to the mountain that is above Hebron;" but the Sacred Text does not say this.

Hebron is about thirty-five miles E. of Gaza. It is therefore more remarkable, that the mountain, to which Samson bore those doors, &c., should be mentioned with relation to Hebron.

The hill here specified is supposed to be *El-Montar*, a little to the s.e. of Gaza. Thence there is a magnificent view eastward, of the mountain range of Hebron, and it might be described as *in face (al-peney)* of Hebron; as Nebo is described as *in face* of Jericho (Deut. xxxii. 49), from which it is about twenty miles.

But why is this mountain connected with Hebron?

Probably on account of the history of Hebron, as the place where Abraham had dwelt, and where the bodies of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried; and to Hebron David—as commanded by God to go, and there he was anointed king of Judah: see below, on 2 Sam. ii. 1—4.

And is there not something prophetic in this mention of Hebron?

Samson was a type of Christ in supernatural spiritual gifts; and a contrast to Christ in his abuse of them. As *S. Augustine* says (Serm. 364), "in eo quod virtutes et mirabilia operatus est Samson, Caput Ecclesie Christum significavit . . . ubi incaute egit, eos qui in Ecclesia sunt peccatores, figuravit."

Here is the special value of his history. It shows the power of the Spirit, and points out the sins by which those gifts are made unprofitable to them who have them. Thus this history is a warning; and it sends us to Christ as our perfect

Example and Teacher in the right use to be made of spiritual gifts, and as displaying the glorious reward to which that use leads. Samson goes to Gaza to a harlot; he defiles the body sanctified to God; he lies till midnight; the Philistines think that he is in their hands; the gates of the city are fastened with bolts and bars; he rises at midnight, and tears away the doors of the city Gaza, which means strong, fortified; and the two posts, bar and all, and puts them on his shoulders, and carries them to the top of the mountain in face of Hebron.

CHRIST, at His Death, went to the spiritual Gaza, the fortress of the strong man, Satan (Matt. xii. 29). The strong man kept his palace, and his goods were in peace; but the Stronger than he came upon him (Luke xi. 22). Christ has come to Gaza, to wed to Himself a pure Virgin, His Church, which He loves and purchases for Himself with His own most precious Blood; and whose life flows from His most precious side, as He sleeps upon the Cross; and whom He sanctifieth and cleanseeth, that He may present her to Himself a glorious Church, not having spot or wrinkle, or any such thing (Eph. v. 27). Christ's enemies thought that he was lying a prisoner in the grave. They sealed the stone, and set a watch; but He arose from the sleep of death at midnight, and broke the bars of iron asunder (Acts xii. 10; xiii. 29. Ps. xvi. 8), and carried the gates of the spiritual Gaza in triumph on His shoulders. "Apertè passus est Christus, in secreto surrexit Christus. Tollit portas civitatis, aufert portas Inferni; ablatiis portis Mortis, ascendit in caecumen Montis. Novimus Eum resurrexisse, et in caelos ascendisse" (*S. Augustine, Serm. 364*). Having spoiled principalities and powers, He made a show of them openly, triumphing over them by His Cross (Col. ii. 15). Christ ascended up on high, and led captivity captive (Eph. iv. 8, 9), and went far beyond the hill in face of Hebron. He went even to Hebron itself—that is, He gave a joyful assurance to all the Patriarchs, and to all the seed of Abraham, even to all the saints of God, whose bodies sleep in Him, that they have now a certain pledge of a glorious Resurrection and triumphant Ascension through Him. He proved Himself to be the true David (who was anointed at Hebron), to be in very deed the King of the Jews, as even Pilate described Him by the title on the Cross. As the Prophet says, "The Breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them" (Micah ii. 13. Cp. *Bp. Pearson, Art. vi.*)

4. *And it came to pass afterward*] Samson did not profit by previous warning, but went and ran into another temptation. "Parum fida expertus alienigenæ uxoris prima cububia, qui debuisset cavere vel postea, Dalila mulieris fornicariæ copulam non declinavit; eam sibi futuræ mox cladis pestem invenit" (*S. Ambrose, Ep. 19*).

— *he loved a woman*] She is not called Samson's wife, as the woman of Timnath is (xiv. 16); she was not his wife, but a harlot (so *Ambrose, Ep. 19*; *S. Jerome, Epit. ad Evang.*).

— *in the valley of Sorek*] on the s. and s.w. of Zorah, his own birth-place, (*Euseb.*); Samson was taken in a snare close to his own home.

Delilah is not called a daughter of the Philistines, as the woman of Timnath is (xiv. 2, 3), and as was the harlot of Gaza (v. 1). There is no reason to believe that she was either his wife or a Philistine; and it is to be regretted that *Milton* has represented her as both, in his "Samson Agonistes."

She was a light, venal woman of Samson's own tribe, the tribe of Dan; she is called a harlot of Palestine by *Josephus* (v. 8. 11), and she was suborned with the money of the Philistines (v. 5) to betray him to them (cp. v. 18). She was a female Judas. Hence we see that the "lords of the Philistines" are described as coming up to her (v. 5. 18); and she

unto her, and said unto her, ^b Entice him, and see wherein his great strength *lieth*, and by what means we may prevail against him, that we may bind him to || afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

b ch. 14. 15.
See Prov. 2. 16—
19. & 5. 3—11.
& 6. 24, 25, 26.
& 7. 21, 22, 23.
|| Or, *humble*.

⁶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee. ⁷ And Samson said unto her, If they bind me with seven || † green withs that were never dried, then shall I be weak, and be as † another man. ⁸ Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. ⁹ Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it † toucheth the fire. So his strength was not known.

|| Or, *new cords*.
† Heb. *moist*.
† Heb. *one*.

† Heb. *smelleth*.

¹⁰ And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. ¹¹ And he said unto her, If they bind me fast with new ropes † that never were occupied, then shall I be weak, and be as another man. ¹² Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

† Heb. *wherewith work hath not been done*.

¹³ And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. ¹⁴ And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

¹⁵ And she said unto him, ^c How canst thou say, I love thee, when thine

c ch. 14. 16

professed love for Samson, when she said, "The Philistines" (mine enemies, as well as thine) "are upon thee, Samson" (vv. 9. 12. 14. 20). He was the more easily caught in the snare because he could not imagine that a woman of *Israel* would betray him; but so it was.

^{5. eleven hundred pieces}] the same amount as was dedicated by the mother of Micah to the Lord for idolatrous purposes (xvii. 3), and whence an idol was made, which afterwards became a snare and a curse to Samson's tribe, the tribe of Dan (xviii. 30, 31); a remarkable coincidence. Dr. Lightfoot (i. 46) sees a judicial retribution here on the tribe of Dan. Samson's capture was subsequent to their idolatry.

— *silver*] Delilah is bribed by money to betray Samson, as Judas was to betray Christ. "Venditur Christus in Joseph ante Legem; venditur Christus in Samson sub Lege; venditur a Judâ Judæis sub Gratiâ" (Prosper Aquitan. de Prom. ii. 22).

^{6. Delilah}] *effeminate, enfeebling*, from *dalah*, to hang (Ges. 200; Keil, 319).

^{7. shall I be weak}] *be made weak*; from Heb. *chalah*, to be sick and feeble (Ges. 279).

^{8. seven}] The same number as the locks of his head (v. 13), and as the gifts of the Spirit (Isa. xi. 2. Cp. Rev. i. 4; iii. 1; iv. 5).

^{9. in the chamber}] rather, *in a chamber*; that is, not in the same chamber, but in an inner room. Cp. *Sept.* here, which has "the liers in wait came out of the chamber."

— *The Philistines be upon thee, Samson*] Thus once and again her treachery was exposed, but such was his infatuation, he did not profit by the disclosures; he was not made the wiser by subsequent warnings, which, by God's goodness, were vouchsafed to him. Here were other successive steps downwards in the way to ruin.

^{10. and told me lies}] Samson replied to Delilah's temptations by three lies; Christ replied to the Devil's temptation by three sayings from the Scripture of Truth.

^{11. that never were occupied}] with which nothing has been done.

^{13. locks of my head}] He speaks of his head and his hair, the seat of his strength; and he is on the point of betraying the citadel. He is now on the verge of the precipice. "Tertio de mysterio depromsit, jam lapsuro propior" (S. Ambrose, Ep. 19). The long hair of the Nazarite did not hang loose, but was plaited and braided into locks (Spencer de Leg. Hebr. iii. 6, tom. ii. p. 695).

— *web*] Heb. *maseceth*, from *nasac*, to weave (Ges. 489. 553). The web was fixed to the beam, and his locks were woven like yarn into it by Delilah's hands; another stage of degradation and captivity.

^{14. And she fastened it with the pin}] Before these words we must supply some such a sentence as the following:—*And if thou fastenest it with the pin, I shall be weak as any other man; and she wove his locks with the web.* Houbigant supposes that these words have fallen out of the MSS. by reason of the *ὑποστρέφων*; but this does not seem probable. They are supplied, more or less fully, in some ancient Versions, as *Sept.*, *Vulg.*, *Arabic*, but not in *Targum Jonathan* nor *Syriac*.

The word used for *pin* (*yathed*, from *yathad*, to fix: Ges. 376) is also used to describe the pin of a tent (see iv. 21, 22).

It is not the weaver's beam (1 Sam. xvii. 7), nor the *σπῆθη*, or shuttle; but some instrument by which the web was fixed.

On the instruments of weaving and their names, see *Winer*, R. W. B. ii. 679; *Bevan* in B. D. ii. 1724. The looms shown in Egyptian sculptures, and still subsisting in the East, must not be confounded with the ponderous apparatus of modern hand-loom weavers, but were simple and comparatively light. Samson told Delilah that if the long locks of his hair were woven in with the web, he would become weak as any other man. This was done; and, to make the matter more sure, she fastened the web with the hair woven in it with a strong pin or nail to the wall or to the floor (Dr. Kitto).

— *of the beam*] rather, of the thing woven. Heb. *ereg*, texture, from *arag*, to weave; hence *ἀράχνη* (Gesen. 76; *Euerst*, 144).

heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*. ¹⁶ And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was † vexed unto death; ¹⁷ That he ^d told her all his heart, and said unto her, “There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother’s womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.”

¹⁸ And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. ¹⁹ † And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. ²⁰ And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD ^g was departed from him. ²¹ But the Philistines took him, and † put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

²² Howbeit the hair of his head began to grow again || after he was shaven.

† Heb. *shortened*.
d Mic. 7. 5.
e Num. 6. 5.
ch. 13. 5.

f Prov. 7. 26, 27.

g Num. 14. 9,
42, 43.
Josh. 7. 12.
1 Sam. 16. 14.
& 18. 12.
& 28. 15, 16.
2 Chron. 15. 2.
† Heb. *bores out*.
|| Or, *as when he was shaven*.

16. *vexed unto death*] he has forgotten the warning from the woman at Timnath, to whose importunities he yielded, and by whom he was betrayed: see xiv. 15, 16.

Satan used Eve against Adam, and Job’s wife against Job; he ensnared Samson by the woman of Timnath and by Delilah; and David by Bathsheba; and Solomon by strange women; but the Seed of the woman broke all his snares at the threefold temptation; and suffering in the human body which He received from a Woman, the Blessed Virgin Mary, He destroyed the Enemy, by dying on the cross (Heb. ii. 14), on which He seemed to be caught and entangled, as Samson in the web of Delilah; and by the cross He triumphed over Satan and over Death (Col. ii. 14, 15).

17. *he told her all his heart*] Not that he imagined that Delilah, or any one else, would be able to make use of the secret against him. He had no idea that any one would dare to approach him so closely as to shave off his seven locks. He did not think it possible that this should be done without his knowledge, and he did not dream of any one being able to do it against his will. But the Lord had now given him over to a reprobate mind, and what he did not imagine to be possible, now came to pass.

Delilah, a Hebrew woman, bribed by worldly gifts, professing love to Samson, and yet conspiring against him, and shearing him of his crown of sanctity and glory, is like a false Church professing love for Christ, and yet moved by carnal desires of worldly wealth and aggrandizement, and desirous for their sake to rob Christ of His Supremacy.

— *a Nazarite unto God*] See xiii. 5.

18. *brought money*] the wages of iniquity.

19. *she made him sleep upon her knees*] perhaps by some soporific drug. Samson’s conscience had been lulled to sleep by his own sin; and God punished him by sleep.

— *she called for a man*] to shave off the locks; she feared to disturb him by doing this herself.

— *to shave off the seven locks of his head*] the signs of his dedication to God: see xiii. 5, and on Num. vi. 2. 5. Delilah caused Samson to be shorn of his seven locks, the crown of his strength, sanctity, and glory; but it was not till after that he himself had suggested and permitted that those seven locks should be woven in her web (v. 13). “Sanctificationem capillorum Delilæ libido turpavit; et cæcitate damnatus est” (*S. Jerome* in Ezek. xlv.). The Christian Nazarite cannot be shorn of his seven locks—the sevenfold gifts of the Spirit (Isa. xi. 2: cp. Num. vi. 5)—until he has himself allowed them to be entangled in the web of some worldly Delilah. But when he has done this, then he has, as it were, put into her hands the shears to be used upon his own head; and having forfeited grace, he is then shorn of his glory.

— *to afflict him*] humble with insult: cp. xix. 24. Such is the sense of the Hebrew *anah*, in *piel* (*Ges.* 612). Hence

Sept. has *ταπεινώσαι*. So the Devil acts, when he has caught his victims in the snare. He mocks with insults, and racks with torments those whom he has bewitched with flatteries: cp. 1 Kings xiii. 21.

20. *I will go out as at other times*] He confidently presumes on his own strength, which was due to God, as if it was inherent in himself and still remained in him, although he had lost his hair, the mark of his dedication to God, and although he had basely surrendered that strength to a crafty and venal harlot.

— *and shake myself*] as if he had nothing to do but to shake himself, in order to shake off his enemies.

— *he wist not that the Lord was departed from him*] For he had sacrificed the badge of his consecration to the Lord, and had desecrated his crown by surrendering it to a harlot; yet he did not know that the Lord had forsaken him; so little did he realize the truth that his strength depended on his obedience to God, and that this was tested by his keeping his Nazarite Vow inviolate.

21. *put out his eyes*] He had already been morally and spiritually blinded by sin; his eyes were the first offenders which betrayed him to evil desires, and in them he is punished (*Mishna Sota*, c. 8). His name, Samson, signifies *sun*, but now by his own sin the sunlight is eclipsed.

— *to Gaza*] Gaza had been the scene of his sin (vv. 1, 2), and is now made the scene of his punishment. He is carried a prisoner to Gaza, whence he had carried away the gates of the city.

— *and bound him*] he has been already led captive by his own lusts.

— *fetters*] two chains.

— *did grind*] he drudged as a slave. He had already enslaved himself (*Exod.* xi. 5; xii. 29. *Isa.* xlvii. 2).

22. *the hair of his head began to grow*] probably his prison and his blindness taught him humility and dependence on God: see v. 28.

— *after he was shaven*] immediately from the time of his being shorn.

Are we then to say that his hair was of such importance? “Tantumne ergo momenti habuere crines, ut manentibus his virtus invicta duraret; tonso autem capite fortitudo omnis solveretur? Non ita est, ut tantam vim corporaliū capillorum putemus; sunt quidam crines religionis et fidei,” says *S. Ambrose* de Spir. Sanct. ii. prolog. It is not said that his strength returned *because* his hair began to grow again; but after he has *prayed to God* for strength, then his strength was put forth, and he conquered his enemies (v. 28). As a Nazarite, Samson was consecrated to God. The holy seed of sanctification remained in him, although he had grieved the Spirit; and though latent, it was ready to sprout up again, on his repentance and prayer to God. To adopt the words of *S. Ambrose*, the spiritual hair of Samson’s piety and faith began to grow again

²³ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. ²⁴ And when the people saw him, they ^hpraised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, [†]which slew many of us. ²⁵ And it came to pass, when their hearts were ⁱmerry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made [†]them sport: and they set him between the pillars. [†]Heb. before them. ²⁶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. ²⁷ Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the ^kroof about three thousand men and women, that beheld while Samson made sport. ²⁸ And Samson called unto the LORD, and said, O Lord God, ⁱremember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. ²⁹ And Samson took hold of the two middle pillars upon which the house stood, and ^{||}on which it was borne up, of the one with his right hand, and of the other with his left. ³⁰ And Samson said, Let [†]me die with the Philistines. And he bowed himself with *all his might*; and [†]heb. my soul.

h Dan. 5. 4.

† Heb. and who multiplied our slain.
i ch. 9. 27.

† Heb. before them.

k Deut. 22. 8.

i Jer. 15. 15.

|| Or, he leaned on them.

with the growth of his natural hair, when he was brought by suffering to a sense of dependence on God. So the seed of Baptismal Grace remains in the sinner, and may be quickened, on his repentance and turning to God. While there is life, there is hope. It remained even in a Simon Magus; and therefore, though he had fallen into sin, St. Peter did not invite him to be baptized again, but to *repent*, and *pray* (see below, on Acts viii. 22).

The spiritual hair of the Christian Nazarite may grow again; he is not re-baptized, he does not take a second vow of Nazariteship; he is not *regenerated* a second time, but afflictions chasten and humble him, and he turns to God by prayer, and God *renews* him by fresh supplies of grace.

^{23.} *to offer a great sacrifice*] Samson was brought out to be mocked by his enemies at a great religious festival, and then died—so Christ.

— *Dagon*] Having the head and hands of a man, and the body and tail of a fish (*dag*: 1 Sam. v. 4, 5. 1 Chron. x. 10. 1 Macc. x. 83; xi. 4); something like the Tritons and Nereids of Western Paganism, “Desinit in piscem mulier formosa superne” (*Horat.*, A. P. 4): ep. *Winer*, R. W. B. i. 243; *Westcott*, B. D. i. 380; *Stark*, Gaza, pp. 248. 308. In *Layard’s* Nineveh, p. 424, fig. 88, there is a *relievo* representation of this Philistine fish-god, found at Khorsabad; the lower portion probably represents the maritime power of Philistia, and also that fecundity in production of which the fish was an emblem: cp. *Keil* in 1 Sam., p. 44. The fish was an object of worship to the Syrians, according to *Xenophon*, *Cicero*, and *Diod. Siculus*; see *A Lapid*e on 1 Sam. v. 2.

^{24.} *they praised their god*] and thus brought the LORD’s wrath upon themselves, as the Babylonians did at Belshazzar’s feast (Dan. v. 4).

^{25.} *Call for Samson, that he may make us sport*]

So JESUS CHRIST, the Divine Samson, was blindfolded, buffeted, and mocked at a great festival, by those who supposed that they had utterly conquered Him (Matt. xxvii. 29, 30).

Samson, rather than sit down between the two pillars and endure shame, pulled down the house upon his own head and on that of those who abused him. But Christ endured the Cross, despising the shame, and is set down at the right hand of God (Heb. xii. 2). See *Bp. Andrewes*, ii. 172, and p. 329, “They lifted up Christ on the Cross, as the world did set Samson between the two pillars to make sport of him; this was His exaltation.”

— *out of the prison house*] Samson was brought from the prison to be scoffed at. So Christ was taken from prison to be mocked and set at nought (Luke xxiii. 11).

— *they set him between the pillars*] Those very pillars which were to be the cause of their own destruction. So Christ’s enemies set Him on the Cross, by which He overthrew and destroyed them: see Col. ii. 14—16. Heb. ii. 14.

They set Samson between the pillars, as Christ was set on the Cross. “*Expansas manus ad duas columnas, quasi ad duo ligna crucis, Samson extendit, et adversarios suos interemptus oppressit. Illius passio facta est interfectio persecutionum*” (*S. Augustine*, Sermon. 364). How fully verified was this in Christ!

^{26.} *Suffer me that I may feel the pillars*] Some have supposed that this house was covered with a circular dome, like a kiosk, the roofs of which are supported by four columns, one at each side, and two in the centre (*Faber, Shaw, Keil*); others, that the roof was flat, as the roofs in Gaza are now, and supported by arches on huge columns, and that the building was, like the present buildings of Gaza, on a hill near a steep declivity, and that by the removal of the central columns the building was precipitated down the precipice (*Dr. Thomson*, p. 553).

^{28.} *Samson called unto the LORD, and said, O Lord God*] Here is evidence of repentance and faith. Samson has been chastened by adversity. He no longer regards himself as the source of his own strength, but looks up to heaven, and prays the Lord God to send him power and might from above.

— *that I may be—avenged—for my two eyes*] Even now he feels more keenly for himself and for his own wrongs (see xv. 3. 7. 11), than for the outrage done to the Lord.

How different was the prayer of Him who stretched out His two hands upon the Cross, and prayed for His enemies, who crucified Him, “Father, forgive them, for they know not what they do” (Luke xxiii. 34)!

^{29.} *on which it was borne up*] Rather, and he leaned upon them.

^{30.} *Let me die*] How different from the prayer of Christ, “Father, into Thy hands I commend my Spirit” (Luke xxiii. 46)!

— *with the Philistines*] But the Christian prayer is,—Let me die the death of the righteous (Num. xxiii. 10).

There are three Nazarites in the New Testament: John the Baptist, and St. James the Less, bishop of Jerusalem, and, temporarily, St. Paul (see Acts xxi. 24). All these died the deaths of Martyrs for the Truth. Compare their deaths with that of Samson.

Some of the ancient Fathers suppose, that since his name is honourably mentioned in Heb. xi. 32, the prayer was a right one, and that he was prompted to utter it by a Divine impulse (*S. Aug.* de Civ. Dei, i. 21; e. *Gaudentium* i. 31). On this subject see *Natalis Alex.*, Hist. Eccl. tom. iii. diss. xx.; *Wouters’* Diluc., Quæst. vi.; *Grotius* de Jure Belli ii. 19. 5. *O. v. Gerlach*, in *Keil*, p. 325.

Samson may have felt that his life was a monument of his own shame, and of the victory of the Philistines and of Dagon their god, and so brought dishonour to Jehovah. He did not, however, leave God to work out His own vindication by lawful

the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

m ch. 13. 25.

³¹ Then his brethren and all the house of his father came down, and took him, and brought *him* up, and ^mburied him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

XVII. ¹ And there was a man of mount Ephraim, whose name *was* Micah.

means, but endeavoured to obtain his ends by means which involved his own self-destruction, for which indeed he prayed. An unhappy end. God, however, manifested His own supremacy over the false gods of heathenism thereby.

— And he bowed himself³⁰] Jesus bowed His head and gave up the ghost (John xix. 30).

SAMSON'S DEATH.

— So the dead which he slew at his death were more than they which he slew in his life]

"Samson multo plures hostium mortuus quam vivus occidit, ut Christi exprimeret passionem" (S. Jerome, Epist. ad Evangel. p. 571; and contra Jovinian. lib. i. p. 164). See also Prosper Aquitan., ii. 23, who says that Christ by His death shook the two pillars of unbelieving Judaism and heathen idolatry; and made Jew and Greek to become "one New Man" in Himself by faith; destroying the enmity by His death, and reconciling both Jew and Greek unto God in His one body by the Cross, having slain the enmity thereby; and came and preached peace to those who were near, and to those who were far off (Eph. ii. 14—16).

The Apostle says: "Through death Christ destroyed him that had the power of death, that is, the devil" (Heb. ii. 14). But, as the same writer adds, by that act "he delivered them who through fear of death were all their lifetime subject to bondage" (v. 15); and he says that Christ, "having spoiled principalities and powers, made a show of them openly, triumphing over them in it," i. e., by His Cross (Col. ii. 15); and he adds that this was a work of life. "You being dead in your sins, hath God quickened together with Him, having forgiven you all trespasses" (v. 14).

Samson was a type of Christ in his supernatural gifts; he was a type of Christ in destroying the enemies of God, but he is a *contrast* to Christ (and so is a *warning* to all Churches and Christians) in his *misuse* of his great gifts, and in the *results* of his acts. Samson's death was a work of death to himself and to the Philistines, and he did not deliver Israel; he began to do so (xiii. 1. 5), but he declined from his good beginnings, and fell, first into sin, and then into the hands of the Philistines (see xv. 20).

But Christ not only *began* to deliver the Israel of God—even the whole race of Adam who believe in Him—but on the Cross He bowed His head, and said, "*It is finished*" (John xix. 30).

His death was the source of life. It was the passage to eternal life and heavenly glory, to Himself, and to all believers.

O Blessed Saviour, our better Samson! Thou didst conquer in dying, and triumphing upon the chariot of the Cross, didst lead captivity captive. The law, sin, death, hell, had never been vanquished but by Thy death. All our life, liberty, and glory spring out of thy most precious blood (Bp. Hall).

31. *Then his brethren—buried him*] It does not appear that his father and mother lived to see his sin and shame; they seem to have been spared that sorrow; and he is here said to have been buried in the burying-place of his father. Milton, indeed, in his Samson Agonistes, near the end, introduces Manoah as burying him and building him a monument. In the same passage he attributes all Samson's miseries to his "nuptial choice." But ought they not rather to be ascribed to his misuse of God's gifts, his vain-glorious self-confidence, forgetfulness of God, and disobedience to His Will and Word?

— brought him up³¹] from Gaza (v. 21).

— between Zorah and Eshtaol³²] Where the Spirit had begun to move him at the happy beginning of his career (xiii. 25), and where his father, and probably his mother, examples of faith and piety (xiii. 2—23), were buried in peace.

— he judged Israel twenty years³³] but did not deliver them (see xv. 20). That was reserved for Samuel, the prophet (1 Sam. vii. 13), who bore a resemblance to Samson in his Nazaritism (1 Sam. i. 12), and in his good deeds, and in his humility and reliance on God for grace given in prayer; but was a contrast to Samson in Samson's bad qualities, and evil acts.

PRELIMINARY NOTE TO CHAPTERS XVII.—XXI.

The last verse of the foregoing chapter may be considered as closing the Annals of the Judges.

The remaining portion of this Book, consisting of five chapters, is added by way of illustration, and exhibits historical specimens of various forms of spiritual and moral degeneracy, which characterized the period contained in these Annals; but without any exact specification of the precise time in which these events occurred: cp. above, *Introduction*, p. 81.

The mention of Jonathan, the grandson of Moses, in xviii. 30 (if that is the true reading), and of Phinehas, the grandson of Aaron, in chap. xx. 28, seems to point to a time not long after the death of Joshua (cp. Josh. xxiv. 33). Theodoret (Qu. 27) rightly observes, that the Sacred Writer did not introduce these incidents in their regular order of time; because he would not interrupt the historical series of the Acts of the Judges.

The first of these five chapters, the xviii., presents a portrait of the social and domestic life of that time in regard to the worship of God.

Perhaps we may here recognize the unhappy consequences of Gideon's ephod, described in viii. 27, where it is said that "Gideon made an ephod, and put it in his city Ophrah, and all Israel went thither a whoring after it; which thing became a snare unto Gideon and his house." In this narrative we see a development of that spirit of will-worship, which produced that ephod; and we trace the effects of a decline from the standard of God's Law, although, in the first instance, that divergency may not have been due to any evil design. Here the Church of God may read its own warning, "*Principiis obsta.*" Resist the first beginnings of disobedience. Slight derelictions of the Divine Law will, if not checked, lead by silent degrees to downright apostasy. The ephod of Gideon will generate the graven image and the molten image, and the teraphim of Micah. The images of Micah, in their turn, will produce similar and graver results, in an entire tribe; as we see in the next chapter (xviii. 30). The tribe of Dan caught the infection, and set up the graven image in their own city, in opposition to the Tabernacle at Shiloh (xviii. 31); and from Dan, the religious pestilence spread over all Israel, and finally produced its ruin, even to the day "of the captivity of the land," and the triumph of the Philistines: see on xviii. 30.

The last three of these five chapters (xix., xx., xxi.) display the consequences of idolatry as affecting the *morals* of Israel.

That sin is punished by miseries from within. Not only is Israel oppressed by external enemies, on account of their defection from the Law of God; but savage deeds of *intestine* violence and internecine cruelty, fierce wars of extermination between tribe and tribe, are represented as the effects of their disastrous will-worship and religious corruption.

Idolatry spread from the household to the tribe; so likewise did immorality. National confusion and affliction were the results. The first of these histories represents idolatry as invading a tribe—the tribe of Dan. The second of these histories represents a whole tribe—the tribe of Benjamin, as identifying itself with Gibeah in an outrage of lustful enormity, and all the other eleven tribes, as banded together in one lawless confederacy against it. "Every man did that which was right in his own eyes," is the summing up of the Sacred Historian (xxi. 25), an emphatic sentence, declaring that man cannot incur a worse punishment than to be left to himself. And the words, "there was then no king in Israel" (xvii. 6; xviii. 1; xix. 1; xxi. 25), are equivalent to an assertion that God had ceased to be their king, and that there was no human vicegerent in His place.

Hence it was that the idolatry of Micah and of Dan, and all the sins which followed from religious apostasy, were unrestrained and unpunished. It is observable also, that in both these melancholy narratives a Levite plays the principal part. The moral thence to be derived is, that where the sacred Ministry of God's Church declines in faithfulness and holiness, the entire Nation will soon be tainted with immorality. The instructions and warnings to be drawn from these melancholy records by

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me ; I took it. And his mother said, ^a Blessed be thou of the LORD, my son. ³ And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to ^b make a graven image and a molten image : now therefore I will restore it unto thee. ⁴ Yet he restored the money unto his mother ; and his mother ^c took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image : and they were in the house of Micah. ⁵ And the man Micah had an house of gods, and made an ^d ephod, and ^e teraphim, and ^f consecrated one of his sons, who became his priest. ⁶ [†] In those days there was no king in Israel, [‡] but every man did that which was right in his own eyes.

⁷ And there was a young man out of ^h Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there. ⁸ And the man departed

g Deut. 12. 8.

h See Josh. 19. 15. ch. 19. 1. Ruth 1. 1, 2. Mic. 5. 2. Matt. 2. 1, 5, 6.

a Gen. 14. 19.
Ruth 3. 10.b See Ex. 20. 4,
23.
Lev. 19. 4.

c Isa. 46. 6.

d ch. 8. 27.
e Gen. 31. 19, 30
Hos. 3. 4.
† Heb. filled the
hand,Ex. 29. 9.
1 Kings 13. 33.
f ch. 18. 1.
& 19. 1.
& 21. 25.
Deut. 33. 5.

Nations and Churches, in the latter days (which, as we know from the sure voice of Prophecy, will be days of degeneracy and defection, of distress and confusion—see Matt. xxiv. 4—12. 37—42. 2 Thess. ii. 3. 1 Tim. iv. 1. 2 Tim. iii. 1—7)—not unlike those described in this Book, will be seen in the course of the narrative. Both these Levites, ministers of God's Law, were connected with Bethlehem ; and both of them, as we shall see, stand forth in this history in remarkable contrast to Him who was born at Bethlehem, and was made "a minister of the true Tabernacle which the Lord pitched, and not man" (Heb. viii. 2), JESUS CHRIST (see on xvii. 7 ; xix. 1).

CH. XVII. 1. of mount Ephraim] Even in the place where Joshua had dwelt, and was buried (Josh. xxiv. 30).

— whose name was Micah] Which signifies "who is like JEHOVAH?" and yet he was so forgetful of the meaning of his own name, as to be a setter-up of idols in his own house, and to consecrate one of his own sons to be a priest in the idol temple there.

2. were taken from thee] The first thing recorded of this time of anarchy and confusion is an act of robbery, committed on a mother by her son.

— about which thou cursedst] Denouncing an anathema on the thief, if he did not discover himself (see Lev. v. 1).

— in mine ears] So that I heard the anathema, and was terrified by it.

— Blessed] and not accursed.

3. I had wholly dedicated] Literally, sanctifying, I sanctified.

— a graven image] Heb. *pesel*. See Deut. vii. 5. 25 ; xii. 3, where God commands the destruction of the *pesilim* of Canaan : cp. Ps. lxxviii. 58. Jer. li. 47.

— a molten image] Heb. *masekah*, the word applied to the molten calf at Horeb (Exod. xxxii. 8. Deut. ix. 16), and to molten images generally (Exod. xxxiv. 17 Lev. xix. 4. Num. xxxiii. 52).

Some have inferred from xviii. 14—18, that the word here rendered molten image (*masekah*), was only like a pedestal to the *pesel*, or graven image (see Hengst., Auth. ii. 95, 96 ; Keil, 329), but this is hardly probable.

The meaning seems to be that Micah and his mother designed to gain the favour of Heaven (see v. 3) by combining various kinds of worship. There was the ephod, representing the worship of the Tabernacle of the Lord ; the teraphim, representing the objects of Syrian worship ; and the graven image and the molten image, representing the objects of Canaanitish worship ; all these were united together by Micah in his own house, which became a Pantheon. Surely, then, he might think, since I thus conciliate all, I cannot miss the favour of heaven.

THE IDOLATRY OF MICAH.

5. an house of gods] Rather, a house of God. The money had been dedicated to the LORD (v. 3), although for the making of idols : Micah intended to worship the LORD (v. 13) ; but he would do it in his own way, as Gideon had done before him (see viii. 27), and as Jeroboam did afterwards (1 Kings xii. 28).

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— an ephod] In imitation of the robe of the High Priest, with the breastplate and precious stones : Exod. xxv. 7 ; xxviii. 4.

It has been supposed by some, that the Ephod was used to clothe one of the images, and that the teraphim were identical with the other image (Ewald, Alterth. 256—258 ; Stanley, 296) ; but the Sacred Historian appears to distinguish them as four separate objects ; the ephod was not for the image, but for the ministering priest.

— and teraphim] Small images of household gods, such as those of the Syrian Laban (see above on Gen. xxxi. 19). Here was an introduction of something new ; not an imitation of what was in the Tabernacle.

The graven image seems to have become afterwards the central and principal object of worship, and the ephod and teraphim to have been subordinate to it (see xviii. 30). It was probably the most conspicuous object, like the statue of a heathen temple. But Micah supposed himself to have a variety of deities in his household ; for he says to the Danites (xviii. 24), "Ye have taken away my gods, which I made."

— consecrated one of his sons] Though neither he himself was qualified to consecrate, nor his son to be consecrated. Such is the progress of will-worship. Thus he was a forerunner of "Jeroboam the son of Nebat, who made Israel to sin" (1 Kings xii. 31 ; xv. 34).

Micah emulates and exceeds his mother in idolatry, and hands it down to his son, "a priest of his own begetting, of his own consecration ; what monsters does man's imagination produce when it is forsaken by God !" (Bp. Hall.)

6. no king] Neither God nor man was their ruler.

— every man did that which was right in his own eyes] Every man did what was right in his own eyes, and what was wrong in the eyes of God.

7. of Beth-lehem-judah—a Levite] The Bethlehem-judah, so distinguished from the city of the same name in Zebulun (Josh. xix. 15). The Bethlehem here mentioned was the future birth-place of David and of Christ.

This Levite of Bethlehem-judah stands forth in the history in striking contrast with Him who was God's faithful Minister and well-beloved Son, and who was born at Bethlehem-judah, and came to abolish idolatry, and to establish in the world the pure worship of God : cp. note below on xix. 1.

— of the family of Judah] These words, which are not found in the Syriac and Arabic and in the Cod. Vat. of Sept., have been supposed by some (as Houbigant) to be an interpolation ; but they are found in the Hebrew MSS. hitherto collated. They mean, either that this Levite was of the tribe of Judah by his mother's side (Theodoret), or that he had become naturalized in Judah. Or perhaps the words ought rather to be connected with Bethlehem than with the Levite ; and then the sense would be, that instead of dwelling in a Levitical city, he wandered about and sojourned in Bethlehem, which did not belong to any family of Levi (for it was not a Levitical city), but to a family of Judah.

This roaming life of the Levite is mentioned as a feature of those distracted times. The words "a Levite of Bethlehem" and "I go to sojourn where I may find a place," by which he describes himself (v. 9), imply a restlessness characteristic of

out of the city from Beth-lehem-judah to sojourn where he could find a place : and he came to mount Ephraim to the house of Micah, † as he journeyed. ⁹ And Micah said unto him, Whence comest thou ? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place. ¹⁰ And Micah said unto him, Dwell with me, ¹ and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and † a suit of apparel, and thy victuals. So the Levite went in. ¹¹ And the Levite was content to dwell with the man ; and the young man was unto him as one of his sons. ¹² And Micah ¹ consecrated the Levite ; and the young man ^a became his priest, and was in the house of Micah. ¹³ Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.

XVIII. ¹ In ^a those days *there was* no king in Israel : and in those days ^b the tribe of the Danites sought them an inheritance to dwell in ; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel. ² And the children of Dan sent of their family five men from their coasts, † men of valour, from ^c Zorah, and from Eshtaol, ^d to spy out the land, and to search it ; and they said unto them, Go, search the land : who when they came to mount Ephraim, to the ^e house of Micah, they lodged there. ³ When they *were* by the house of Micah, they knew the voice of the young man the Levite : and they turned in thither, and said unto him, Who brought thee hither ? and what makest thou in this *place* ? and what hast thou here ? ⁴ And he said unto them, Thus and thus dealeth Micah with me, and hath ^f hired me, and I am his priest. ⁵ And they said unto him, ^g Ask counsel, we pray thee, ^h of God, that we may know whether our way which we go shall be prosperous. ⁶ And the priest said unto them, ⁱ Go in peace : before the LORD *is* your way wherein ye go.

those days, in which, perhaps, the Levitical maintenance was withheld, and the Levites were reduced by distress to a vagrant life of mendicancy : cp. above, *Introduction*, pp. 81, 82.

9—11. *I go to sojourn where I may find a place*] Want of regular Levitical maintenance seems to have driven the Levite to a wandering life ; and he is attracted to Mount Ephraim by the fame of Micah's superstitious zeal ; and he is allured by Micah's offer of maintenance to be a minister of idolatry. Lack of honest means of livelihood draws the Levite into the dangers of idolatrous patronage.

In the Church of God in all times, particularly modern times, and especially in the Roman Catholic countries of Europe, the incidents of this story of Micah and the Levite find too frequently their counterpart. The abolition of the divinely instituted system of Tithes, the denial of a decent and honourable maintenance to the Clergy, and the consequent penury and ignorance of the Priesthood, have driven many to resort to unworthy devices for raising money for their subsistence. Many have been reduced to subsist on Masses ; and their livelihood is identified with the maintenance of the doctrines of Transubstantiation and Purgatory. Some have been tempted to seek for gain by legendary fables of apparitions and miracle-working images, and other cheats and impostures. The narrative of Micah and his images, and his itinerant Levite, is an epitome of the history of Superstition.

10. *a father*] Cp. xviii. 19. 2 Kings vi. 21 ; xiii. 14. Joseph is called "a father to Pharaoh" (Gen. xlv. 8).

— *ten shekels*] a paltry pittance. Micah had robbed his mother of 1100 shekels of silver, and he allows his Priest *ten*. His religion, designed to bribe the favour of heaven by a crafty compromise and strange medley of devotion (see vv. 4, 5), was, in fact, an offspring of selfishness : cp. v. 13.

— *by the year*] Literally, *for the days* : cp. Lev. xxv. 29. 1 Sam. xxvii. 7.

— *a suit of apparel*] a regular supply of clothing : see *Gesen.* 655.

12. *consecrated the Levite*] a further progress in worship. Micah knew that certain persons were set apart to

perform certain offices in the sanctuary ; and knowing this he prefers this Levite to his own son, whom he had consecrated to be a priest ; and he presumes to consecrate this Levite to the priesthood on his own authority.

— *his priest*] not the Lord's priest.

— *in the house of Micah*] not in the Lord's house, but in a house of idols (v. 14).

13. *the LORD will do me good*] He combines superstition and profaneness with selfishness, and flatters himself that *the Lord*, whose known laws he had broken, will "*do him good*," seeing he has a *Levite* to his *priest*—a Levite whom he himself has consecrated to the priesthood ! He fancies that he can cheat God. Such is the infatuation and blindness of the human heart, when it has swerved from God's Will and Word.

Ch. XVIII. 1. *In those days*] sometime after the death of Joshua. Neither he, nor the elders who outlived him, would have tolerated the idolatry of Micah, and of the tribe of Dan (xviii. 30), which was immediately consequent upon it.

— *the tribe of the Danites sought them an inheritance*] That is, they sought an extension of what they had received, which was not ample enough for their desires (see v. 2, and Josh. xix. 47) ; they therefore sent forth five men to discover some country which they might occupy with their surplus population.

2. *Zorah*] See xiii. 25 ; and Josh. xix. 46.

— *they lodged there*] at Mount Ephraim.

3. *they knew the voice of the young man the Levite*] who had led a wandering life (xvii. 7, 8) ; perhaps they were acquainted with him, and knew that they might presume on his compliance with their wishes.

4. *Thus and thus*] Literally, *according to this and that*. Cp. 2 Sam. xi. 25.

— *I am his priest*] He does not tell them that Micah had consecrated him (xvii. 12).

5. *Ask counsel . . . of God*] of *Elohim*. They do not presume to call Micah's house the house of the Lord ; but the priest ventures to say, "Go in peace : before the LORD is your way."

7 Then the five men departed, and came to ^k Laish, and saw the people that *were* therein, ^l how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no [†] magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man. ⁸ And they came unto their brethren to ^m Zorah and Eshtaol: and their brethren said unto them, What *say* ye? ⁿ And they said, ⁿ Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and *are* ye ^o still? be not slothful to go, and to enter to possess the land. ¹⁰ When ye go, ye shall come unto a people ^p secure, and to a large land: for God hath given it into your hands; ^q a place where *there is* no want of any thing that is in the earth.

^k Josh. 19. 47, called *Leshem*.

^l ver. 27, 28.

[†] Heb. *possessor*, or, *heir of restraint*.

^m ver. 2.

ⁿ Num. 13. 30. Josh. 2. 23, 24. ^o 1 Kings 22. 3.

^p ver. 7, 27. ^q Deut. 8. 9.

¹¹ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men [†] appointed with weapons of war. ¹² And they went up, and pitched in ^r Kirjath-jearim, in Judah: wherefore they called that place ^s Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim. ¹³ And they passed thence unto mount Ephraim, and came unto ^t the house of Micah. ¹⁴ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that ^u there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do. ¹⁵ And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [†] saluted him. ¹⁶ And the ^v six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate. ¹⁷ And ^z the five men that went to spy out the land went up, and came in thither, and took ^a the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war. ¹⁸ And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the

[†] Heb. *girded*.

^r Josh. 15. 60.

^s ch. 13. 25.

^t ver. 2.

^u 1 Sam. 14. 28.

^x ch. 17. 5.

[†] Heb. *asked him of peace*, Gen. 43. 27. ¹ Sam. 17. 22. ^y ver. 11. ^z ver. 2, 14.

^a ch. 17. 4, 5.

7. *Laish*] called *Leshem* in Josh. xix. 47; now *Tell-el-Kadi*, near the site of Paneas, or Cæsarea Philippi (*Vandeveldt*). The *Leddun*, a small stream, rises at the foot of the circular hill, girt around by trees, where Laish formerly stood (*Dr. Thomson*, p. 214).

— *they dwelt careless, after the manner of the Zidonians*] who were strong, enriched by commerce, and demoralized; and by whom Laish had probably been colonized: see v. 27.

The word rendered *they dwelt*, is *feminine* in the original; and the words, *quiet and secure*, are *masculine*; the former referring to the whole population abstractedly, the other to the male inhabitants in the concrete. The population dwelt there—literally, *sat*—in a self-complacent security, and the inhabitants were indolent and self-confident.

— *and there was no magistrate*] Literally, *there was no one in the land, putting (an offender) to shame in any thing* (by punishing his crimes): see *Gesen.*, p. 400, under the word *calam*; *possessing restraint*—that is, holding and exercising rule, by which any one might be restrained from doing wrong: see *Gesen.* 370. 648, under the words *garash* and *atsar*. The social condition here described was one of anarchy; and its consequence was, that Laish became an easy prey to the invaders.

— *far from the Zidonians*] Zidon was probably their mother city.

— *no business with any man*] no friendly connexion or alliance; their distance from Zidon, and their independent, unsocial, and unneighbourly temper, and careless self-confidence and lazy lawlessness, led to their destruction.

9. *it is very good*] The beauties of its well-watered, luxuriant plain are described by *Dr. Thomson*, 214. 216.

10. *God hath given it*] It had not fallen to their lot by God's appointment at Shiloh; but they make use of an oracle of Micah's idolatrous house to justify their aggression, and call the answer of that oracle the voice of God: see v. 5, 6.

11. *appointed*] *girded*, *Sept.*, *Vulg.*: cp. *Ges.* 261, on the word *chagar*, to *gird*.

12. *Kirjath-jearim*] *city of woods*, now *Kurijet Enab*, about six miles w. of Jerusalem: see Josh. ix. 17; and 1 Sam. vi. 21; vii. 1. 1 Chron. ii. 50.

— *Mahaneh-dan*] *camp of Dan*: see xiii. 25.

14. *ephod, and teraphim, and a graven image, and a molten image*] See on xvii. 13. These things (they resolve) shall consecrate their new colony at Laish. The boldest bandits seek for a religious sanction to their brigandage. The ephod is here mentioned first; it was that which connected Micah's house with the worship of Jehovah; and in this heterogeneous assemblage of objects, which were combined in the domestic pantheon of Micah, the ephod (the idolatrous caricature of the robe of the High Priest of Jehovah) was naturally the most important in the eyes of the *Priest*, and was secured first by him (v. 20); but afterwards the *graven images* became the paramount objects of devotion (vv. 30, 31). Will-worship ever grows in boldness; its appetite becomes more and more ravenous, and craves more stimulating food; and such is the infatuation, to which it is given up by God for its sin, that the most glaring and flagrant idolatry is the most agreeable in its eyes, and is greedily gorged down by its insatiable voracity.

15. *saluted him*] Asked him of his welfare (*Gen.* xliii. 27. *Exod.* xviii. 7).

17. *and the priest stood*] While the five men were in Micah's house, the priest was standing at the gate of the city with the 600 men. Probably they detained him there, that he might not interfere with the five men, while they dismantled Micah's domestic oratory of its idolatrous furniture.

18. *the carved image, the ephod*] There is no definitive article *the* in the original, before the word *pesel*, *graven image*; the other words, *ephod*, *teraphim*, and *molten image*, have the definitive article. Some therefore render the words thus, the *ephod-image*—i. e. the image which belonged to the ephod worn by the priest when he consulted the image (*Keil*), but this seems questionable. Cp. v. 20, where the article stands before *pesel* and *ephod*.

b Job 21. 5.
& 29. 9.
& 40. 4.
Prov. 30. 32.
Mic. 7. 16.
c ch. 17. 10.

molten image. Then said the priest unto them, What do ye? ¹⁹ And the said unto him, Hold thy peace, ^b lay thine hand upon thy mouth, and go with us, ^c and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? ²⁰ And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. ²¹ So they turned and departed, and put the little ones and the cattle and the carriage before them.

† Heb. *that thou art gathered together*

²² And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. ²³ And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, † that thou comest with such a company? ²⁴ And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is this that* ye say unto me, What aileth thee? ²⁵ And the children of Dan said unto him, Let not thy voice be heard among us, lest † angry fellows run upon thee, and thou lose thy life, with the lives of thy household. ²⁶ And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

† Heb. *bitter of soul*,
2 Sam. 17. 8.

d ver. 7. 10.
Deut. 33. 22.
e Josh. 19. 47.
f ver. 7.

²⁷ And they took *the things* which Micah had made, and the priest which he had, and ^d came unto Laish, unto a people *that were* at quiet and secure: ^e and they smote them with the edge of the sword, and burnt the city with fire. ²⁸ And *there was* no deliverer, because it was ^f far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* ^g by Beth-rehob. And they built a city, and dwelt therein.

g Num. 13. 21.
2 Sam. 10. 6.

h Josh. 19. 47.
i Gen. 14. 14.
ch. 20. 1.
1 Kings 12. 29,
30. & 15. 20.

²⁹ And ^h they called the name of the city ⁱ Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first. ³⁰ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the

— *Then said the priest unto them*] When they, the five men, had returned with the image, &c., from Micah's house to their 600 comrades at the gate of the city.

20. *the priest's heart was glad*] His own self-interest was his ruling passion. Mammon was his god. Such was his degradation.

21. *little ones*] Here, *wives and children*: cp. 2 Chron. xx. 13; xxxi. 18. Cp. *Gesen.* 324, on the word *taph*.

— *the carriage*] Their treasure—precious things. Literally, the honourable stuff (see *Gesen.* 381). The word *carriage*, as used here, and in other places of the Authorized Version (1 Sam. xvii. 22. Acts xxi. 15), means *baggage*.

24. *Ye have taken away my gods*] Micah, like Laban (Gen. xxxi. 30), convicts himself of folly and idolatry, by speaking of gods that he *had made*, and of gods that may be taken away by thieves; and thus he shows that God had justly punished him for his sin by spiritual and intellectual blindness.

26. *he turned and went back*] Loving his life more than his gods.

27. *a people—at quiet and secure*] See v. 7.

— *they smote them with the edge of the sword*] “Dan is a lion's whelp, he shall leap from Bashan” (Deut. xxxiii. 22).

28. *far from Zidon*] Probably its mother city (see v. 7).

— *valley that lieth by Beth-rehob*] Beth-rehob, which means *house of spaciousness*; i. e., a spacious place, as was the upper region of the valley of the *Huleh*, through which the Leddon flows into the Jordan, about ten miles north of the waters of Merom. Beth-rehob is mentioned in 2 Sam. x. 6 as inhabited by Syrians.

29. *after the name of Dan their father*] Cp. Josh. xix. 47.

IDOLATRY OF DAN.

30. *the children of Dan set up the graven image*] of Micah.

Thus idolatry passed from one family and infected a tribe; and it passed from the tribe of Dan and infected all Israel.

Dan apostatized from the religion of their fathers; and king Jeroboam, when he would choose a site for his golden calf in the northern portion of his kingdom, fixed upon Dan. “And the thing became a sin, for the people went to worship before the one, even unto Dan” (1 Kings xii. 30). Thus the idolatry of a household led by degrees to the idolatry of the nation, and to its utter ruin and dispersion, even to this day. A solemn warning for the Church of God, and for the Nations of Christendom: see above, *Introduction*, p. 81.

The children of *Dan* are the first persons mentioned in Scripture as having set up idolatry publicly as a tribe. The name of *Dan* stands therefore as a by-word in Holy Writ. It is another name for *idolatry*.

The prophecy of Jacob concerning *Dan* had an ominous sound, which later events have explained (see above on Gen. xlix. 17). The name of *Dan* is excluded from the list of the tribes of the spiritual Israel, in the vision of the Sealed, in the Apocalypse of St. John (see below on Rev. vii. 4, p. 198). This omission contains a solemn warning, that idolaters will have no place in the Church glorified in heaven. “Without, are idolaters” (Rev. xxii. 15).

— *Jonathan*] Supposed by some to be the name of the Levite whom they had brought with them, as their priest, from the house of Micah, but this is doubtful (see the next note but one). His name was *Jonathan*, i. e. “*gift of Jehovah*,” but, like Micah (see xvii. 1), he was so forgetful of the meaning of his own name, as to be a minister of apostasy from the Lord whose name he bore.

— *the son of Gershom*] The name of one of the sons of Moses (Exod. ii. 21, 22; xviii. 3. 1 Chron. xxiii. 15).

— *of Manasseh*] Or rather, perhaps, of *Moses*. This is the

Tribe of Dan ^k until the day of the captivity of the land. ³¹ And they set them up Micah's graven image, which he made, ¹ all the time that the house of God was in Shiloh.

XIX. ¹ And it came to pass in those days, ^a when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him [†] a concubine out of ^b Beth-lehem-judah. ² And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there ^{||} [†] four whole months.

k ch. 13. 1.

1 Sam. 4. 2, 3,
10, 11.
Ps. 78. 60, 61.
1 Josh. 18. 1.
ch. 19. 18.
& 21. 12.
a ch. 17. 6.
& 18. 1.
& 21. 25.

† Heb. a woman a
concubine, or, a
wife a concubine.
b ch. 17. 7.

|| Or, a year, and
four months.

† Heb. days four months.

reading of *S. Jerome*, the *Vulgate*, and of three Hebrew MSS. of *De Rossi*, and in some ancient MSS. of the *Sept.*: see *Kennicott*, *Vet. Test. Diss. Gener.*, vol. ii. p. 10, § 21, Appendix, who considers *Moses* to be the true reading. That *Moses* is the true reading here, is affirmed by the Talmud, *Bava Bathra*, fol. 509, b. (ed. Venet. 1546). In many Hebrew MSS. (see *Kennicott*, p. 509) the letter *nun* is suspended over the *mem* and *shin*, so as to introduce a correction from *Moses* to *Manasseh*. The reason alleged by the Rabbis for this supposed correction is, that the copyists desired to clear the name of the great Hebrew Lawgiver from the obloquy of having any descendant among the first promoters of idolatry in Israel (see *Kimchi* on xvii. 7; and *Buxtorf*, *Tiberias*, p. 171), and this reading is preferred by *Grotius*, *A. Lapide*, *Estius*, *Bonfrerius*, *Vatablus*. Cp. *Keil*, p. 335; *Lord A. C. Hervey* in B. D. ii. 1123; *Wright*, B. D. ii. 224; *Stanley*, p. 200, and others.

On the other hand, *Holtinger* (*Thesaur. Philol.* p. 182) contends that *Manasseh* is the true reading; and so *Glass*, *Philol. Sac.* p. 38; *Bp. Patrick*, and others; and it is supported by *Theodore* (Qu. 26).

The Levite is called a young man (xvii. 7. 12; xviii. 3. 15); if, therefore, *Jonathan* here mentioned was the same person, he could hardly have been the son of *Gershom*, and grandson of *Moses*, inasmuch as the events here recorded took place some time after *Joshua's* death (see above on v. 1).

To this however it has been replied, that the word (*ben*) son, as here used, signifies *descendant* in the former clause, and not *son*, as in the latter. It may also be answered, that the *Jonathan* here mentioned was not the same person as the "young man the Levite." As *Micah* the idol-maker lost his idols, so perhaps the idol-priest lost his hoped-for promotion. The mention of this "*Jonathan*" may be designed to suggest this moral; and if the young Levite's name was *Jonathan*, the grandson of *Moses*, why was not this mentioned before?

The question as to the true reading is not of easy solution; but, on the whole, the balance of probability seems to be in favour of the name *Moses*. It is not likely, that any copyist would have been perplexed by the name *Manasseh*, or have been disposed, of his own mere motion, to insert that of *Moses* in its stead, in connexion with the setting up of idolatry. On the other hand, their zeal for the credit of the family of *Moses* may have led them to withdraw *Moses* from the text, and to substitute another name in its room, especially such a name as *Manasseh*, which is associated in Jewish history with idolatry.

The idolatry of *Micah* originated at Mount Ephraim, the dwelling and burial place of *Joshua* (xix. 50; xxiv. 30); and it is in harmony with the apostasy of the times, as described in this book, that the first Levitical minister of that idolatry, when adopted by Dan, should have been of the family of *Moses*. Indeed, this fact may have led to the choice of *Jonathan* by the tribe of Dan, who might think that they would gain credit for their new worship from this connexion with *Moses*, and might gloss over their sin by the specious varnish of a holy name. If this reasoning is correct, then we have a clue to the date of this history. It seems to have occurred in the third generation from *Moses*; and so there would be a chronological parallelism between this and the following history, the date of which is in the third generation from *Aaron*: see xx. 28.

— the day of the captivity of the land] by the Philistines in the time of *Eli* (1 Sam. iv. 3–22), as is explained by what is said in the following verse—viz., that "the graven image remained all the time that the house of God was in *Shiloh*." And this is further illustrated by the language of the Psalmist: "He," the Lord, "forsook the Tabernacle of *Shiloh*, and delivered His strength into captivity, His glory into the enemies' hands" (Ps. lxxviii. 60, 61. Cp. 1 Sam. iv. 21). *Selden* de Diis Syriis, i. c. 2.

It is not probable (as *Kimchi* observes) that this idolatrous shrine should have been allowed to remain during the reign of *David*. We hear of the golden calf of *Jeroboam* at this place, but nothing of these idolatrous abominations standing

there at the same time. We hear of the golden calf of *Bethel* denounced by the man of God from *Judah*, sent for that purpose by God (1 Kings xiii. 1, 2). Surely if this graven image had existed at Dan in that age, we should have heard of some denunciations of it. Would it have been spared by *Josiah*, when he overthrew the altar at *Bethel* (2 Kings xxiii. 15, 16)?

There does not therefore seem to be any ground for the opinion that the Sacred Writer is speaking of the captivity of the land under *Shalmaneser*; and consequently the arguments fall to the ground, which are deduced from this passage in support of the hypothesis, which would make the composition of this book to be later than that event. Cp. *Hengstl.*, Auth. i. pp. 153, 154; *Hävernick*, Einleit. ii. 109, who observes that the Ark was the centre of national life, and that its captivity was the captivity of the nation: see also *Stanley*, 384.

There is no difficulty in the use of the word *land* here; the true meaning of the word rendered *captivity*, is, *making bare* by departure (see *Gesen.* 570); and when the Ark was taken by the Philistines the Land was shorn of its glory, as the wife of *Phinehas* said, using the same Hebrew verb (*galah*) as is used here, "The glory is departed from Israel" (1 Sam. iv. 21. Cp. Job xx. 28. Isa. v. 13. Jer. i. 3. Lam. i. 3. Hos. x. 5).

CH. XIX. 1. in those days] not long after *Joshua's* death, for *Phinehas*, the son of *Eleazar*, the son of *Aaron*, was priest at this time (xx. 28. Cp. Josh. xxii. 13; xxiv. 33).

THE SIN OF THE LEVITE AND ITS CONSEQUENCES.

— a certain Levite sojourning] not dwelling in a Levitical city, but wandering from place to place, like the Levite who consented to be made an idolatrous priest, in xvii. 7.

— on the side of mount Ephraim] the north side, toward *Shiloh*.

— who took to him a concubine] not a wife, as Christ has done, espousing to Himself the Church in holy wedlock. This word *concubine*, so often repeated in this melancholy history, suggests its proper moral. Here was a Levite, a minister of God's sanctuary, a teacher of God's Law, setting a vicious example by a degradation of womanhood and desecration of marriage. He "took to him a concubine out of *Bethlehem-judah*."

As in the former history, the Levite of *Bethlehem-judah* (see xvii. 7), who swerved from the Law of God, of which he was a minister, and made himself, for love of lucre, to become a minister of idolatry, stands in striking contrast to Him who was born at *Bethlehem-judah*, and who fulfilled all righteousness, and brought back the religion of God's people to its original purity, and transfigured the dim shadows of the Levitical Law into the glorious substances of the Gospel; so likewise this other Levite stands forth in this history in striking contrast to Him who was the Seed of the Woman, born of a Woman at *Bethlehem-judah*, and who raised Womanhood to high estate by His Incarnation, and consecrated and beautified Marriage, by taking to Himself the Bride, and by making Marriage to be a figure of His own mystical union with the Church.

As the other Levite was tempted to idolatry by love of self, so it seems that the Levite took to himself a concubine for mere carnal reasons. If he had honoured womanhood aright, he would have made this woman to be his partner and helpmate—to be "one flesh with himself" (Gen. ii. 24). Having her as his concubine and bonds slave, rather than a consort, he did not endow her with his earthly goods (see *Selden* de Jure Nat. v. 7; *Buxtorf* de Sponsal. p. 11; and *Bp. Patrick* here). How different from Christ, who loveth and cherisheth his spouse, the Church, even as His own flesh (Eph. v. 29), and endows her with gifts of the Spirit, and enriches her with heavenly glory!

2. played the whore] Being tempted thereto by the laxity of her connexion with him, who would not own her as his wife.

— went away from him unto her father's house] Who connived at her sin, probably for the same reason.

— four whole months] Literally, days: four months.

† Heb. *to her heart*,
Gen. 31. 3.

† Heb. *Strengthen*.
e Gen. 18. 5.

† Heb. *till the day declined*.

† Heb. *is weak*.

† Heb. *it is the pitching time of the day*.

† Heb. *to thy tent*.

† Heb. *to over against*.
d Josh. 18. 28.

e Josh. 15. 8, 63.
ch. 1. 21.
2 Sam. 5. 6.

f Josh. 18. 28.

g Josh. 18. 25.

h Matt. 25. 43.
Heb. 13. 2.

i Ps. 104. 23.

k Josh. 18. 1.
ch. 18. 31.
& 20. 18. 1 Sam. 1. 3, 7.

³ And her husband arose, and went after her, to speak † friendly unto her, and to bring her again, having his servant with him, and a couple of asses : and she brought him into her father's house : and when the father of the damsel saw him, he rejoiced to meet him. ⁴ And his father in law, the damsel's father, retained him ; and he abode with him three days : so they did eat and drink, and lodged there. ⁵ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart : and the damsel's father said unto his son in law, † ^c Comfort thine heart with a morsel of bread, and afterward go your way. ⁶ And they sat down, and did eat and drink both of them together : for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry. ⁷ And when the man rose up to depart, his father in law urged him : therefore he lodged there again. ⁸ And he arose early in the morning on the fifth day to depart : and the damsel's father said, Comfort thine heart, I pray thee. And they tarried † until afternoon, and they did eat both of them. ⁹ And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day † draweth toward evening, I pray you tarry all night : behold, † the day groweth to an end, lodge here, that thine heart may be merry ; and to morrow get you early on your way, that thou mayest go † home. ¹⁰ But the man would not tarry that night, but he rose up and departed, and came † over against ^d Jebus, which is Jerusalem ; and there were with him two asses saddled, his concubine also was with him.

¹¹ And when they were by Jebus, the day was far spent ; and the servant said unto his master, Come, I pray thee, and let us turn in into this city ^e of the Jebusites, and lodge in it. ¹² And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel ; we will pass over ^f to Gibeah. ¹³ And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in ^g Ramah. ¹⁴ And they passed on and went their way ; and the sun went down upon them when they were by Gibeah, which *belongeth* to Benjamin. ¹⁵ And they turned aside thither, to go in and to lodge in Gibeah : and when he went in, he sat him down in a street of the city : for there was no man that ^h took them into his house to lodging.

¹⁶ And, behold, there came an old man from ⁱ his work out of the field at even, which was also of mount Ephraim ; and he sojourned in Gibeah : but the men of the place were Benjamites. ¹⁷ And when he had lifted up his eyes, he saw a wayfaring man in the street of the city : and the old man said, Whither goest thou ? and whence comest thou ? ¹⁸ And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim ; from thence am I : and I went to Beth-lehem-judah, but I am now going to ^k the house of

3. to speak friendly] Literally, to speak to her heart : but he did not act in a like spirit.

— a couple of asses] One for her, and one for himself.

6. for the damsel's father had said] rather, and the damsel's father said.

— Be content] Be willing (Gesen. 326).

7. urged him] Constrained him ; put force upon him.

8. until afternoon] Till the day declined : he wished to avoid the heat of the day.

9. behold, the day groweth to an end] Observe the declining of the day : the declining, in Heb. *chanoth*, infinitive, from *chanah*, to bend (Gesen. 291. So Sept., Vulg., Targ., Arab., Syr.).

— lodge] Lodge ye : he uses the plural number as well as the singular, because he is addressing his daughter as well as her husband.

10. Jebus] The Canaanitish name of Jerusalem, two hours from Bethlehem (Robinson). See Josh. x. 1 ; xv. 63.

12. Gibeah] of Benjamin, afterwards the residence of Saul (1 Sam. x. 26 ; xi. 4) ; about one hour and a quarter north of Jerusalem ; now *Tuleil-el-Fil* (Robinson, *Vandeveld*). It is to be regretted that the inhabitants are called "*Gibeonites*" in the heading of the chapter in the *Authorized Version*.

13. Ramah] of Benjamin, now *El-Râm*, one half-hour north of Gibeah, six miles north of Jerusalem (*Vandeveld*).

15. a street] a broad place ; *platea* (Gen. xix. 2).

— that took them into] Literally, receiving or gathering them in.

17. a wayfaring man] the wayfaring man, the Levite.

18. I am now going to the house of the LORD] So Sept. and Vulg., and most expositors (ep. Hengst., Auth. ii. 52) ; but it

the LORD; and there is no man that † receiveth me to house. ¹⁹ Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing. ²⁰ And the old man said, 'Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; ^m only lodge not in the street. ²¹ ⁿ So he brought him into his house, and gave provender unto the asses: ^o and they washed their feet, and did eat and drink.

† Heb. *gathereth*, ver. 16.

1 Gen. 43. 23.
ch. 6. 23.
m Gen. 19. 2.
n Gen. 24. 32.
& 43. 24.
o Gen. 18. 4.
John 13. 5.

²² Now as they were making their hearts merry, behold, ^p the men of the city, certain ^a sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, 'Bring forth the man that came into thine house, that we may know him. ²³ And ^s the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not so wickedly; seeing that this man is come into mine house, 'do not this folly. ²⁴ ^u Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and ^x humble ye them, and do with them what seemeth good unto you: but unto this man do not † so vile a thing. ²⁵ But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they ^y knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

p Gen. 19. 4.
ch. 20. 5.
Hos. 9. 9.
& 10. 9.
q Deut. 13. 13.
r Gen. 19. 5.
Rom. 1. 26, 27.
s Gen. 19. 6, 7.

t 2 Sam. 13. 12.
u Gen. 19. 8.
x Gen. 34. 2.
Deut. 21. 14.
† Heb. *the matter of this folly*.

y Gen. 4. 1.

²⁶ Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light. ²⁷ And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold. ²⁸ And he said unto her, Up, and let us be going. But ^z none answered. Then the man took her *up* ^z ch. 20. 5. upon an ass, and the man rose up, and gat him unto his place.

does not appear that he was going to Shiloh, but to Mount Ephraim. Perhaps the original words ought rather to be rendered, *I am one who walk in the house of the Lord* (Schmidt, *Keil*, *Gesen*. p. 224).

This was one of the causes of his complaint—though I am one of those who walk in the Lord's house, and minister there, yet no one here admits me under his roof.

19. *there is both straw*] I want none of these things, only lodging; and yet no one gives it me.

21. *gave*] Literally, *he mixed* provender; consisting of several kinds of grain, vetches, &c. (*Gesen*. 122, 123); he gave of his own, and did not use what the Levite brought with him.

22. *sons of Belial*] Literally, *sons of worthlessness, or lawlessness*: see note on Deut. xiii. 13; below, xx. 13.

In strictness of language, *Belial* is not a proper name in the *Old Testament*; and there is a remarkable propriety in the language of our great national poet, *Milton*, who says with his usual accuracy, referring to events in this Book (*Paradise Lost*, book i. p. 19):—

"*Belial* came last, than whom a spirit more lewd
Fell not from Heaven, or more gross to love
Vice for itself; *to him no temple stood,*
Or altar smok'd; yet who more oft than he
In temples and at altars, when the priest
Turns Atheist, as did Eli's sons, who fill'd
With lust and violence the house of God?
In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends above their loftiest towers,
And injury and outrage: and when night
Darkens the streets, then wander forth the *sons*
Of Belial, flown with insolence and wine.
Witness the streets of Sodom, and that night
In Gibeah, when the hospitable door
Expos'd a matron to avoid worse rape."

These men in Gibeah of Benjamin were like those of Sodom (Gen. xix. 4). Such was the moral corruption of the city.

23. *the man*] A sojourner at Gibeah (v. 16)—another Lot in Sodom (Gen. xix. 6).

— *jolly*] *sin*: cp. Gen. xxxiv. 7. Deut. xxii. 21.

24. *here is my daughter*] He imitates Lot (Gen. xix. 8); and we see the evil consequence in the sequel of the history (see vv. 25—30).

Does not this story suggest, as an inference, that the Book of Genesis, containing Lot's history, was known to this old man, and that he was misled by the Patriarch's example? "Decipit exemplar vitii imitabile" (*Horat.*). "Nemo in cælum adducendus est per mendacium" (*S. Aug.*). "Minus peccatum admittitur ut gravius evitetur, est a scelere victimas offerre Deo" (*S. Greg.*). The weaknesses of holy men have more effect, on account of their virtues, and are set forth as warnings, not as examples. See *Bp. Sanderson* de Conscientiâ, Prælect. iii. § 7, as quoted above on Gen. xix. 8.

— *humble—them*] He uses the masculine gender here.

25. *so the man took his concubine*] Some have supposed that "the man" here refers to the old man (*Keil*); but this is against the authority of all the ancient versions.

The Levite sacrificed the honour and the life of his wife in order to save himself. How different from Him who was born at Bethlehem-judah, and there married our nature, and has espoused to Himself a Church, and gave Himself for her; and is so zealous for her purity that He sanctifieth and cleanseth her, in order that He may present her to Himself, "a glorious Church, not having spot or wrinkle, or any such thing, but that she may be holy, and without blemish" (Eph. v. 25—29)!

26. *the door*] Probably there was a court-yard between this outer door and the apartments where the Levite and the old man lodged. The word for *door* here, and v. 27, is *pethach*, the *ostium*. The word for *doors* in v. 27 is *dalethoth*, the *leaves* of the door; Latin, *fores*. Cp. above on Gen. xix. 6.

27. *her lord rose up in the morning*] He had left her all night to the mercy of these miscreants. How different again from the tender love of Christ for His spouse the Church!

^a ch. 20. 6.
See 1 Sam. 11. 7.

^b ch. 20. 7.
Prov. 13. 10.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and ^a divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel. ³⁰ And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, ^b take advice, and speak *your minds*.

^a Deut. 13. 12.
Josh. 22. 12.
ch. 21. 5.
1 Sam. 11. 7.
^b ch. 18. 29.
1 Sam. 3. 20.
2 Sam. 3. 10.
& 24. 2.
^c 1 Sam. 7. 5.
& 10. 17.
^d ch. 8. 10.

XX. ¹ Then ^a all the children of Israel went out, and the congregation was gathered together as one man, from ^b Dan even to Beer-sheba, with the land of Gilead, unto the LORD ^c in Mizpeh. ² And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen ^d that drew sword. ³ (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.)

[†] Heb. *the man the Levite*.
^e ch. 19. 15.

Then said the children of Israel, Tell *us*, how was this wickedness? ⁴ And [†] the Levite, the husband of the woman that was slain, answered and said, ^e I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

^f ch. 19. 22.
^g ch. 19. 25, 26.

[†] Heb. *humbled*.
^h ch. 19. 29.

⁵ ^f And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: ^g and my concubine have they [†] forced, that she is dead. ⁶ And ^h I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they ⁱ have committed lewdness and folly in Israel. ⁷ Behold, ye *are* all children of Israel; ^k give here your advice and counsel.

⁸ And all the people arose as one man, saying, We will not any of *us* go to his tent, neither will we any of *us* turn into his house. ⁹ But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it; ¹⁰ And we will take ten men of an hundred throughout all the tribes of Israel, and an

29. *he took a knife*] Cp. 1 Sam. xi. 7, where Saul does a similar act to a yoke of oxen. A somewhat similar practice is related of the Scythians by *Lucian*, *Toxaris*, c. 48; and a similar act is said to have been done recently to stir up the vengeance of the Arab tribes of the desert (*Stanley*, 301).

— *divided, &c., all the coasts of Israel*] Here is the fruit of the degradation of Woman, and of the desecration of Marriage. He had not united her to himself as his wife, but had treated her as a bondslave. In the hour of danger he saves himself by basely exposing her to shame and death. He abuses and mangles her body after death, and publishes his own infamy by sending it piecemeal into all the coasts of Israel.

What a blessed contrast to all this heartlessness, selfishness and barbarity, is presented by the example of Him who (as was before said) joined our nature to His own, in His birth at Bethlehem-judah, and espoused to Himself a Church, and purchased her with His own blood (Acts xx. 28); and who desires that she may be like Himself; that a bone of her may not be broken; and that there may be no division in her, but that the whole body may be fitly joined together, and compacted by that which every joint supplieth (Eph. iv. 16); and that she may indeed, in a spiritual sense, be sent into all the coasts of Israel, by the union of all Israel in the Church, which is the mystical body of Christ; for “we are members of His body, of His flesh, and of His bones” (Eph. v. 30).

30. *There was no such deed done*] “The days of Gibeah” became proverbial in Israel, for the blackness of this deed: see Hos. ix. 9; x. 9. It led to the almost total extinction of a whole tribe: see *Bp. Andrewes*, ii. 335, on the national consequences of the acts of individuals; and cp. above, *Introduction*, pp. 81, 82.

CH. XX. 1. *from Dan even to Beer-sheba*] from the northern extremity (xviii. 29) of the land to the southern (Gen. xxi. 31). — *with the land of Gilead*] the trans-Jordanic tribes.

— *unto the LORD in Mizpeh*] not the Mizpeh on the east of Jordan mentioned in x. 17; xi. 11, but on the south-western frontier of Benjamin, now *Nebi-Samwil*, a little to the north of Jerusalem: see Josh. xviii. 26, and 1 Sam. vii. 5.

It is not to be inferred from this expression, that there was a sanctuary of the Lord there. The sanctuary was at Shiloh

(xviii. 31). Indeed it seems to be noted here, that they failed in their duty to God, in not going to the sanctuary of the Lord in the appointed place, Shiloh; and in choosing Mizpeh for the place of their inquiry of the Lord. Instead of waiting upon the Lord, they would have Him to wait upon them.

2. *in the assembly of the people of God*] They were the “people of God,” but they do not reverently honour and obey Him as their king. The history of their defeats in this chapter is designed to show the disastrous results, which flow from the counsels and acts of a Nation, relying on its own prudence and power, and not humbly commending its cause to God, and praying for His guidance and blessing.

4. *the Levite, the husband . . . I and my concubine*] He convicts himself of sin towards her; he claimed the right of a husband, but did not recognize her as a wife (see on xix. 1). Thus he had tempted her to be false to himself (xix. 2); and instead of defending her honour, he had exposed her to shame, which ended in death. He repeats the words “*my concubine*” three times. He treated her as merely an inferior creature, and not as “one flesh” with himself.

This desecration of Marriage by a Levite—a minister or God’s house, a teacher of God’s Law—is silently suggested by this history as a prolific cause of the miseries of the nation, and as a warning to all Churches.

5. *my concubine have they forced*] He does not say that he himself had basely betrayed her (xix. 25).

6. *lewdness and folly*] Cp. Gen. xxxiv. 7. Deut. xxii. 21; and *Hengst.*, Auth. ii. 38, on the adoption of the language of the *Pentateuch* in this history, as *vv.* 13. 48; xxi. 17.

7. *give here your advice*] The Levite does not begin with referring the matter to God, who was their king.

8. *all the people arose*] They eagerly and rashly declared their own intentions and resolutions, as if they were their own masters, and independent of God.

9. *we will go up by lot against it*] Rather, we will invade it by lot, as a conquered city, as a city of the Canaanites to be assigned by us to ourselves by lot, and not as a city of Israel, already allotted to Benjamin by God: cp. the *Syriac* and *Arabic* versions here.

10. *And we will take*] They proceed to say what they will

hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

¹¹ So all the men of Israel were gathered against the city, † knit together as one man. ¹² ¹ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you? ¹³ Now therefore deliver us the men, ^m the children of Belial, which are in Gibeah, that we may put them to death, and ⁿ put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: ¹⁴ But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel. ¹⁵ And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. ¹⁶ Among all this people there were seven hundred chosen men ^o lefthanded; every one could sling stones at an hair breadth, and not miss. ¹⁷ And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

¹⁸ And the children of Israel arose, and ^p went up to the house of God, and ^q asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah shall go up first.

¹⁹ And the children of Israel rose up in the morning, and encamped against Gibeah. ²⁰ And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. ²¹ And ^r the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

²² And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first

† Heb. fellows.

¹ Deut. 13. 14.
Josh. 22. 13, 16^m Deut. 13. 13.
ch. 19. 22.ⁿ Deut. 17. 12.^o ch. 3. 15.
¹ Chron. 12. 2.^p ver. 23, 26.^q Num. 27. 21.
ch. 1. 1.^r Gen. 49. 27.

do; but they do not ask counsel of the Lord, nor acknowledge any dependence on him as their king. This was the public declaration of all the tribes: "Every one did what was right in his own eyes: there was no king in Israel."

13. children of Belial] See xix. 22.

— put away evil from Israel] A phrase derived from Deuteronomy (xiii. 5; xvii. 12; xix. 19).

— the children of Benjamin] The whole tribe identified itself with the men of Gibeah in their outrage.

16. lefthanded; every one could sling stones] Those who were left-handed were probably chosen for this purpose, because they could discharge stones from the sling in a direction against which their opponents were not on their guard, and so do greater execution (*Le Clerc*).

This is a region where such a mode of warfare would be cultivated, as the country is cut up by deep gorges and high banks, where a light weapon would be most serviceable, and stones for artillery were every where at hand (see *Dr. Thomson*, p. 573).

— at an hair] So as to hit even a hair (*Sept.*, *Fulg.*).

17. four hundred thousand men] In the last days of Moses there had been, exclusive of Benjamin, 556,130 men above twenty years of age (Num. xxvi. 38. 51).

18. to the house of God] or, to Bethel. So *Sept.*, *Syriac*, *Arabic*, *Targum Jonathan*; and this seems to be the right interpretation, and is approved by *Hengstenberg* (Auth. ii. 45. 69), who however supposes that Phinehas and the Ark were at Bethel at that time. But this is doubtful.

A part of their sin seems to have been in not paying due reverence to God, and in not sending their leaders to the sanctuary of Shiloh to learn God's will, and in expecting that He would attend upon them. They were punished and humbled by their defeat for this vain-glorious presumption.

— asked counsel of God, and said, Which of us shall go up first?] The word counsel is not in the original. They had

set at nought the Divine command, by which the general of their armies was required to stand before the Priest, "who should ask for him after the judgment of Urim before the Lord: at his word they shall go out" (Num. xxvii. 21). They did not take advice as to whether they should go up; they took that for granted; and they asked, *Who* shall go up?

There is no evidence of national repentance; no national humiliation for their sins, and for the sin of their brother Benjamin. They are unconscious of their own sinfulness, and deem themselves to be executioners of vengeance and sure of success: they ask, *Who* shall first draw the sword? who shall first achieve the victory?

It is observable also that it is not said that they asked of the Lord, the God of the covenant of Israel; and the Lord punished them by His answer to their question, which showed their self-confidence.

— Judah—first] To be first smitten. It may be inferred from the punishment of Judah, as well as from the position which Judah occupied, as being the leader in the armies of Israel (Num. x. 14: cp. Judg. i. 1, 2), and having been the first of the tribes that was settled in its inheritance (see Josh. xv.), that Judah was most responsible for the acts of Israel, and was most censurable for the present disordered state of the country. The idolatrous Levite had come from Judah (xvii. 8), and the faithless concubine was also of Judah (xix. 1). Judah was first in privileges, and first in sin, and must be first in punishment.

21. destroyed—of the Israelites] These fell by the hands of the Benjamites, who were instruments in God's hands to punish the eleven tribes, and especially Judah, for their forgetfulness of Him, and for their presumption, self-confidence, and disobedience.

22. the people—encouraged themselves] They did not seek for courage from God, but they cheered one another with vain-glorious vauntings of their own strength, and with confident assurances of victory, and therefore God punished them.

s ver. 26, 27.

day. ²³ (* And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.) ²⁴ And the children of Israel came near against the children of Benjamin the second day. ²⁵ And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

t ver. 21.

u ver. 18.

²⁶ Then all the children of Israel, and all the people, " went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD. ²⁷ And the children of Israel enquired of the LORD, (for * the ark of the covenant of God *was* there in those days, ²⁸ And Phinehas, the son of Eleazar, the son of Aaron, ² stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

x Josh. 18. 1.

1 Sam. 4. 3, 4.

y Josh. 24. 33.

z Deut. 10. 8.

§ 18. 5.

a So Josh. 8. 4.

²⁹ And Israel * set liers in wait round about Gibeah. ³⁰ And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times. ³¹ And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began † to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to || the house of God, and the other to Gibeah in the field, about thirty men of Israel. ³² And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways. ³³ And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth

† Heb. *to smite of the people wounded as at, &c.*
§ Or, *Beth-el.*

23. *went up and wept before the LORD*] They were now brought down from their arrogance; but their repentance was imperfect, and they required further chastisement and humiliation.

Before, they had asked of God (*Elohim*); now they are drawn a little nearer to Him as the God of Israel, and ask of Him as the *Lord* (*Jehovah*). They are now described as "before the *Lord*." Had they now come to Shiloh? This seems probable (cp. xxi. 12).

The reason of their former punishment is seen in its effects. But they need further discipline. They have not yet learnt their lesson of obedience. There is not as yet any mention of fasting, there is not as yet any offering of sacrifice to the Lord. We hear nothing as yet of Phinehas and of the Ark. They must therefore learn by further chastisement to seek for the favour of the Lord in the ways of His own appointment, and then, but not till then, will they have an answer of peace. Cp. vv. 26, 27.

— *Go up against him*] He does not promise them victory, but sends them to learn a lesson of humility by defeat.

25. *eighteen thousand*] In the former engagement, Judah had led the way, and Israel had been defeated by Benjamin; but now "the children of Israel"—i. e., the eleven tribes, are defeated by one tribe, a proof that God was against them; they therefore humble themselves before Him.

26. *Then all the children of Israel, and all the people, went up, and came unto the house of God*] Here, at last, the whole nation is brought to own its dependence on God, and to seek for guidance from Him in His own appointed way. They all came, as one man, to the *house of God*.

Where was the *house of God*?

Some render the words by *Bethel*.

This rendering has high authority; it is that of *Sept., Arabic, Syriac, Targum Jon.*; and of many modern Expositors, as *Hengsten.*, Auth. ii. 45, 46; *Keil*, and others. But the camp

of Israel is at Shiloh in the next chapter (xxi. 12), and that seems to be called the *house of God* in xxi. 2.

However this may be, we now feel that the Israelites were somewhat humbled; they wept, and sat there *before the Lord*, and they fasted until even, and offered burnt sacrifices and peace-offerings before the Lord, the God of Israel, as the Lord of Hosts and God of Victory, who alone gives deliverance and safety (see Exod. xx. 24; xxiv. 5. Lev. vii. 16; below, xxi. 4. 1 Sam. xiii. 9. 2 Sam. xxiv. 25), and inquired of the Lord in the place where the Ark and the High Priest were.

27. *the ark of the covenant*] Here is the first mention of the Ark in this history. They do not seem to have paid any due reverence to God's presence in the Holy of Holies before this time.

— *in those days*] at that time: see xviii. 31. Josh. xxi. 2; xxii. 9.

28. *And Phinehas*] This is also the first time in the history of this conflict that we hear of the High Priest of God. At this crisis of the struggle, Phinehas is presented to us as standing before the Ark, and as consulted by Israel, as he ought to have been at the first (see above on v. 18); and they ask of him, who had the Urim and Thummim, whether they should go up, or cease? They were indeed humbled for a time, and God gave them victory; but their cruel execution of their rash vow, in the destruction of Jabesh-gilead (xxi. 10. 12), shows that they had not learnt mercy from suffering, and that God had not dealt too severely with them by punishing them with two defeats, but that He might justly have chastened them, even by a third discomfiture.

29. *set liers in wait*] They are no longer self-confident, as before.

31. *the highways*] Where the roads parted into two ways, one going to Bethel, the other to Gibeah.

33. *Baal-tamar*] *place of palms*, near Gibeah (*Euseb.*).

— *meadows*] properly a place cleared of wood, *felled*, a *field* (*Gesen.* 497. 653).

out of their places, *even* out of the meadows of Gibeah. ³⁴ And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore : ^b but they knew not that evil *was* near them. ³⁵ And the LORD smote Benjamin before Israel : and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men : all these drew the sword.

b Josh. 8. 14.
Isa. 47. 11.

³⁶ So the children of Benjamin saw that they were smitten : ^c for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah. ³⁷ ^d And the liers in wait hasted, and rushed upon Gibeah ; and the liers in wait || drew *themselves* along, and smote || Or, *made a long sound with the trumpet,* all the city with the edge of the sword. ³⁸ Now there was an appointed || sign J Josh. 6. 5. || Or, *time,* between the men of Israel † and the liers in wait, that they should make a † Heb. *with.* great † flame with smoke rise up out of the city. ³⁹ And when the men of Israel retired in the battle, Benjamin began † to smite *and* kill of the men of Israel about thirty persons : for they said, Surely they are smitten down before us, as *in* the first battle. ⁴⁰ But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites ^e looked behind them, and, behold, † the flame of the city ascended up to heaven. ⁴¹ And when the men of Israel turned again, the men of Benjamin were amazed : for they saw that evil † was come upon them. ⁴² Therefore they turned *their backs* before the men of Israel unto the way of the wilderness ; but the battle overtook them ; and them which *came* out of the cities they destroyed in the midst of them. ⁴³ Thus they inclosed the Benjamites round about, *and* chased them, *and* trode them down || with ease † over against Gibeah toward the sunrising. ⁴⁴ And there fell of Benjamin eighteen thousand men ; all these *were* men of valour. || Or, *from Menu- chah, &c.* ⁴⁵ And they turned and fled toward the wilderness unto the rock of † Rimmon : † Heb. *unto over against.* and they gleaned of them in the highways five thousand men ; and pursued hard after them unto Gidom, and slew two thousand men of them. ⁴⁶ So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword ; all these *were* men of valour. ⁴⁷ ^g But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months. g ch. 21. 13.

⁴⁸ And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that † came to hand : also they set on fire all the cities that † they came to. † Heb. *was found.*

XXI. ¹ Now ^a the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife. ² And the people came ^b to the house of God, and abode there till even before God, and lifted up their voices, and wept sore ; ³ And said, O LORD God of Israel, why is this † Heb. *were found.* a ch. 20. 1. b ch. 20. 18, 26.

35. *twenty and five thousand—men*] Such was the result of the battle (see v. 45), the particulars of which are afterwards more minutely described (vv. 36—46).

45. *Gidom*] probably between Gibeah and Rimmon : see v. 47.

47. *six hundred men turned*] It would seem that the tribe of Benjamin was reduced to this number. There were at first 26,700 men (v. 15). Since 25,000 fell in the battle, ought not the residue to have been 1700 men? How is this difference to be accounted for? Probably by the number of those Benjamites who had fallen in the two former engagements.

— *rock Rimmon*] or, of *pomegranates*, a conical chalk hill, fifteen miles N. of Jerusalem, six miles E. of Bethel ; there is a village there now called *Rummon* (*Robinson*). There are four

caverns there, two on the east, and two on the west (*Finn, Vandeveld*).

48. *turned again upon the children of Benjamin*] and they treated them as if they had been Canaanites.

CH. XXI. 1. *had sworn in Mizpeh*] before the battles described in the former chapter (see xx. 1). They had not taken counsel of God, and had sworn a rash oath, an oath of merciless cruelty, and now they rue their sin.

2. *to the house of God*] probably Shiloh : see v. 12.

3. *why is this come to pass?*] They deplore the consequences of their own wilfulness and forgetfulness of God. If they had sought to Him who was their King for guidance, none of these evils would have occurred.

come to pass in Israel, that there should be to day one tribe lacking in Israel ?
 e 2 Sam. 24. 25. ⁴ And it came to pass on the morrow, that the people rose early, and ^e built there an altar, and offered burnt offerings and peace offerings.

d ch. 5. 23. ⁵ And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD ? ^a For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death. ⁶ And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day. ⁷ How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives ? ⁸ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD ?

e 1 Sam. 11. 1. & 31. 11. And, behold, there came none to the camp from ^e Jabesh-gilead to the assembly. ⁹ For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there. ¹⁰ And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, ^f Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children. ¹¹ And this *is* the thing that ye shall do, ^g Ye shall utterly destroy every male, and every woman that [†] hath lain by man. ¹² And they found among the inhabitants of Jabesh-gilead four hundred [†] young virgins, that had known no man by lying with any male : and they brought them unto the camp to ^h Shiloh, which *is* in the land of Canaan.

† Heb. *knoweth the lying with man.*
 † Heb. *young women virgins.*
 h Josh. 18. 1. ¹³ And the whole congregation sent *some* [†] to speak to the children of Benjamin ⁱ that *were* in the rock Rimmon, and to ^{||} call peaceably unto them.
 † Heb. *and spake and called.*
 i ch. 20. 47.
 || Or, *proclaim peace.*
 Deut. 20. 10. ¹⁴ And Benjamin came again at that time ; and they gave them wives which they had saved alive of the women of Jabesh-gilead : and yet so they sufficed them not. ¹⁵ And the people ^k repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

k ver. 6. ¹⁶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin ? ¹⁷ And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. ¹⁸ Howbeit we may not give them wives of our daughters : ^l for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

l ver. 1. ch. 11. 35. ¹⁹ Then they said, Behold, *there is* a feast of the LORD in Shiloh [†] yearly *in a place which is* on the north side of Beth-el, ^{||} on the east side ^{||} of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah. ²⁰ Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards ; ²¹ And see, and, behold, if the daughters of Shiloh come out ^m to dance in dances, then come ye out of the vineyards, and catch

m Sec Exod. 15. 20.
 ch. 11. 34. 1 Sam. 18. 6. Jer. 31. 13.

4. *built there an altar*] as Solomon afterwards did (1 Kings viii. 64).

— and offered burnt offerings and peace offerings] See xx. 26.

5. *a great oath*] another rash oath ; this was a *cherem*, an oath of execration and extermination (Lev. xxvii. 29).

8. *none . . . from Jabesh-gilead*] the metropolis of Gilead, beyond Jordan, six miles from Pella, in the way to Gerasa (*Euseb.*), now perhaps *Ed-Deir*, on the southern brow of *Wady-Jabes* (*Robinson*), about twelve miles N. of the ford Jabbok (cp. *Josephus* v. 2. 11 ; vi. 14. 8). It seems to have been connected with Benjamin by special ties of affection. Cp. 1 Sam. xi. 1—15 ; xxxi. 11. 13.

12. *virgins, &c.*] Cp. Num. xxxi. 17.

— *in the land of Canaan*] That is, they brought them from Jabesh-gilead, which was on the eastern side of the Jordan.

13. *rock Rimmon*] See xx. 47.

19. *a feast*] one of the three great yearly festivals ; probably the Passover (*Hengstl.*, *Keil*), or the Feast of Tabernacles, called *the feast*, when the vintage was gathered in (cp. v. 20, where the *vineyards* are mentioned), and they dwelt in booths ; and which was specially celebrated with dances.

— *on the north side of Beth-el*] This is added by the Historian, in order to give the reader a clearer view of what he is about to describe.

— *Lebonah*] now *Lubban*, about three and a half miles N.W. of *Seilûn* (Shiloh), and on the brow of a hill, west of the high road to *Nablûs*.

you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. ²² And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, || Be favourable unto them for ^{|| Or, Gratify us in them.} our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty. ²³ And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and ⁿ repaired the cities, and dwelt in them. ⁿ See ch. 20. 48. ²⁴ And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

²⁵ ° In those days *there was* no king in Israel: ^p every man did *that which* <sup>o ch. 17. 6.
& 18. 1.
& 19. 1.
p Deut. 12. 8.
ch. 17. 6.</sup> *was right* in his own eyes.

21. *his wife*] This word *wife* is repeated three times, as if they now recognized the evils resulting from the degradation of women into *concubines*: see xix. 1.

— *of the daughters of Shiloh*] Shiloh itself, where the Tabernacle of God stood, was to be made the scene of this act of violence, and it was to be done at a religious festival, by the consent and advice of the elders of Israel (v. 16). Need we be surprised that we hear of licentiousness of the priests themselves, Hophni and Phinehas, at the same place? See 1 Sam. ii. 22. Cp. *Introduction* above, p. 82.

22. *Be favourable unto them*] Rather, *grant them us*, concede to us this favour; give these virgins to us, *for we did not reserve to each of them his wife in the war* (with Jabesh-gilead), *for ye did not give them* (i. e., ye did not grant these virgins to them of your own free will), *in this case ye would be*

guilty; but since they have taken them *by force*, and *we* ask them of you, therefore you are not guilty of perjury.

Thus, by means of violence and equivocation, the difficulty arising from the rash oath is got over.

25. *there was no king in Israel: every man did that which was right in his own eyes*] Such is the Sacred Historian's comment on this narrative of confusion; and thus he prepares the way for the record of a better condition of things under David, the King of Judah and Israel, whose genealogy and history are described in the next following Books, of Ruth and Samuel, and who was the ancestor and type of the Divine King of Israel, JESUS CHRIST, to Whom, with the FATHER and the HOLY GHOST, be ascribed all honour and glory, now and for ever. AMEN.

INTRODUCTION TO RUTH.

Two Books of the Old Testament are inscribed with the names of women, the Book of Ruth, and the Book of Esther. In the Book of Esther, a Hebrew woman is married to Ahasuerus, the King of Persia and Media. In the Book of Ruth, a woman of Moab becomes the wife of Boaz, of the house of Judah, in the city of Bethlehem. In the marriages of these women we have a prophetic view of the future union of Jew and Gentile in Him who is the Seed of the woman, and who was born at Bethlehem, of the royal house of David.

The Book of Ruth is rightly annexed to the Book of Judges, and placed before the Books of Samuel, in our Bibles, as it is in the Septuagint Version and in the Vulgate. This position seems to be assigned to it by the first words of the Book itself, "It came to pass in the days when the *Judges* ruled," and by the genealogy at the close of the Book, which ends with the name of David, and connects this Book with David's history, recorded in the Books of Samuel, which immediately follow it.

In the Hebrew Bibles, it is true, the Book of Ruth is not placed after the Book of Judges, among the "Former Prophets," as they are called; but it is classed among "the Cethubim," or Hagiographa, immediately after the Song of Solomon, and before the Lamentations, Ecclesiastes, and Esther.

That arrangement is due to Liturgical causes. It arises from the fact, that this Book, like the others with which it is there associated, was appointed to be read in the Synagogues at a special season of the year¹. The Song of Solomon was read at the Passover; the Book of Ruth at Pentecost; the Lamentations on the Fast of the Ninth Month, which commemorated the desolation of Jerusalem and of the Temple; Ecclesiastes was read at the Feast of Tabernacles; and Esther at the Feast of Purim. But, as to its substance, the Jews rightly recognize the Book of Ruth as intimately connected with the Book of Judges, and as forming the connecting link between that Book and the Books of Samuel. Josephus relates the history of Ruth immediately after that of Samson². The place which it occupies in the Septuagint Version, next to the Book of Judges, is another evidence of the same fact; and it is stated by Origen³ and S. Jerome⁴, that in their days the Jews joined the Book of Ruth in the same roll with the Book of Judges; and it rightly occupies this place in the version of Luther, and in our own Authorized Version, and in almost all modern translations of the Bible.

The Book of RUTH forms a beautiful contrast to that which precedes it—the Book of Judges.

In the Book of Judges, we have had a succession of dark scenes of defection from God, of rebellion against Him, of idolatry, and all its unhappy results, famines, oppressions of Israel, national discord, confusion, bloodshed, especially toward the close of that Book, in the mournful history of Samson, in the idolatry of Micah and of the Tribe of Dan, and in the outrage at Gibeah, in the slaughter of the forty thousand of Israel by their brethren of Benjamin, and in the almost total extinction of the tribe of Benjamin by the sword of Israel; and in the rash oath of Israel, and in the lawless scene in a religious solemnity at Shiloh, the seat of the Tabernacle, and in the last words of the Sacred Historian, uttering, as it were, a funeral dirge, in mournful tones of sorrow and despondency, "In those days there was no king in Israel: every man did that which was right in his own eyes."⁵ At the close of that Book we seem to behold an overclouded sunset, almost a dark eclipse, of the glory of Israel.

¹ *Elias Levita*, Præf. tert. Masoreth Hammasoreth, p. 19; *Carpzov*, Int. in V. T., pp. 195, 196.

² *Josephus*, Antt. v. 9. 1.

³ *Origen*, ap. Euseb. H. E. vi. 25.

⁴ *S. Jerome* in Prologo Galeato, "Subtexunt *Sophetim*, i. e., *Judicium* librum, et in eundem compingunt *Ruth*, quia in diebus *Judicium* facta ejus narratur historia."

⁵ *Judg.* xxi. 25.

INTRODUCTION TO RUTH.

But how joyous is the transition from the Book of Judges to the Book of RUTH! We are transported from the gloomy scenery of cloudy days, to the sunny fields around Bethlehem Ephrata. We see them shining in the golden light of harvest. "The valleys stand so thick with corn that they laugh and sing¹."

The Book of Ruth is like some beautiful landscape of Claude, with its soft mellow hues of quiet eventide, and the peaceful expanse of its calm lake, placed side by side with some stern picture of Salvator Rosa, exhibiting the shock of armies and the storm of war; and receiving more beauty from the chiaro-oscuro of the contrast. Or, if we may adopt another comparison, derived from classical Literature, the Book of Ruth, coming next after the Book of Judges, is like a transition from the dark, terrific scenes of a tragedy of Æschylus, to the fresh and beautiful landscapes of some pastoral idyl of Theocritus, transporting us to the rural Thalyasia, or harvest-home, under the shade of elms and poplars, on the banks of the Halis², or to the flowery meadows and sheep-walks on those of the Arethusa or Anapus³.

In the Book of Ruth we are charmed with scenes equally beautiful, hallowed by piety and love.

We see the lord of the harvest, Boaz, coming forth in the morning to his reapers, and greeting them with a religious salutation, "The Lord be with you;" and they answer, "The Lord bless thee." The harvest-field is consecrated to the Lord; it is "a field which the Lord has blessed."

We see a damsel of Moab, gleaning in the fields of Bethlehem from morning to evening. She had been married to Mahlon, a native of Bethlehem, who had been constrained by famine to leave it, with his father, and mother Naomi, and brother Chilion, and had gone into the land of Moab, and had there married this damsel, who now gleanes in these fields of Bethlehem. In times of trial and distress, she, herself a widow, clave to her widowed mother-in-law. Her sister-in-law, Orpah, had bidden farewell to both; but Ruth left her own people and her father's house to follow Naomi, now a widow, and childless, on her return to Bethlehem;

"Intreat me not to leave thee (she said),
Or to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest, I will lodge;
Thy People shall be my People,
And thy God my God;
Where thou diest, will I die,
And there will I be buried:
The LORD do so to me, and more also,
If ought but death part thee and me⁴."

The piety and love of this Moabitish proselyte had their reward. She became the wife of Boaz, the ancestor of Jesse and of David, and her name has a place near to that of Rahab, the proselyte of Jericho, in the Genealogy of our Blessed Lord and Saviour, Jesus Christ⁵, in the Gospel of St. Matthew.

Why was the Book of RUTH written? is a question which is asked by an ancient Bishop and Father of the Church⁶.

Doubtless, as he suggests, it was designed to teach salutary lessons of godliness and virtue, by her bright example in times of severe trial, and by the happy consequences of her faith and obedience.

In days of public degeneracy and national apostasy, such as those of the Judges, the beautiful picture, which is here presented to us, of the private piety of Boaz and his reapers in the harvest-field, and of his kind and merciful treatment of the stranger from Moab, and of his watchful oversight of his labourers, and of his fatherly relation to them, and of his conscientious sense of duty, and of his strict observance of the Divine law with regard to property and marriage, suggests the consolatory reflection, that in times of great national wickedness, when there is, as it were, a foaming forth of iniquity and shame⁷ on the turbid surface of society, there is still a silent, quiet, calm, clear under-current of piety in households, in the harvest-fields of rural Bethlehems, where holy words are spoken, and holy thoughts abide.

And much more, this other comfort is supplied in evil days by this history. It shows that when men and Nations are falling away from God and His Church, yet Missionary work is not at a

¹ Ps. lxxv. 14.

² *Theocritus*, Idyl. vii. 1. 8.

⁵ Matt. i. 5.

⁶ *Theodoret*, Qu. in Ruth.

³ *Ibid.* i. 68. 117; vii. 151.

⁴ ch. i. 16, 17.

⁷ Jude 13.

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standstill, but is steadily and peacefully going on ; and while the faith of Israel fails, a Ruth comes forth from Moab to Bethlehem, and is joined to the Church of God.

The history of Ruth in the dark days of the Judges, is like that bright gleam of sunshine which is shed on the black cloud of our Lord's prophetic description of the World, before His Second Advent: "Iniquity will abound," "Charity will wax cold;" and the faith will be hard to find¹. Yet we also know, from the same Divine lips, that, notwithstanding all these hindrances, "this Gospel of the Kingdom shall be preached in all the world, for a witness unto all Nations—and then shall the End come²."

Why was the Book of Ruth written? we may ask again, with that ancient Writer above mentioned³. And with him our answer must also be, "Principally for the sake of Christ the Lord; for He sprang from her." The Divine Evangelist, St. Matthew, would teach us (as S. Jerome observes) that Christ was 'born not only for the sake of the Jews, but for the Gentiles also; and not only for the sake of the righteous, but for sinners; and therefore he has inserted in the Genealogy of Christ the names of four women; two of them were once Gentiles, Rahab and Ruth, and one of these had been formerly a sinner; and the names of the other two are Bathsheba and Thamar⁴.

This history was written for the sake of CHRIST and of His Church.

It supplies some connecting links in the chain of evidence which proves the truth of Jacob's prophecy, that Shiloh or Messiah would come of Judah⁵. Here we have a statement of the succession from Judah, in an unbroken line, to David⁶.

Further, as Christian Antiquity testifies⁷, Ruth the Moabitess, leaving her national idolatries, and coming forth in faith and love with her mother-in-law to Bethlehem, and laying herself down as a humble handmaid and suppliant at the feet of Boaz of Judah, on the threshing-floor, and espoused to him at that place, which afterwards witnessed the Nativity of Christ, the Son of God, Who came forth from heaven as a Bridegroom to join our nature to the Divine in an indissoluble union in Himself, and to espouse a spiritual Ruth, the Universal Church, whom He has purchased to Himself with His own most precious Blood,—is a signal figure of that Church, to whom the sweet Psalmist of Bethlehem says, in the inspired language of prophecy—

"Hearken, O daughter, and consider,
Incline thine ear;
Forget also thine own people and thy father's house,
So shall the King have pleasure in thy beauty;
For he is thy Lord God,
And worship thou Him;
Instead of thy fathers thou shalt have children,
Whom thou mayest make princes in all lands⁸."

Boaz himself, as represented in this history, is in many respects a figure of CHRIST. His name, signifying *strength*, is expressive of Christ. He is of Bethlehem, of the tribe of Judah, of the house of David; so is Christ. Boaz comes forth, as the lord of the harvest, among the reapers, so does Christ; he winnows on his threshing-floor, so does Christ⁹, who is proclaimed by the Baptist as having "His fan in His hand," that He may "thoroughly purge His floor." He falls asleep; and when he awakes he espouses to himself Ruth the Moabitess, and redeems her inheritance, as the next of kin to her departed husband. Christ made Himself next of kin to us, by taking our nature, the nature of those who were dead in sin. He fell asleep in death on the Cross; and when He awoke, by His Resurrection, He redeemed our inheritance for us, and espoused to Himself a spiritual Ruth, a Church from all Nations; and He has raised up thereby a spiritual seed, glorious for evermore.

Was it altogether without Divine providence that the events of this Book occurred not only at

¹ Matt. xxiv. 12. Luke xviii. 8.

² Matt. xxiv. 14.

³ Theodoret, Qu. 1.

⁴ The names of Ruth, the heathen Moabitess, and Rahab, the Canaanitish woman, are inserted by the Evangelist in Christ's genealogy, "ut ostenderet non dedignatum esse Christum ex peccatoribus nasci, qui venerat ut omnium peccata deleteret, utque Gentium vocatio a Christo facienda in Ruth Gentili præsignificaretur."

⁵ Cp. note below on Matt. i. 3; and *Dr. Mill* on the Genealogies, pp. 137, 138.

⁶ See on Gen. xlix. 10.

⁷ See below, ch. iv. 12—22.

⁸ See *Origen*, ii. p. 478. *S. Ambrose* de Fide, iii. 10, 160

"Christus est Sponsus, cui illa venit ex gentibus sponsa." Cp. *S. Ambrose* in Lucam, lib. iii.; and *S. Jerome* ad Jovinian., lib. 1, "Ruth in typum ecclesiæ;" Epist. ad Paulin. 50. *S. Chrysos.* ad Matt. i. *Prosper Aquitan.* de Prom. ii. 23, "Ruth alienigena ex Moabitibus veniens, sub lege Dei, ea egit quæ figuram gestarent Ecclesiæ venientis ex gentibus;" and so *Bede*, Quæst. in Ruth, who says, that this book is a prophecy pre-signifying the espousals of the Universal Church to Christ.

⁹ Ps. xlv. 11, 12, 17, a Psalm used by the Church when she celebrates Christ's birth at Bethlehem.

¹⁰ Matt. iii. 12. See on ch. iii. 2; and iii. 9, on the typical character of the *threshing-floor* in Scripture.

a *place*, Bethlehem, which is consecrated for ever in the Gospels as the birth-place of "Emmanuel, God with us," "God manifest in the flesh," the Divine Bridegroom of the Church; but that they occurred at a *time* which has been solemnized by the great events for which He came into the world? Ruth came to Bethlehem at the Passover¹, the season of Christ's Death and Resurrection. She gleaned in the fields of Boaz for seven weeks till Pentecost²; and the Marriage of Ruth, the figure of the Gentile Church, with Boaz, seems to have been celebrated at that time when the Divine Bridegroom gave the Dowry of the Holy Ghost to the Church, whom He had redeemed, and whom He enabled by that gift to preach the Gospel to all the World, and to raise up children to Himself in all lands and ages of the world. The marriage of Ruth with Boaz was celebrated at Pentecost—at that season when the great Lord of the Harvest sent forth His Apostolic Reapers into the fields white unto harvest, to gather His Wheat into His garner—the garner of Heaven.

The Author of the Book of Ruth has been supposed by many of the Rabbis to be Samuel the Prophet; and this opinion has been adopted by *Isidorus*, *Abulensis*, *Genebrardus*, and many others.

It has been alleged by some (as *Eichhorn*, *Bertholdt*, *De Wette*, and *Ewald*), that it must be of much later date, on account of the Chaldaisms which occur in it (ii. 8, 9, 21; iii. 3, 4). But such a history as that of Ruth the Moabitess, espoused to Boaz of the house of Judah, could hardly have been written after the Babylonish captivity; and, if written then, would not have been admitted into the Sacred Canon; because, at that time, marriages with Moabitish women were decreed to be unlawful³; and these Chaldaisms ought rather to be called archaisms, and are signs of antiquity and authenticity; they do not occur in the narrative, but in the dialogue. They are very appropriate in a book which gives a view of quiet scenes of domestic life, and are vestiges of the ancient colloquial language of Palestine⁴.

"The Book of Ruth (says a recent learned writer⁵) contains no marks of its date. It is most likely to have been written when the memory was most fresh. The only custom which is related, that of giving the shoe in witness of a covenant⁶, belongs to a very simple time, and may well have fallen into desuetude soon after David's time. The language has this remarkable characteristic, that the forms which look like Chaldaisms, occur in conversation, and so represent the language of peasant life, the narrative Hebrew being good. The history itself took place a century before David. The right of kindred in redeeming the land is a Levitical law (Lev. xxv. 25); the custom that such redemption, in the case of a childless widow, involved marriage with her (Ruth iv. 5), is something beyond, not against, the Levitical Law; for the deceased had no brothers left."

The most recent commentaries on this book are those of *Rosenmüller*, *Dereser*, *Riegler*, *Mezger*, *Bertheau*, *Keil*, 1863, and *Wright*, *Rev. C. H. H.*, 1864.

¹ ch. i. 22.

² ch. ii. 23. For which reason this Book is appointed to be read in the synagogues at Pentecost.

³ See Ezra ix. 1, 2. Neh. xiii. 25, 26.

⁴ Cp. *Hävernick*, Einleitung ii. p. 117; *Keil*, Einleit. in d. A. T. p. 415; and the *Rev. C. H. H. Wright's* Prolegomena, 1864.

⁵ *Dr. Pusey*, Lectures on Daniel, p. 312, 1864.

⁶ See ch. iv. 7.

RUTH.

a Judg. 2. 16.
† Heb. *judged*.
b See Gen. 12. 10.
& 26. 1.
2 Kings 8. 1.
c Judg. 17. 8.

d See Gen. 35. 19.

e Judg. 3. 30.
† Heb. *were*.

f Ex. 4. 31.
Luke 1. 68.
g Ps. 132. 15.
Matt. 6. 11.

h See Josh. 24. 15.
i 2 Tim. 1. 16, 17,
18.
k ver. 5.
ch. 2. 20.
l ch. 3. 1.

I. ¹ NOW it came to pass in the days when ^a the judges † ruled, that there was ^b a famine in the land. And a certain man of ^c Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. ² And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, ^d Ephrathites of Beth-lehem-judah. And they came ^e into the country of Moab, and † continued there.

³ And Elimelech Naomi's husband died; and she was left, and her two sons. ⁴ And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years. ⁵ And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

⁶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had ^f visited his people in ^g giving them bread. ⁷ Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. ⁸ And Naomi said unto her two daughters in law, ^h Go, return each to her mother's house: ⁱ the LORD deal kindly with you, as ye have dealt with ^k the dead, and with me. ⁹ The LORD grant you that ye may find ^l rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and

CHAP. I. 1. *Now*] Heb. *vau*: see on Josh. i. 1, and Judg. i. 1, and *Wright* here.

— *in the days when the judges ruled*] In those days of ungodliness, distress, and confusion, when “every man did that which was right in his own eyes” (xvii. 6; xxi. 25). The present history is a gleam of light in the darkness of that time. Cp. above, *Introduction*, p. 160.

— *there was a famine*] perhaps that described in Judg. vi. 3, 4, in the days of Gideon: cp. *Hengst.*, Auth. ii. 113. The *Targum Jonathan* and many of the Rabbis assert that it was in the days of Ibban of Bethlehem (Judg. xii. 8), whom they suppose to be the same as Boaz. *Josephus* (Antt. v. 9. 1) says that this famine was in the days of Eli.

— *Beth-lehem-judah*] Bethlehem was the origin of degeneracy and sorrow in the two melancholy histories at the close of the Book of Judges (xvii. 7; xix. 1, 2), but is now by a happy recovery to become the source of restoration and gladness in Boaz, in David, and Christ.

A similar contrast is seen in those two histories, as compared with that of Samuel the Prophet. A *Levite*, in Micah's house at *Mount Ephraim*, was the minister of idolatry (Judg. xvii. 1—8); and a *Levite* of *Mount Ephraim* was a principal agent in the scene of sin in Judg. xix. 1. 25—29; and a *Levite* of *Mount Ephraim*,—namely, Samuel the Prophet,—was the great restorer of piety and virtue (1 Sam. i. 1; ii. 18).

2. *Elimelech*] *God is King*.

— *Naomi*] or, rather, *Noomi*: cp. *Sept.*, *Vulg.*, *Syr.*; *pleasant, gracious* (*Gesen.*).

— *Mahlon*] *sick* (*Gesen.*).

— *Chilion*] *pining*. Both these names bespeak a time of distress, and were probably given by the parents with reference to the sorrow of the time in which the children were born.

— *Ephrathites*] born at Bethlehem Ephrata, which at that time no longer corresponded to its names, *house of bread, fruitful*. Ephrata was an ancient name of Bethlehem, and perhaps of its neighbourhood (Gen. xxxv. 19; xlviii. 7).

4. *they took them wives*] who became proselytes (*Aben Ezra*: cp. v. 16). An Israelite might not marry a Canaanitess (Deut. vii. 3), and a Moabite might not be received into the congregation (Deut. xxiii. 3); but the marriage of an Israelite with a Moabitish proselyte was not prohibited.

— *Ruth*] *vision or beauty* (*Gesen.* 763). Some suppose that it is a contracted form of *reûth*, signifying *friendship* or a *female friend*. She was the wife of the elder son, Mahlon (iv. 10).

5. *died*] The *Targum Jonathan* says that they were cut off childless because they did what was sinful and married wives of Moab; but this notion is refuted by the pious character of their mother Naomi, and by the history of Boaz, who married Ruth.

6. *that the LORD had visited his people*] The connexion of the language of this Book, especially as read in the version of the *Septuagint* (which is particularly faithful and accurate in this part of Scripture), with the language of the *Gospels* (see Luke vii. 16: cp. here, v. 8; and Luke i. 72; and x. 37) can hardly fail to draw the mind of the reader onward from the history of Boaz and Ruth at Bethlehem to that of Christ.

wept. ¹⁰ And they said unto her, Surely we will return with thee unto thy people.

¹¹ And Naomi said, Turn again, my daughters: why will ye go with me? are there yet *any more* sons in my womb, ^m that they may be your husbands?

^m Gen. 38. 11.
Deut. 25. 5.

¹² Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *|| if* I should have an husband also to night, and should also bear sons; ¹³ Would ye † tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for † it grieveth me much for your sakes that ⁿ the hand of the LORD is gone out against me. ¹⁴ And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth °clave unto her.

|| Or, if I were with an husband.
† Heb. *hope*.

¹⁵ And she said, Behold, thy sister in law is gone back unto her people, and unto ^p her gods: ^a return thou after thy sister in law. ¹⁶ And Ruth said,

|| Intreat me not to leave thee,

Or to return from following after thee:

For whither thou goest, I will go;

And where thou lodgest, I will lodge:

^s Thy people *shall be* my people,

And thy God my God:

¹⁷ Where thou diest, will I die,

And there will I be buried:

^t The LORD do so to me, and more also,

If ought but death part thee and me.

† Heb. *I have much bitterness.*
† Judg. 2. 15.
Job 19. 21.
Ps. 32. 4.
& 38. 2.
& 39. 9, 10.
o Prov. 17. 17.
& 18. 24.
p Judg. 11. 24.
q See Josh. 24. 15, 19.
2 Kings 2. 2.
Luke 24. 28.
|| Or, Be not against me
r 2 Kings 2. 2, 4, 6.

s ch. 2. 11, 12.

¹⁸ ^u When she saw that she † was stedfastly minded to go with her, then she left speaking unto her.

t 1 Sam. 3. 17.
& 25. 22.
2 Sam. 19. 13.
2 Kings 6. 31.

¹⁹ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that ^x all the city was moved about them, and they said, ^y *Is this Naomi?* ²⁰ And she said unto them, Call me not *||* Naomi, call me *||* Mara: for the Almighty hath dealt very bitterly with me.

u Acts 21. 14.
† Heb. *strengthened herself*.

²¹ I went out full, ^z and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

x Matt. 21. 10.

y see Isa. 23. 7.
Lam. 2. 15.
|| That is, Pleasant.
|| That is, Bitter.
z Job 1. 21.

11. *that they may be your husbands*] She recognizes them as conforming to the Levitical Law of inmarriage (Deut. xxv. 5). They were therefore proselytes.

13. *Would ye tarry for them*] or, rather, *would ye tarry on these accounts, for these reasons?* The pronominal plural neuter form *lahen* here used is represented by some as a Chaldaism (cp. Dan. ii. 6; ix. 29. Keil, p. 366; but see Wright, p. xli). Such dialectic forms as these (which occur in the dialogues of this Book, not in the narrative) seem to show that the writer was representing the colloquial language of the time: cp. Keil, pp. 363. 366.

— *would ye stay? would ye be shut up? would ye shut up yourselves?* As to the form of the verb, cp. Isa. lx. 4. Ps. lxxi. 3. Gesen. 605. Wright, 13.

— *for it grieveth me much for your sakes*] rather, there is bitterness (Heb. *mar*) to me more than to you (pre vobis) since the hand of the Lord is gone forth against me. So Sept., which has *ἐν τῇ ὀργῇ σου*, not *ἐν τῇ ὀργῇ σου*, and so Syr. and Arabic: cp. Gen. xix. 9. You may have husbands and children; but I can never expect to have either.

At this speech of Naomi, her daughters-in-law lifted up their voice, and wept for her.

14. *Orpah kissed her mother in law*] and took leave of her.

15. *her gods*] such as Chemosh (Num. xxi. 29: see Pfeiffer, Dubia, p. 191).

16. *Intreat me not*] rather, *Force me not*—do not such violence to me. There is an antiphonal character in these words

which gives it almost the character of a musical chant: perhaps it was often on the lips of maidens of Israel; and it may well be adopted by the Church, coming from her ancient home, the heathen world, and clinging to Christ, and dwelling, as it were, at Bethlehem: cp. Ps. xlv. 10,

Hearken, O daughter, and consider;
Incline thine ear;
Forget also thine own people,
And thy Father's house;
So shall the King have pleasure in thy beauty,
For He is thy Lord God,
And worship thou Him.

And the rhythmical movement in Rom. viii. 35,

“Who shall separate us from the love of Christ?” following on a similar movement in vv. 33, 34.

19. *all the city was moved about them*] was in a commotion concerning them (cp. 1 Sam. iv. 5. 1 Kings i. 45), saying, Is this Naomi?—is it she who went forth with a husband and two sons; now sad and without them?

20. *Call me not Naomi*] Call me not Noomi (see v. 2), pleasant, but call me Mara, bitter; *μαρὰν, Sept.* See above, v. 13, and Exod. xv. 23 on the waters of Marah.

21. *hath testified against me*] Literally, hath answered against me: cp. Exod. xx. 16. 2 Sam. i. 16. Job x. 17. Mal. iii. 5.

— *the Almighty*] See Gen. xvii. 1.

²² So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem ^a in the beginning of barley harvest.

a Ex. 9. 31, 32.
ch. 2. 23.
2 Sam. 21. 9.
a ch. 3. 2, 12.
b ch. 4. 21.
|| Called Booz,
Matt. 1. 5.
c Lev. 19. 9.
Deut. 24. 19.

II. ¹ And Naomi had a ^a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was ^b || Boaz. ² And Ruth the Moabitess said unto Naomi, Let me now go to the field, and ^c glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. ³ And she went, and came, and gleaned in the field after the reapers: and her [†] hap was to light on a part of the field *belonging* unto Boaz, who was of the kindred of Elimelech.

† Heb. hap.
happened.

⁴ And, behold, Boaz came from Beth-lehem, and said unto the reapers,

d Ps. 129. 7, 8.
Luke 1. 28.
2 Thess. 3. 16.

^d The LORD be with you.

And they answered him,

The LORD bless thee.

⁵ Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? ⁶ And the servant that was set over the reapers answered and said, It is the Moabitish damsel ^e that came back with Naomi out of the country of Moab: ⁷ And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house. ⁸ Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: ⁹ Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn. ¹⁰ Then she ^f fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger? ¹¹ And Boaz answered and said unto her, It hath fully been shewed me, ^g all that thou hast done unto thy mother in law since the

e ch. 1. 22.

f 1 Sam. 25. 23.

g ch. 1. 14, 16, 17.

22. they came to Beth-lehem in the beginning of barley harvest] at the Passover (Lev. xxiii. 10, 11); and see Targum of Jonathan here, who says, "On that day the children of Israel begin to reap the wave-sheaf of barley."

In the next chapter (v. 23) it is related, that Ruth gleaned in the field of Boaz "unto the end of barley harvest and of wheat harvest." This book was therefore appointed by the ancient Hebrew Church to be read in the Synagogues at the feast of weeks, or Pentecost, when the wheat harvest began: see above, *Introduction*, p. 159.

In this incident, there is also, it seems, a typical meaning, relative to Christ and the Church, see *Introd.* p. 161.

CH II. 1. a kinsman] a friend; a person known: γυνώριμος, Sept.

— a mighty man of wealth] The words which are here used generally signify a mighty man of valour (see Judg. vi. 12; xi. 1); and a man of wealth, ability, or virtue. Cp. Gen. xxxiv. 29; xlvii. 6. Exod. xviii. 21; and *Gesen.*, p. 275.

— Boaz] which signifies strength (*Fuerst*, 221); and this name was therefore given to one of the pillars of Solomon's temple (1 Kings vii. 21. 2 Chron. iii. 27). The name Boaz forms a contrast to that of Ruth's former husband, Mahlon, which signifies weakness (i. 2). On its typical sense, see *Introduction*, p. 161.

2. and glean ears] Literally, and glean among the ears.

— in whose sight I shall find grace] In the Mosaic Law, God commanded to leave the gleanings for the poor, stranger, fatherless, and widow (Lev. xix. 9, 10; xxiii. 22. Dent. xxiv. 19). Ruth was poor, a stranger, and a widow, and probably fatherless.

3. she went . . . and gleaned in the field after the reapers] I was delighted (says *Dr. Thomson*) with a sight in the fields at

Bethlehem. The reapers were cutting barley; and after every company were women and children gleaned, just as Ruth did. And in the evening you might see some poor maiden sitting by the road-side, and beating out with a stick or stone wheat she had gathered, as Ruth did (*Dr. Thomson*, L. and B. p. 647).

— her hap was to light, &c.] Literally, her chance chanced to be the part of the field that belonged to Boaz. The lands were not enclosed, but the several properties were distinguished by landmarks and narrow trenches.

4. The LORD be with you] This address, with the response, is one of the earliest examples of family prayer. The custom of saying prayers and benedictions in harvest-work is referred to by David, who dwelt in these fields at Bethlehem:

The blessing of the Lord be upon you.

We bless you in the Name of the Lord (Ps. cxxix. 7, 8).

5. servant] Literally, young man.

7. that she tarried a little] Rather, as to her stay in the house, that is little; she spares herself no time to go home for rest and refreshment, so diligent is she to get a living for her mother-in-law.

Some suppose that Ruth at this time was resting a little while in the shed or tent to which the reapers retired; and that the sense is, this her stay in the house is only for a short time; but the former rendering seems preferable. It is hardly probable that she would have entered a tent of the reapers.

8. abide] Literally, cleave; κολλήθητι, Sept. With regard to the Chaldaic form of this word, and of others in this dialogue, see *Kiel*, p. 362; *Wright*, p. 27.

— by my maidens] who probably tied up in sheaves the corn which the men reaped.

10. she fell on her face] as Abigail before David (1 Sam. xxv. 23).

death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. ¹² ^h The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, 'under whose wings thou art come to trust. ¹³ Then she said, || ^k Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken † friendly unto thine handmaid, 'though I be not like unto one of thine handmaidens. ¹⁴ And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and ^m was sufficed, and left. ¹⁵ And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and † reproach her not: ¹⁶ And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not. ¹⁷ So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

¹⁸ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her ⁿ that she had reserved after she was sufficed. ¹⁹ And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did ^o take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. ²⁰ And Naomi said unto her daughter in law, ^p Blessed be he of the LORD, who ^q hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, ' || one of our next kinsmen. ²¹ And Ruth the Moabitess said, He said unto me also, Thou shalt

h 1 Sam. 24 19.

i ch. 1. 16.

Ps. 17. 8.

& 36. 7.

& 57. 1.

& 63. 7.

|| Or, I find

favour.

k Gen. 33. 15.

1 Sam. 1. 18.

† Heb. to the

heart.

Gen. 34. 3.

Judg. 19. 3.

11 Sam. 25. 41.

m ver. 18.

† Heb. shame her

not.

n ver. 14.

o ver. 10.

Ps. 41. 1.

p ch. 3. 10.

2 Sam. 2. 5.

Job 29. 13.

q Prov. 17. 17.

r ch. 3. 9.

& 4. 6.

|| Or, one that

hath right to

redeem: see Lev. 25. 25.

11. *thou hast left—the land of thy nativity, and art come, &c.*] as Abraham did. Was not Abraham in the mind of Boaz when he said this? There seems also to be another reference to the Book of Genesis in what follows: "The Lord recompense thy work, and a full reward, &c. Thou hast done as Abraham did, and God will be thy reward, as He was Abraham's." Cp. Gen. xv. 1. Here also is a figure of the Gentile Church coming to Christ: see Ps. xlv. 11—17.

— *heretofore*] Literally, *yesterday, and the day before*; ἐχθ' ἡ καὶ τριτὴς, Sept.

12. *of the LORD God of Israel*] Though Boaz himself will reward her, yet in his piety and modesty, he considers that reward as coming not from himself, but from the Lord, the Author and Giver of all, to whom he commends her for protection and recompense.

— *under whose wings*] a figure of speech derived from Deut. xxxii. 11; and adopted by the Psalmist (Ps. xxxvi. 8; lvii. 2); and by Christ Himself (Matt. xxiii. 27).

There seems to be something prophetic in these words of Boaz, the ancestor and figure of Christ. Ruth coming to Bethlehem, came for shelter under the wings of the Lord God of Israel. And as we shall see, she came for shelter under the wing of Boaz (see on iii. 9), and so was a type of the Gentile Church coming to Christ, God and Man, for shelter under His Wing: see the note there.

13. *friendly*] to the heart.

— *be not like unto*] Literally, *be not as*—that is, not on a par with them.

14. *vinegar*] Heb. *chomets*, a cooling and refreshing drink, made of sour wine mingled with oil; still used in the East (Rosenmüller, Morgenl. iii. 68; Wiener, i. 349. Cp. Plin., N. H. xxiii. 26; Theocrit., Idyll. x. 14).

The meals in the harvest-fields at Bethlehem at the present time are what they were in Ruth's days. There is the dipping of the morsel in vinegar, and the parched corn, which is made by a quantity of the best ears, not too ripe, which are plucked with the stalk attached, and tied in small parcels; a blazing fire is kindled with dry grass, and the corn heads are held in it until the chaff is mostly burnt off, and the grain thus sufficiently roasted to be eaten (Dr. Thomson, p. 648). Cp. Robin-

son, ii. 394, who saw "at Rabeibeh, on the road from Gaza to Hebron, on May 22, in one field, nearly 200 reapers and gleaners at work; a few were taking refreshment," he adds, "and offered us of their parched corn."

— *and left*] reserved it for her mother-in-law: see v. 18.

15. *reproach her not*] Put her not to shame. Cp. Judg. xviii. 7: μὴ κατασχύνῃς, Sept.

16. *let fall also some of the handfuls*] *Let fall also out of your armfuls* that you have reaped (Vulg.).

17. *beat out*] with a stick: ἐπάββισεν, Sept. Cp. above on v. 2, and Judg. vii. 2. Robinson, ii. 385. On May 21, near Gaza, we found the inhabitants still engaged in treading out the barley harvest, which their neighbours had completed long before; several women were beating out with a stick handfuls of the grain, which they seemed to have gleaned. One female was grinding in a hand-mill, turning the mill with one hand, and dropping in the grain with the other. Here were several subterranean magazines for grain, like cisterns.

Ruth was beating out the corn on the spot, because she had gleaned so much that she could not carry it home in the ear.

— *an ephah*] about eight gallons: see Exod. xvi. 36.

18. *she brought forth*] from a bag or wallet (Targum Jon.), into which she had put some of the parched corn which Boaz had given her: see v. 14.

19. *where wroughtest thou?*] This rendering (which is disputed by Gesen., who translates the sentence, *where strayedst thou?*) is confirmed by Sept., Vulg., Rosen., Bertheau.

20. *his kindness to*] His kindness, which belongs to them, and still follows them. Here is a profession of faith in the existence of the faithful after death. How else could God's love be still said to be extended to them? Cp. Matt. xxii. 32.

— *near of kin*] Heb. *karob*, from *karab*, to draw near (Gesen. 741). "He is near of kin to us;" for thou art "one flesh" with thy husband (Gen. ii. 21).

— *our next kinsman*] one who is a *goël* to us; literally, one of our redeemers, from *gaal*, to redeem: see Exod. vi. 6, where the word is used of God; and xv. 13; and Lev. xxv. 25. 32; xxvii. 13, where it is applied to the redemption of estates, &c. Cp. below, iv. 4; and on Job xix. 25, "I know that my Redeemer liveth."

keep fast by my young men, until they have ended all my harvest. ²² And Naomi said unto Ruth her daughter in law, *It is good, my daughter, that thou go out with his maidens, that they || meet thee not in any other field.* ²³ So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

|| Or, full upon thee.

a 1 Cor. 7. 36.
1 Tim. 5. 8.

b ch. 1. 9.

c ch. 2. 8.

d 2 Sam. 14. 2.

III. ¹ Then Naomi her mother in law said unto her, My daughter, ^a shall I not seek ^b rest for thee, that it may be well with thee? ² And now is not Boaz of our kindred, ^c with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor. ³ Wash thyself therefore, ^d and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking. ⁴ And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and || uncover his feet, and lay thee down; and he will tell thee what thou shalt do. ⁵ And she said unto her, All that thou sayest unto me I will do.

|| Or, lift up the clothes that are on his feet.

It is also applied to those who were "avengers of blood," by reason of their consanguinity: see Num. xxxv. 19. Dent. xix. 6. Cp. Wright, p. 37.

Since the right of redemption of lands, and the office of avenging blood, belonged to the nearest of kin, therefore *goel* signifies one who is *next of kin* (see iv. 1. 6. 8); and who, by reason of his kinship, was bound to marry the widow of him who died childless: see iii. 13, and Gesen., p. 151.

By virtue of His Incarnation, the Son of God has become near of kin to us. He is Emmanuel, God with us; God manifest in the flesh. He has joined us to Himself in His own body; He has redeemed our inheritance when lost; He has ransomed us by His own blood; He has conquered our destroyer; He has espoused to Himself a Church, which was once joined to another in a heathen land; and the Church now says to Him, "O Lord our God, other lords beside Thee have had dominion over us, but by Thee only will we make mention of Thy Name" (Isa. xxvi. 13).

See the sermon of Bp. Andrewes on the Resurrection, upon the text, Job xix. 23—27, "I know that my Redeemer liveth," vol. ii. p. 259, where he says, "If we are to have a Redeemer, man he must be of necessity, so is the law of redemption of persons; he must be a brother or next of blood (Lev. xxv. 25). He must be flesh of our flesh. He must therefore be both God and man; for man alone cannot redeem: God alone may not redeem; but God with man both may and can."

21. *He said unto me also*] Rather, *even so* (may he be blessed of the Lord), *for he said unto me.*

— *Thou shalt keep fast . . . until they have ended all my harvest*] May we not say with reverence, that there is a mystery in these and the following words; and that they express the duty of the spiritual Ruth to labour in Christ's field, and to cleave steadfastly to Him, and not to stray from His presence into other fields, even till the end of the world?

— *by my young men*] The word rendered *young men* includes maidens also (Gesen., Maurer). Cp. Job i. 19.

22. *that they meet thee not in any other field*] Literally, *that they fall not upon thee in another field*, and molest thee, and perhaps drive thee from it.

Chr. III. 1. *shall I not seek rest for thee?*] Ought not I, who am now old, and cannot protect thee, to seek rest for thee? that is, to seek for thee a secure and settled condition, that of a wife. "Vitam tantum sub presidio mariti" (Rosenm.). See i. 9, "The Lord grant ye may find rest, each of you in the house of her husband." Naomi is here justifying the advice which she is about to give, and which might, at first, seem liable to objection.

2. *And now is not Boaz of our kindred?*] Is he not therefore thy husband according to the Divine Law?

In our estimate of this advice, we may reasonably suppose that a pious woman like Naomi would not have counselled Ruth to do any thing which was against the Law of God, or the moral sense of good men, such as Boaz. Indeed, if she had done so, she would have alienated and repelled him, instead of gaining his protection; she would have frustrated her own purpose. The claim, which Ruth had to make, could hardly be urged by her publicly in the harvest-field in the light of day.

Naomi had perfect confidence in the honour of Boaz, and in the virtue of Ruth, and she gave this counsel accordingly; and the reply which Boaz made to the appeal shows that she was not mistaken in her views. See vv. 10—12.

— *to night*] in the cool breeze of the evening (see Gen. iii. 8). Night was the time for winnowing, because then the wind sprang up and began to blow. Hence the *Targum* has here *in the night-wind*. The threshing-floors were usually in the open air. Cp. on Judg. vi. 11. 37.

In the East corn is not stacked; all but the process of grinding is performed at once, upon, or close to, the harvest-field, and forms part of the labour of the harvest; and corn thus winnowed is stowed away in granaries ready for the mill, when required for use, and both the threshing and winnowing are done in the open air, rain in harvest-time being almost unknown (1 Sam. xiii. 17, 18).

On the typical character of the threshing-floor, see above, *Introd.* p. 161, and below, on v. 9.

3. *put thy raiment*] thy best attire. As to the Chaldaic forms here used, see Keil, 362; Wright, 41.

The Church must put on her best attire when she comes to Christ: she is brought to the King in raiment of needlework, in the Psalms (xlv. 14); she puts on her beautiful garments, in Isaiah (lii. 1); she is adorned as a bride for her husband in raiment pure and white, in the Apocalypse (Rev. xxi. 2).

4. *it shall be*] Naomi supposed Boaz to be next of blood to Elimelech, and counted him the lawful husband of Ruth; and having had long trial of the chastity of her daughter, and of the religious gravity of Boaz, who had now seen Ruth for many weeks; and perhaps thinking, that there had been undue delay in the discharge of his duty to her, she sends her as a suppliant to him for a right which she supposed to be hers by the Law of God.

— *when he lieth down*] In Palestine the owners of fields lie down on the threshing-floors at night in order to guard them. It is not unusual for the husband, wife, and all the family to encamp at the baiders, or threshing-floors, until the harvest is over (Dr. Thomson, p. 648).

In the mountains of Hebron the wheat harvest had not arrived on May 24, when Dr. Robinson visited them; but they were threshing barley by means of cattle driven round the floor. "Here," says he, "are needed no guards around the tent; the owners of the crops came every night and slept upon their threshing-floors. We were here in the midst of scenes precisely like those of the Book of Ruth, where Boaz winnowed barley, and laid himself down at night to guard the heap of corn" (Robinson, ii. 446).

— *uncover his feet*] When he is asleep, thou shalt lift up the cloak or mantle with which his feet are covered (*Sept., Vulg.*), and draw it over thyself, as a suppliant to him.

In Palestine, men lay down with their clothes on, but were careful to cover their feet with a long mantle, now called the *chudda*, a wrapper of coarse cloth (*Postans* in the Journal of Sac. Lit. iv. 48).

5. *All that thou sayest unto me I will do*] Ruth had been made acquainted with the relationship of Boaz to her husband (see ii. 20), and of the consequent reason of this act (see v. 9). Her conduct was therefore that of faith and of obedience, not

⁶ And she went down unto the floor, and did according to all that her mother in law bade her. ⁷ And when Boaz had eaten and drunk, and ^ehis heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. ⁸ And it came to pass at midnight, that the man was afraid, and ||turned himself: and, behold, a || Or, took hold on. woman lay at his feet. ⁹ And he said, Who art thou? And she answered, I am Ruth thine handmaid: 'spread therefore thy skirt over thine handmaid; f Ezek. 16. 8. for thou art || ^ga near kinsman. ¹⁰ And he said, ^hBlessed be thou of the LORD, || Or, one that hath right to redeem. my daughter: for thou hast shewed more kindness in the latter end than ⁱat

& ver. 12.

1 ch. 2. 20.

1 ch. 1. 8

only to Naomi her mother-in-law, but to the command of God. It was the conduct of one conscious of her own purity of purpose, and willing to encounter suspicion in the discharge of a duty. It was something like the faith of her, whose name is connected with this same place, Bethlehem, the Blessed Virgin Mary, willing to confront the surmises of Joseph her espoused husband, under circumstances which might seem to be suspicious, and trusting to God to clear up her innocence in His own due time.

The fact, that Boaz praised Ruth, and said to her, "Blessed be thou of the Lord" (v. 10), and commanded her to lie down until the morning (v. 13), appears to be a sufficient justification of her conduct.

Boaz had observed her modest deportment during several weeks (see ii. 23); he was acquainted with her history (ii. 6), and had tested her character. He knew how faithful and dutiful she had been in times of trial (see ii. 11), and he bore testimony to her, saying, "All the city of my people doth know that thou art a virtuous woman" (v. 11). He could not doubt, that she was acting with the advice of her mother-in-law, who had taught her that, according to the Law of God, she had not only a right to have Boaz as a husband, but was precluded by that law from forming any other connexion.

Boaz, it seems, was advanced in years; and though Ruth was young (ii. 5), and she came from the land of Moab, yet when surrounded by temptation, she had not swerved from the path of virtue (see v. 10). She obeyed God and her mother-in-law in seeking to have him for her husband. He rightly inferred from her past conduct that her present act was one of modesty and virtue (whatever it might seem to be), and the fact proved that he was right.

Ruth, like the Blessed Virgin Mary, was justified by the event. There is something almost marvellous in the promptitude of his recognition of her innocence and virtue,—"Blessed be thou of the Lord." Who can say, what the thoughts of Boaz, the ancestor of Christ, may have been in the visions of the night, when he was lying asleep on that threshing-floor at Bethlehem? May we not be permitted to conjecture, that, like Joseph at Bethlehem, he may have been visited with visions of an angel concerning Ruth his future wife (cp. Matt. i. 20)?

Who also can say, what revelations may have been vouchsafed to Ruth, whose piety and love in an evil age were conspicuous, and doubtless endeared her to God? *S. Augustine de Bono Viduitatis*, § 10, does not hesitate to suggest (what, indeed, is also intimated in the *Chaldee Targum*) that Ruth may have had intimations of the future Coming of the Messiah, and of His origin from the tribe of Judah, and that she herself was to be a blessed instrument in God's hands for that glorious consummation.

⁸. was afraid, and turned himself] was astonished when he awoke, and turned himself (literally, *he bent over*: see Judg. xvi. 29. Job vi. 18), and saw a woman at his feet.

⁹. spread—thy skirt] Literally, *thy wing*, *πτερόν* (*Sept.*): it is the same word as in ii. 12, "The Lord God of Israel, under whose wings thou art come to trust." This prayer of Ruth was equivalent to a supplication that he would betroth her to himself (as the *Targum of Jonathan* paraphrases it) and make her his wife. In Hebrew marriages, the bridegroom places his *tallith* on the head of his bride.

God said to His Church whom He espoused to Himself, "When I passed by thee and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee" (Ezek. xvi. 8); and Isaiah, referring to the same practice, and applying it to the love of the Church to Christ, and of the turning of all churches (represented by the seven women, as the churches are represented by the seven candlesticks, Rev. i. 20) to Christ, says, "In that day, seven women shall take hold of one man, saying, . . . Let us be called by thy name" (Isa. iv. 1): cp.

Zech. viii. 23, where the same truth is expressed with a variety in the figure of speech, "Ten men of all languages shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."

In considering the conduct of Ruth at this time, we must not only bear in mind the circumstances stated in the foregoing note, but we must also recollect that she was a typical person, and that her acts were prophetic. Ruth was a Moabitess, and she had come to Bethlehem of Judah, the future birth-place of David and of Christ. As *Origen* says (ii. p. 478), "Ruth, who left her country, and was engrafted (as a wild olive-branch, Rom. xi. 17) into Israel, is a figure of the *Gentile Church coming to Christ*." *JESUS CHRIST*, the Divine Boaz, of Bethlehem-judah, "the Lord of the Harvest," the Winnower of the World, His threshing-floor (Matt. iii. 12), is her *Goël*, the Redeemer of her inheritance, her near of kin by reason of His Incarnation, the Comforter of her widowhood, her Husband and her Deliverer. The yearning affection, and the devout humility with which the Church comes to Christ, is represented by Ruth coming to Boaz as he slept on his threshing-floor, and laying herself down as a suppliant and a servant at his feet.

Adam slept in Paradise, and Eve his bride was formed by God out of his side (Gen. ii. 21—23). Boaz slept on the threshing-floor at Bethlehem, and Ruth, his bride, came to him for protection under his wing (Ruth iii. 9). Christ slept in death on the cross at Calvary, and His bride the Church was formed out of His side (John xix. 34).

The faith and humility of the Church were represented in the Gospel by the act of the woman with the issue of blood, coming behind Christ and laying hold of the hem of His garment (Matt. ix. 20. Luke viii. 44).

The word rendered *skirt*, which literally signifies *wing*, gives an additional significance to the act. Christ desired to gather the ancient Hebrew Church under the shadow of His wings (Matt. xxiii. 37. Luke xiii. 34), but she refused His tender offers of shelter; and her punishment was to be overshadowed by the dark wing of abomination that made her desolate (see Dan. ix. 27; and note on Matt. xxiv. 15, p. 86).

But the Gentile Church came to Christ, the Son of David, born at Bethlehem, like Ruth the Moabitess to Boaz, his ancestor, at the same place; she came humbly, faithfully, and lovingly, and laid herself at His feet, and craved shelter under the wings of His mercy; for she knew that He who was born there, and is God manifest in the flesh, is her *Goël*, or Redeemer, and she flies to Him for safety under the shadow of His wings (Ps. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4; lxiii. 7). He is to her and to all "who fear His Name the Sun of Righteousness with healing in His wings" (Mal. iv. 2).

Therefore we need not hesitate to affirm that Boaz, lying on his threshing-floor as "lord of the harvest" at Bethlehem, and protecting it, even while asleep (see v. 4), was a figure in this respect of Him who is not only, as the Baptist declared, the Divine Bridegroom (John iii. 29), but also (as the same Baptist proclaimed) the Great Lord of the Harvest, whose threshing-floor the World is, and "whose fan is in His hand, and He will thoroughly purge His floor, and gather the wheat into His garner, and burn up the chaff with unquenchable fire" (Matt. iii. 12). Cp. *Introduction*, pp. 161, 162.

On the typical character of a threshing-floor, as seen in other passages of Scripture, e.g., Gideon's threshing-floor, see above, note on Judg. vi. 37; the threshing-floor of Arannah the Jebusite, on Moriah, purchased by David, and afterwards the site of the Temple, see 2 Sam. xxiv. 21—25.

— thou art a near kinsman] thou art *goël*: see ii. 20.

¹⁰. my daughter] Blessed art thou who hast not followed young men, but camest to one who is to thee as a father (*Theodoret*).

— thou hast shewed more kindness in the latter end]

the beginning, inasmuch as thou followedst not young men, whether poor or rich. ¹¹ And now, my daughter, fear not; I will do to thee all that thou requirest: for all the † city of my people doth know that thou art ^k a virtuous woman. ¹² And now it is true that I am thy ^l near kinsman: howbeit ^m there is a kinsman nearer than I. ¹³ Tarry this night, and it shall be in the morning, that if he will ⁿ perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, ^o as the Lord liveth: lie down until the morning.

¹⁴ And she lay at his feet until the morning: and she rose up before one could know another. And he said, ^p Let it not be known that a woman came into the floor. ¹⁵ Also he said, Bring the ‖ vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

¹⁶ And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. ¹⁷ And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. ¹⁸ Then said she, ^q Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

IV. ¹ Then went Boaz up to the gate, and sat him down there: and, behold, ^a the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. ² And he took ten men of ^b the elders of the city, and said, Sit ye down here. And they sat down. ³ And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: ⁴ And † I thought to advertise thee, saying, ^c Buy it ^d before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: ^e for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem

Literally, *thou hast bettered thy latter loving-kindness above thy former*; in that thou hast not thought of thyself, nor hast been swayed by thy own feelings, but hast considered how thou mayest best fulfil the Law of God, and continue the name of the departed: cp. iv. 10.

^{11. all the city}] Literally, *all the gate*. Cp. Gen. xxxiv. 24. Deut. xvii. 2.

^{13. until the morning}] When thou mayest return home in greater safety.

^{14. before one could know another}] Literally, *before a man would know his companion* (cp. Sept.); i. e. in the grey dusk of the morning (*Syriac, Arabic*).

On the Hebrew word *be-terom*, more commonly *be-terem*, rendered *before*, see Ps. xc. 2. Prov. viii. 25. Job x. 21. *Gesen.* 325. *Wright*, 50.

— *Let it not be known that a woman came into the floor*] A good heart is no less afraid of a scandal than of a sin (*Bp. Hall*).

The literal rendering is, *let it not be known that the woman, or this woman, came into the floor* (*Bertheau*). The Targum implies that these words were said to the labourers who were with Boaz at the floor.

^{15. the vail}] mantle: cp. Isa. iii. 22.

— *she went into the city*] Rather, *he* (i. e. Boaz) *went into the city*: the verb is masculine, and so Targum. Boaz left his harvest work, and went into the city to find the nearer kinsman, and to do what is related in the next chapter. Ruth returned to her mother-in-law.

^{16. Who art thou?}] In what condition? Hast thou had good success? Cp. Judg. xviii. 8. *Vulg., Bertheau, Maurer*.

Chr. IV. 1. *Then went Boaz up*] Bethlehem being on a hill: cp. iii. 3, where he is said to go down to his threshing-floor.

— *the gate*] where the business of the city was transacted (*Gen.* xix. 1; xxxiv. 20. *Deut.* xvi. 18; xxi. 19. *Wright*).

— *Ho, such an one!*] The Hebrew words *pelóni almoní* are derived from *palah*, to distinguish, to point out; and *alam*, to conceal (*Gesen.* 53. 677), and signify a person who is pointed out, but whose name is concealed: cp. Greek *ὁ οἶτος*, and *ὁ δεῖνα*.

Doubtless Boaz knew his name; but the Sacred Writer might reasonably be unwilling to record it.

By declining a duty, this kinsman forfeited a privilege; and Boaz, by doing the duty, which the nearer kinsman declined, became an ancestor of Christ.

^{3. Naomi—selleth a parcel of land}] or, rather, *Naomi hath sold the parcel of land, which was our brother (or kinsman) Elimelech's*. Naomi had already sold her interest in the land during the terms of years that intervened between the date of the sale and the year of Jubilee, when the land would revert to the representatives of Elimelech, and the nearest of kin could gain immediate possession of the land by redeeming it; that is, by paying the worth of the land during the term of years which still remained to the Jubilee.

^{4. And I thought to advertise thee}] Literally, *I said I will uncover thine ear*: ἀποκαλύψω τὸ οὖς σου (*Sept.*), by lifting up the hair which covers it: cp. 1 Sam. ix. 15. 2 Sam. vii. 27.

— *before the inhabitants*] or, rather, *in the presence of those who are sitting here*: so *Sept., Vulg., Arabic, Syriac*.

— *if thou wilt not redeem it*] So 50 MSS. in *Kennicott*. Many printed editions have erroneously the third person, i. e. *if he will not redeem it*.

— *he said, I will redeem it*] he is ready to redeem the field; but when he finds that he must marry Ruth with it, he changes his mind and says, "I cannot redeem it" (v. 6).

He is a representative of that class of persons who are

it. ⁵ Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, ^f to raise up the name of the dead upon his inheritance. ⁶ ^g And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*. ⁷ ^h Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was a testimony* in Israel. ⁸ Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

f Gen. 38. 8.
Deut. 25. 5, 6.
ch. 3. 13.
Matt. 22. 24.
g ch. 3. 12, 13.
h Deut. 25. 7, 9.

⁹ And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi. ¹⁰ Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, ⁱ that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

i Deut. 25. 6.

¹¹ And all the people that *were* in the gate, and the elders, said,

We are witnesses.

^k The LORD make the woman that is come into thine house

k Ps. 127. 3.
& 128. 3.

Like Rachel and like Leah,

Which two did ^l build the house of Israel:

l Deut. 25. 9.

And || do thou worthily in ^m Ephratah,

|| Or, get thee
riches, or, power.
m Gen. 35. 16, 19.
† Heb. proclaim
thy name.

And † be famous in Beth-lehem:

¹² And let thy house be like the house of Pharez,

ⁿ Whom Tamar bare unto Judah,

n Gen. 38. 29.
l Chron. 2. 4.
Matt. 1. 3.
o 1 Sam. 2. 20.
p ch. 3. 11.

Of ^o the seed which the LORD shall give thee of this young woman.

¹³ So Boaz ^p took Ruth, and she was his wife: and when he went in unto

ready to help the Church of God, as long as it suits their worldly interest, but decline to do so when such conduct seems to contravene it. Here was his trial. Observe what he lost by refusing to do what was right. The name of Boaz is honoured by the Church of God, and stands in Christ's genealogy, and shines for ever in the Gospel, as well as in the Old Testament, but the name of the nearest kinsman is hidden in darkness.

In a spiritual sense, this man, who was next of kin, but who declined to espouse Ruth and redeem her inheritance for her, and who draws off his shoe, and gives up her and her inheritance to Boaz, the figure of Christ, may represent the reluctance and inability of the mere natural man to undertake and effect the work of doing and suffering, which has been done and suffered by the true Goël, the Divine Boaz, for the espousal of the Church, and the redemption of her inheritance, JESUS CHRIST. "He looked, and there was none to help, and He wondered that there was none to uphold" (Isa. lxiii. 5). "None of them could redeem his brother" (Ps. xlix. 7, 8). *That* must be done by Christ, who only *could* do it.

5. *of the hand of Naomi*] Who had a reversionary life-interest, after the jubilee, in the field of her deceased husband, Elimelech. Besides this, Ruth, as the widow of Elimelech's son Mahlon, had a reversionary interest in it after Naomi; and therefore, in the case supposed, there was a purchase to be made of the present interest of the present occupier for the terms of years to the Jubilee, and of two other reversionary interests; first, the interest of Naomi, and next of the interest of Ruth (cp. Num. xxvii. 9), and in the purchase of the latter there was an obligation involved to raise up seed to Mahlon, her deceased husband, who had died without issue: see Lev. xxv. 24, and Deut. xxv. 7—10; and cp. *Selden* de Successionibus, cap. 15 and 16, and *Maimon* de Donationibus, cap. 6.

6. *lest I mar mine own inheritance*] by investing money in the purchase of land which will not belong to me, but to my son whom Ruth may bear; and if I have only one son by her, that son will not be regarded as mine, but as the son of Mahlon, Ruth's deceased husband, to whom I shall have raised up seed; and that son will have my inheritance, and it will be called by Mahlon's name, and not mine.

7. *in former time*] This does not necessarily imply that, when this Book was written, the custom had become obsolete, but that it was one of great antiquity. It was not prescribed by the Divine Law, and is not the same as that in Deut. xxv. 9, though it seems to have been grounded on it.

— *man plucked off his shoe, and gave it*] in token of a transfer of property; and in acknowledgment that he, to whom the shoe was given, might tread on the property as his own by the same right as he, who gave the shoe, had formerly trodden upon it: cp. *Selden* de Jure Nat., cap. 5, and de Successionibus, cap. 15; *Effeffer*, p. 192.

8. *he drew off his shoe*] Cp. *S. Ambrose* de Fide iii. 5, who observes that, in Holy Scripture, Moses, when receiving, as a *servant*, a command from the Angel of the Lord, which was CHRIST, is commanded to loose his own shoe (Exod. iii. 5), and so Joshua (v. 15); but the friend of the Divine Bridegroom declares that he is not worthy to stoop down and loose His shoe (Luke iii. 16). Christ is the Goël or Redeemer whose shoe is never drawn off. His work of redemption is for eternity.

The returning prodigal in the Gospel has shoes put on his feet (Luke xv. 22): he is reinstated in the lost inheritance. We, when reconciled to God in Christ, have our "feet shod with the preparation of the Gospel of Peace" (Eph. vi. 15).

10. *the gate of his place*] Bethlehem.

11. *The LORD make the woman*] A benediction from the Lord has been an essential accompaniment of Marriage, since Marriage was first instituted by God in Paradise (Gen. ii. 22; xxiv. 60. *Thorndike*, Rites of the Church, p. 241). And yet, alas! in some countries of Christendom, in these later days, Marriage has been degraded to a mere civil contract.

— *Rachel*] Rachel is put before Leah, as the true wife of Jacob, and as connected with Bethlehem (Gen. xxxv. 16. 19).

— *Which two did build*] Cp. Gen. xvi. 2; xxx. 3, where the same figure is used.

— *be famous*] Literally, *call a name*, make a name to sound. These words are prophetic, for thence came the Birth of Him who has made Bethlehem famous in all the world (*Theodoret*).

12. *Pharez*] Gen. xxxviii. 29.

η Gen. 29. 31.
& 33. 5.
r Luke 1. 58.
Rom. 12. 15.

her, ^a the LORD gave her conception, and she bare a son. ¹⁴ And ^r the women said unto Naomi,

Blessed be the LORD,

Which hath not † left thee this day without a || kinsman,
That his name may be famous in Israel.

¹⁵ And he shall be unto thee a restorer of *thy* life,

And † a nourisher of † thine old age :

For thy daughter in law, which loveth thee,

Which is ^s better to thee than seven sons,

Hath born him.

¹⁶ And Naomi took the child, and laid it in her bosom, and became nurse unto it. ¹⁷ ^r And the women her neighbours gave it a name, saying, There is a son born to Naomi ; and they called his name Obed : he *is* the father of Jesse, the father of David.

¹⁸ Now these *are* the generations of Pharez : " Pharez begat Hezron, ¹⁹ And Hezron begat Ram, and Ram begat Amminadab, ²⁰ And Amminadab begat ^x Nahshon, and Nahshon begat ^y || Salmon, ²¹ And Salmon begat Boaz, and Boaz begat Obed, ²² And Obed begat Jesse, and Jesse begat ^z David.

u 1 Chron. 2. 4,
&c.
Matt. 1. 3.

x Num. 1. 7.
y Matt. 1. 4, &c.
|| Or, *Salmah*.
z 1 Chron. 2. 15.
Matt. 1. 6.

13. the LORD gave her] by a special blessing. Boaz, it seems, was advanced in years.

14. without a kinsman] thy grandson.

15. a restorer—a nourisher] This was true literally in her case; and it is true spiritually to all the World, which has been restored and nourished by Him who was born at Bethlehem from this seed according to the flesh (*Theodoret*).

16. in her bosom] as her own child.

Now is Marah turned back again to Naomi, and Orpah, if she hear this in Moab, cannot but envy at her sister's happiness. O the sure and bountiful payments of the Almighty! Who ever came under His wing in vain? Who ever lost by trusting Him? Who ever forsook the Moab of this world for the true Israel, and did not rejoice in the exchange? (*Bp. Hall*.)

17. Obed] servant : i. e. of the Lord (*Targ.*, *Gesen.*).

18. Pharez begat Hezron] See Gen. xvi. 12.

19. Hezron begat Ram] or Aram (Matt. i. 3). Cp. 1 Chron. ii. 9.

— Ram begat Amminadab] the father-in-law of Aaron, who married Elisheba (Exod. vi. 23).

20. Amminadab begat Nahshon] prince of the children of Judah in the wilderness (1 Chron. ii. 10). Cp. Num. i. 7; vii. 12; x. 14.

— Nahshon begat Salmon] the husband of Rahab (Matt. i. 5). He is called Salma 1 Chron. ii. 11. This variation of names, where a final is substituted for *an* and *on*, is not uncommon (*Ewald*, § 163).

How is this genealogy to be reconciled with chronology?

Two replies have been offered to this question, viz. :—

(1) From the Exodus to the fourth year of King Solomon were 480 years (see 1 Kings vi. 1, 2). And since the Wanderings in the wilderness were forty years, therefore from the entrance into Canaan to the fourth year of Solomon were 440 years. David lived 70 years, and therefore from the entrance into Canaan to David's birth were 366 years. It has been supposed by some that Rahab gave birth to Boaz about 42 years after the entrance into Canaan; and that Boaz had lived 102 years before he begat Obed; and that Obed lived 111 years before he begat Jesse, and that Jesse lived 111 years before he begat David; and thus the 366 years have been made out. Such calculations as these, with some modifications as to details, have been adopted by *Serarius*, *Bonferrius*, *Bp. Patriok*, *Spanheim*, *Carpzov*, Int. ad V. T. p. 205; and as *Spanheim* observes, there may have been a special design of Divine Providence to grant children in *old age* to the ancestors of Christ, for Whose birth the world waited patiently for many hundreds of years.

If Caleb and Joshua were able to fight, when more than a hundred years old, why may not their contemporaries and immediate descendants have had children at that age? In Abra-

ham's case the marvel was not, that he had a son at that age, but that he had a son of *Sarah*, who had so long been barren. He had many children from Keturah after Sarah's death (see on Gen. xxv. 1—7). Besides, these genealogies are not traced through the *firstborn* children. David, we know, was the *youngest* son of Jesse. This side of the question has been well argued by *Wouters*, *Dilucid.* in Ruth, cap. i. qn. 1.

(2) Others have affirmed that some links are omitted in this genealogy; e. g. that Boaz was not the son, but great-grandson of Salmon and Rahab; so some of the Rabbis, and *Lyranus*, and *A. Lapide*, and *Dr. W. H. Mill* on the Genealogies (pp. 124, 125), who supposes that the Holy Spirit may have had a special purpose in bringing Rahab and Ruth into close juxtaposition; the former (Rahab), the Gentile Proselyte, "whose faith beheld in the God of Israel the sure eventual extirpator of the powers of idolatry and wickedness; the latter, Ruth, that other Gentile Proselyte, who discerned in the same God, and in the Church of His redeemed, the only eligible portion and sure resting-place in the world." All the persons here mentioned in the genealogy are distinguished men: it is not unlikely that some of lesser note may have been omitted. It is observable that the same thing is done in the genealogy of Saul (see on 1 Sam. ix. 1). Cp. *Natalis Alex.*, Hist. Eccl. tom. iii. diss. xxii.; *Surenhusius*, p. 68; *Eichhorn*, p. 582; *Winer*, ii. 517; *Keil*, Einleit. in d. A. T. p. 413, and on Ruth, p. 382.

Which of these two opinions is preferable, may be left to the judgment of the learned reader.

The allegation of some, that there are numerical errors in the MSS. of the Bible in those passages which describe the chronology of the Judges, is partly grounded on a mistaken reading and rendering of Acts xiii. 20; see the note there.

All the names of this genealogy, *Pharez*, *Hezron*, *Ram*, *Amminadab*, *Nahshon*, *Salmon*, *Boaz*, *Obed*, *Jesse*, *David*, are found connected with each other in both the Genealogies of CHRIST (cp. the *Sept.* here with Matt. i. 3—6. Luke iii. 31—33). Of those two Genealogies, the one, that of St. Matthew, descends from Abraham and David to Christ, and has a special reference to the Hebrew people, as showing that Jesus of Nazareth is the seed of David and Abraham. That of St. Luke, which mounts up from Christ, the Second Adam, to the First Adam and to God, has a relation to all Mankind, and shows that all nations are reconciled to God in Christ; and here (as already has been observed in the *Introduction* to this Book), in the union of Ruth the Moabitess with Boaz of Bethlehem, the future birth-place of Christ, we have a foreshadowing of the Mystical Union and Marriage between Christ and the Gentile World, and of the junction of Jew and Gentile in one Body in Him, to Whom, with the FATHER and the HOLY SPIRIT, be ascribed all glory and praise, now and for evermore. AMEN.

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INTRODUCTION TO THE BOOKS OF SAMUEL.

THE BOOKS OF SAMUEL properly form one Book¹. They are represented as such in the Hebrew Manuscripts, where they are entitled "THE BOOK OF SAMUEL" or "SAMUEL." The name sometimes given to them, "The First and Second Book of Kings," is derived from the Greek and Latin Versions, and serves to mark their connexion with those Books, which are so called in the Hebrew Original.

The Books of Samuel are like a continuation of the Books of Judges and Ruth. The earlier chapters of the First Book of Samuel place us in the times of Eli, one of the last of the Judges, when the Ark was still at Shiloh. Samuel himself is a Judge of Israel; and he anoints Saul the first King; he also anoints David, whose genealogy has been presented to us at the close of the Book of Ruth. Thus the Books of Samuel have a retrospective character. They also look forward. They close with the last words of David, and display him erecting an altar to God on the spot which was afterwards to become the site of the Temple built by his son Solomon.

But while the Books of Samuel have thus an intermediate position, they form also a distinct whole. They hold a place of their own, and perform a peculiar work, not only in relation to the Hebrew Nation, but in a higher function, as preparing the way for CHRIST. The holy Apostle St. Peter marks their character in this respect when he says, "All the prophets from *Samuel* . . . have foretold of these days," the days of Christ and the Gospel (Acts iii. 24).

In this Book (let us be allowed with the Hebrews to regard it as *one*) there is, as it were, a pensive tone of sadness and sorrow, mourning over the present, and yet a festive air of hope and joy, yearning for the future. That future has its consummation in Christ.

This double character of the Book meets us at the beginning of it. There we see the pious Hannah at Shiloh. Hannah is regarded by the ancient Expositors as a type of the Christian Church², for a long time barren, and mocked by her rival, the Jewish Synagogue, but at last breaking forth into singing, with a rapturous ecstacy of thankfulness to God.

The *Magnificat* of Hannah in the Tabernacle of Shiloh is an evangelical song, chanted by the spirit of Prophecy under the Levitical Law. It is a prelude and overture to the Gospel. It is a connecting link of sweet and sacred melody between the *Magnificat* of Miriam³ after the triumphant passage of the Red Sea—symbolizing the Death, Burial, and Resurrection of Christ—and the *Magnificat* of the Blessed Virgin Mary, after the Annunciation of His Birth.

At a time of national degeneracy, when the Sanctuary of God was desecrated by the sins of the Priests who ministered there, and when Eli their father, the High Priest and Judge of Israel, restrained them not, Hannah proclaimed the supremacy of Jehovah. Hannah is the first person in the Bible who invokes Him as the "LORD of Hosts⁴." Thenceforth that title became the usual appellation of the Most High. As the Name JEHOVAH had acquired new significance in the revelations of Horeb to Moses, and marked a new epoch in the history of Israel⁵, so the title JEHOVAH SABAOth ushered in with a voice of power a new period in the national annals of Israel. It declared the sovereignty of the God of the Hebrew People, in opposition to the rival claims of false deities worshipped by the heathen—such as the Sun and Moon, and host of heaven, and such as the gods of Philistia—and it was also a divine protest against the worldly policy of God's own People Israel, impatient of His supremacy, and craving for themselves an earthly king, and relying on physical strength and secular support.

Hannah, the devout mother of Samuel the Prophet, asserted the incommunicable attributes,

¹ *Origen*, in *Enseb.* vi. 25. *S. Cyril*, *Cateches.* iv. 34.
S. Jerome, *Prolog.* *Galeat.*

² See below, on ch. i. 2.

³ See above, on *Exod.* xv. 20, and the Preliminary Note to *Exod.* xv.

⁴ See below, ch. i. 11: cp. ch. i. 3.

⁵ See above, note on *Exod.* vi. 2, 3.

and adored the divine majesty, of the Lord of Hosts; and was enabled by the Holy Ghost to behold from afar the revelation of His glory in that future kingdom,—of which the monarchy of David, who was to be anointed by her son Samuel, was a type—the kingdom of Christ. “The Lord,” she said, “shall give strength unto His King, and exalt the horn of His Anointed⁶.”

The divinely-inspired Song of Hannah, as we shall see, is like a golden key for the interpretation of the whole Book. In tones of sadness, the Book proceeds to describe the profligacy and profaneness of Eli’s sons. But the child Samuel shines forth in bright and quiet contrast, in that dark picture. The child is made a Prophet to the aged Priest, and reveals to him the doom of his house. The Philistines are used by God as His instruments for chastising the Priesthood and the People of Israel. The Priests and the People rely on the external ordinances of religion; and send for the Ark from Shiloh to the camp at Aphek. But God would show them by a terrible example that all outward forms, without inward holiness, are hollow, profitless, and vain. He punished their presumption by allowing the Ark—the visible symbol of His own Divine Presence, which had led them to so many victories for four hundred years, from Sinai to Shiloh—to fall into the hands of the uncircumcised Philistines, and to be carried in triumph to Ashdod, and to be placed as a trophy in the temple of their god Dagon. But there he would still prove Himself to be “the Lord of Hosts.” Dagon should fall down prostrate before Him, and own the supremacy of Jehovah; and the Ark should be brought back to its own land, not by the agency of Israel, but by the hands of the Philistines themselves.

Notwithstanding these divine interventions, Israel was not yet awakened from its spiritual lethargy. Shiloh had been pillaged by the Philistines; the Tabernacle was removed from it⁷. The Ark was in banishment, separated from the Tabernacle. The functions of the Levitical Priesthood were in abeyance. The National Church seemed to be lying in desolation and ruin. But still God was “the Lord of Hosts.” Cities may be spoiled, Men and Nations may fail, but God never fails. His supremacy is indefeasible, and in times of national apostasy it is displayed with greater prominence and in clearer light, even through men’s defections. At such a time as that, God raised up Samuel. Samuel, when a child, had been called by God at Shiloh, the Sanctuary of the Lord of Hosts. But Shiloh had passed away as a dream, never to return. Samuel had ministered before the Ark in the Tabernacle; but the Ark was now severed from the Tabernacle: both of them lay almost forgotten, in neglect and obscurity⁸.

Samuel, when a child, had been commissioned by God to announce the woes which were coming on Eli and his house. Those prophecies had now been fulfilled. The Lord was with Samuel, and “did let none of his words fall to the ground; and all Israel, from Dan even to Beersheba, knew that Samuel was established to be a Prophet of the Lord⁹.”

After the return of the Ark to Kirjath-jearim, Samuel came forth and preached repentance; and gathered the people to Mizpeh, and proclaimed a fast, and sacrificed and cried to the Lord. The Lord heard the cry, and thundered out of heaven in token of approval, and gave to Israel a great victory over the Philistines at the self-same place, Ebenezer, where they had been before discomfited by the Philistines¹, and where the Ark of God had been taken; and “the hand of the Lord was against the Philistines all the days of Samuel.”

Here was a striking contrast; Israel had been smitten, although the Ark was present with them, and the Priests had been slain, and the Ark had been taken by the Philistines. But Samuel, without the Ark, was victorious over the same enemies at the same place; and that place became a memorable one in the history of the Hebrew Nation; “Samuel took a stone and set it up between Mizpeh and Shen, and called the name *Ebenezer* (or *stone of help*), saying, Hitherto hath the Lord helped us” (1 Sam. vii. 12.)

But here we are encountered by objections.

Samuel was not a Priest; he was only a Levite². And yet he offered sacrifices to God. And he did this, not in one fixed place, at the Tabernacle, or in the presence of the Ark, but in various places, such as at Mizpeh, and at Gilgal; and we hear no remonstrance made by God against those acts as irregular; on the contrary, they appear to be acceptable to Him, and were followed by signal tokens of His favour³.

⁶ See below, on ch. ii. 10.

⁷ See on ch. vii. 2.

⁸ Compare 1 Chron. xiii. 3—“We inquired not at the Ark in the days of Saul;” or, rather, “we asked not for it;” see the note there.

⁹ ch. iii. 19, 20.

¹ See ch. vii. 8—14; and see on ch. vii. 12.

² See on ch. i. 1. *S. Jerome* adv. Jovinian, lib. i. p. 32. Samuel propheta fuit, Judex fuit, Levita fuit, non Pontifex, ne sacerdos quidem.

³ See ch. vii. 10; xii. 18.

Some persons in our own days have taken occasion to comment on these proceedings as indications that either the Pentateuch did not exist in the days of Samuel, or that it could not have been generally known. The Pentateuch prescribes in the clearest terms that sacrifices should be offered by the Aaronical Priesthood, at the door of the Tabernacle, or at the one place which the Lord should choose to set His name there⁴.

If this command had been known to Samuel, would he not (it is asked) have observed it? Would the Hebrew Nation have connived at such infractions of the Levitical Law without any expostulation on their part? Would sacrifices, offered in contravention of God's Law, have been accepted by Him who enacted it?

This is one form which the comments on Samuel's acts have assumed⁵.

Here, then, it appears that the history of Samuel, as related in this Book which bears his name, has been used as an argument against the credibility of the Books of Moses.

Other allegations, also, which seem to require notice, have been derived from it.

In the sacred history of the Old and New Testament the name of Samuel is commemorated with signal honour. In the Psalms he is distinguished among those who call upon the Name of the Lord⁶, and are heard most graciously by Him. In the prophecies of Jeremiah, God couples Samuel with Moses as exercising special power by his intercessions⁷. Samuel is introduced in the New Testament by St. Peter⁸, as standing at the head of the goodly company of prophets.

And yet in this Book, which bears Samuel's name, he is displayed to us as doing priestly acts, although he was not a priest; and as sacrificing in various places, although God had commanded that sacrifices should be offered to Him in one place.

Hence Samuel has been described by some as a second Gideon⁹, fashioning an Ephod for himself, according to his own device; or, like another Micah¹, making for himself a sanctuary and teraphim of his own, and worshipping God according to ways of his own imagination².

The inferences from this estimate of Samuel's acts are obvious. They have been used as proofs that compliance with God's requirements, as to the order and ministrations of His worship and service, are of secondary importance, and are even regarded by Him as indifferent. If Samuel could assume the functions of the Levitical Priesthood, and not only be blameless in God's sight, but be specially honoured by Him, why, it may be asked, should we speak in harsh language of what we are wont to call "schismatical intrusions into the Christian Priesthood?" and why should the Ministry of the Word and Sacraments in the Christian Church be assigned and restricted with superstitious reserve and narrow-minded jealousy to a special order of men, set apart and solemnly appointed for that purpose?

These are important questions. How are they to be answered?

Samuel, it is true, was not a Priest, but only a Levite, and he performed priestly acts in various places. But his case was altogether extraordinary. He had an express commission from God to do what he did; and the anomalous and exceptional character of the times, in which he lived and acted, gave a peculiar reason for this extraordinary commission from God.

Almighty God is the only Author and Governor of every Priesthood, whether Patriarchal, Aaronic, or Christian. All the authority, by which the Priests of His Church have acted, now act, or ever will act, is derived from Him alone. His Priests are only instruments in His hands. He is the Sovereign Agent who works by them. They are channels of grace which flows from Him Who is its only source.

⁴ See Levit. xvii. 4. Deut. xii. 5. 13; xiv. 24. Above, *Introduction* to Deuteronomy, p. 198.

⁵ In *Bp. Colenso* on the Pentateuch, Part V. These objections had been raised by *Vater*, *De Wette*, and others, and may be seen stated with force and confidence by *Dr. Davidson* (*Introduction* to the Old Testament, p. 523), who says, "In the Books of Kings the Deuteronomic Legislation is pre-supposed, in which the unity of worship in Jerusalem was strictly enjoined; but in the *Books of Samuel* it is related that altars were erected and sacrifices offered to Jehovah in other places than that where the Ark was deposited, without any hint of illegality or of Jehovah's displeasure. On the contrary, such sacrifices are viewed as acceptable to God." 1 Sam. vii. 5—17; ix. 13; x. 3; xiv. 35; xvi. 2.

Bp. Colenso says, p. 155, referring to the history before us, "On all hands we are met with difficulties and direct contradictions of the Mosaic Law;" and p. 157, "All the conditions of the Priesthood, as we gather from the more authentic history, were in those days utterly at variance with the laws and examples of the Pentateuch" (p. 159).

Similar remarks may be found even in the article on the Books of Samuel in the Dictionary of the Bible, ii. p. 1127, e. g. "The Book of Samuel seems to have been written, when the Pentateuch—whether it was, or was not, in existence in its present form—was at any rate not acted on, as the rule of religious observances."

⁶ Ps. xcix. 6.

⁷ Jer. xv. 1.

⁸ Acts iii. 24.

⁹ See Judg. viii. 7.

¹ See Judg. xvii. 5.

² May it not be hoped, that *Dean Stanley* may be induced to reconsider the following statement in his *Lectures on the Jewish Church*, First Series, p. 394, "Samuel dwelt in his own birth-place, and, like *Gideon* or like *Micah*, made it a sanctuary of his own"? cp. 2nd series, p. 83, where *Uzzah's* act (in touching the Ark, 2 Sam. vi. 7) is called an "unexplained sin;" and cp. his remarks on what is called Samuel's "*anti-sacerdotal* character," 1st series, p. 406. Surely, it is remarkable, that the *restoration* of the regular worship of God by the Priests and Levites, after a time of confusion, is ascribed in Holy Scripture to the influence of *Samuel* (see below, on 1 Chron. ix. 22).

It is God's ordinary will and desire, that men should receive grace, by means of those instruments and channels which He appoints for the dispensing and conveying it; and that they should receive it at the places, and in the manner, of His divine appointment. Men are tied to the use of the means which God appoints; but God's power is not tied to the means which are appointed by Him. And though the human instruments and channels may fail, yet the Divine Agent and Source never fails. Nay, rather, the working of His Almighty power, and the abundance of His exhaustless love, are more magnified in days of human degeneracy; and it is then most clearly shewn, that God is the Almighty Agent and the Only Source of all grace to all.

This is precisely what *was* manifested in the days of Samuel. He had received a call from God, when He was ministering as a child before the Ark, in the Tabernacle at Shiloh. But, for the sins of the People and the Priesthood, the Ark was taken, the Tabernacle was removed, and Shiloh was dismantled and destroyed. And during the whole time of Samuel, the Ark was never again united to the Tabernacle. The reason for bringing the sacrifices to the door of the Tabernacle was set aside by the removal of the Ark, which was the very heart and soul of the Tabernacle. The Tabernacle had become like a cenotaph. There was *no one place* to which sacrifices *could* be brought in compliance with the Levitical Law. It was not till after Samuel's death that the Law revived. The Ark was brought up by David to Mount Zion; but it was not till the Temple was built on Moriah, and the Ark was settled in it by Solomon, that the requirements of the Levitical Law, prescribing that sacrifices should be brought to the place which the Lord had chosen, *could* take effect³.

Then the Law awoke, and after this choice of a place was made by God, and the Ark was settled there, then the offering of sacrifice in any other place, and by any other hands, than those of the family of Aaron (except by God's express commission) was contrary to God's will. Such an act would have been like the gainsaying of Korah. Such was the sin of Jeroboam. Hence, also, the punishment of Uzziah the king of Judah, smitten with leprosy, for presuming to perform a priestly act, namely, to burn incense⁴.

Yet further. The offering of sacrifices in *different* places by Samuel, who was not a priest, and the favourable acceptance of those sacrifices by God, served another very important purpose of the highest kind. It not only showed God's supremacy, and man's subordination to Him, but it was preparatory to another higher and more spiritual dispensation, that of the Gospel, and of the priesthood of CHRIST. It weaned the minds of the faithful Israelites from dwelling on any one place in their own land, as the centre of the Visible Church, or from regarding one earthly family among themselves, such as that of Aaron, as the only priestly Ministry of God's Sanctuary. It prepared them for the transfer of the priesthood from Aaron to Christ, and for the universal diffusion of God's grace, and for the universal extension of His kingdom, in the days of the Messiah, when "in every place incense would be offered to His name, and a pure offering⁵."

Thus, the priesthood of Samuel was preparatory to the priesthood of CHRIST. The prophetic declaration of God Himself to Eli, the priest, at Shiloh, when the Tabernacle was profaned by his sons, was, "I will raise Me up a *faithful priest*, that shall do according to that which is in my heart, and in my mind, and I will build him a *sure house*, and he shall walk before mine Anointed *for ever*." This prophecy had indeed a preparatory accomplishment in Samuel, who was not of the family of Aaron, and who was specially raised up by God, in days of priestly degeneracy, to do priestly acts; and it had another fulfilment afterwards in Zadok; but it reached its consummation in Christ, Who was not of the seed of Aaron, or of the tribe of Levi, and Who was raised up by God, when the Jewish Church and priesthood were lying in degradation and confusion, and Who joined the priesthood and the kingdom in one everlasting bond of union, in Himself⁷.

We are thus led on to observe, that the Book of Samuel occupies an unique place, and has a special value and interest, as revealing the Kingdom of Christ. It is the first book in Holy Scripture which declares the Incarnation of Christ as King—in a particular family—the family of David. It is the first book in Scripture, which announced that the Kingdom founded in Him, raised up from the seed of David, would be universal and everlasting. Here also the prophetic song of Hannah gives the clue to the interpretation of this history. "The Lord," she says, "shall judge the *ends of the earth*;" that is, His kingdom will be established in *all nations*. "He shall give strength unto His *King*, and exalt the horn of His *Anointed*⁸;"—the Messiah, or Christ; Who was to come of David, and sit on His throne for ever.

³ See below, on ch. iv. 6; vii. 9. 15; ix. 12; and note above, on Deut. xii. 5.

⁴ 2 Chron. xxvi. 18—21.

⁵ Mal. i. 11.

⁶ See ch. ii. 35.

See below, on Luke xi. 2.

⁸ See ch. ii. 10, and note there.

It was God's design that Israel in due time should have a king. God had promised to Abraham and to Jacob that kings should arise from them⁹, and Jacob had foretold that "the sceptre should not depart from Judah till Shiloh came," in whom it was to be settled for ever¹; and Balaam had prophesied that "a sceptre should arise out of Israel²;" and God Himself had been pleased to give laws preparatory to the establishment of the kingdom, and for the better regulation of it³.

The sin of Israel in the days of Samuel with regard to the kingdom consisted in not waiting for God's time, in which He might think fit to give them a king. It consisted in antedating that season, by a rude seizure and impatient grasp of human anticipation, and in asking for a king in order that they might be like other nations, and that their king might lead them forth to battle, and deliver them from their enemies,—as if it was not a special privilege to be unlike other nations, in being directly under God's rule; and as if God had not always delivered them from their enemies, whenever they were obedient to Him!

But God often accommodates and adjusts His doings to men's devices⁴, in order that they may see by experience how evil a thing it is to follow their own inclinations, instead of conforming to His will, and tarrying His leisure. So it was with Israel. God gave them a king in compliance with their wish, a king endued with many gifts and graces, and adapted by his physical strength and prowess to their carnal reliance on material force and support. The fair beginnings of Saul, his modesty, prudence, clemency, and success; his subsequent degeneracy when he was elated by victory, and puffed up by his royal dignity; his vain-glory, self-confidence, and disobedience to God speaking to him first by Samuel, and next in a direct command from Himself; his hypocrisy and formalism; his rejection and desertion by God; his visitation from an Evil Spirit; his envy, hatred, and malignant persecution of David, his deliverer and benefactor, and even of his own son; his desolation, distress, distraction, despondency, and despair; his resort to the witch of Endor for counsel from Samuel when dead, whom he had disobeyed when living; his shameful defeat by the Philistines, and his wretched death on Mount Gilboa by his own hand; and the succession of David in his room—all these events are full of deep moral interest, and fraught with warning, admonition, and instruction, both in faith and practice.

But the history of Saul's monarchy acquires fresh value for us, and is seen to have a profounder meaning, when it is viewed, as the ancient Christian Church has taught us to regard it⁵, in its relation to JESUS CHRIST, who was foreshadowed by David and his hereditary kingdom, and who was promised to Abraham and Jacob, and whom Balaam pre-announced and proclaimed from afar, and of whom Hannah prophesied when she said, "The Lord shall judge the ends of the earth, and He shall give strength to His King, and exalt the horn of His Anointed."

Saul had no successor of his own line; and his kingdom was introductory to that of David, who had an uninterrupted succession even to the days of Christ. Saul foreshadowed the Jewish dispensation, preparatory to the Kingdom of Christ, and giving way to it. The Hebrew kingdom was contemplated in the counsels of God; the monarchy of Saul came in, as it were, accidentally and parenthetically. So it was with the Levitical Law⁶. "It was added because of transgressions⁷," it was preliminary and transitory, and introductory to the Kingdom of Christ.

The beginnings of the Jewish dispensation, as long as the Hebrew nation was humble, submissive, and obedient to God, were, like the beginnings of Saul, fair and promising, and were marked by extraordinary tokens of God's marvellous favour and protection. But it became self-confident and vain-glorious. It degenerated, like Saul. It persecuted the true David, and was forsaken and rejected by God. It resorted to false prophets. The Jewish Nation became like Saul at the Cave of Endor; and God, by the mouth of His prophets, and of Christ Himself, revealed to it its doom, as He had done to Saul by Samuel at that cave. The Jewish Nation fell by its own hand, and was spoiled by heathen armies, as Saul was by the Philistines. "O Israel, thou hast destroyed thyself⁸."

But God's mercy triumphed over man's sin. In the family of Saul there was a faithful remnant. Jonathan, the loving and beloved friend of David, he who was very pleasant unto David, and whose love to him "was wonderful, passing the love of women⁹," stands forth in beautiful contrast to Saul, his father; and is a type of those faithful Israelites who loved Christ for His own sake. Although the Jewish Nation was to melt away and be absorbed into Christ's Kingdom, as Jonathan's

⁹ Gen. xviii. 6. 16; xxxv. 11.

¹ See above, Gen. xlix. 10.

² Num. xxiv. 17.

³ Deut. xvii. 14—20.

⁴ Ps. xviii. 26; see above, on Num. xxii. 20; and below, Rev. xxii. 11.

⁵ As will be seen in the following notes: see, for example, on ch. xv. 28; xx. 42; and below, p. xiv.

⁶ See below, Introduction to St. Paul's Epistle to the Romans, p. 191.

⁷ See on Gal. iii. 19.

⁸ Hos. xiii. 9.

⁹ Ch. i. 26.

kingdom was merged in David's, yet those loving and faithful Jonathans believed the Divine David even when persecuted and rejected by His own people¹.

Saul of Tarsus, "of the tribe of Benjamin, a Hebrew of the Hebrews," first a persecutor of the Church, then an Apostle and Martyr for Christ, is the evangelical contrast to Saul of Gibeah². And the son of Jonathan, Mephibosheth, lame and impotent in his feet, and thus a striking contrast to the physical stature and strength of his grandfather Saul—but shewing his reverence for David by bowing before him when king, and admitted by David to be a constant guest in his palace at his own table—is surely a beautiful type of all true Israelites bending before Christ³. The slowness by which David, who had been anointed in early youth to the Kingdom by Samuel, attained to his predicted Sovereignty, notwithstanding many hindrances on the part of Saul and others, which were overruled by God into helps for that attainment, is a remarkable evidence of the truth of Prophecy in the mouth of Samuel; and it was also a prophetic foreshadowing of the slow progress of the Kingdom of Christ, the Divine David, to its triumphant consummation.

Who can read of Samuel's visit to Bethlehem, and of David's private unction there, by the express appointment of God, without thinking of the spiritual unction of Christ the Divine David when born in privacy at Bethlehem? The successive unctions of David, first at Bethlehem and afterwards twice at Hebron, first as King of Judah, next as King of all the Tribes of Israel, find their Evangelical counterpart in the successive unctions of Jesus Christ⁴. David, designated as King by Samuel the prophet, and miraculously preserved by God, and at length victorious and reigning at Jerusalem, after many years of danger and hair-breadth escapes, is a figure of Christ, resisted and persecuted, but finally, according to the voice of Prophecy, triumphant and supreme in the heavenly Jerusalem.

The victory of David over the Philistine Champion Goliath, defying the armies of Israel for forty days, is a rehearsal of Christ's Temptation and victory a thousand years afterwards⁵.

The sweet music of David, exorcising the Evil Spirit which possessed Saul, is a melodious prelude to that Divine Voice which cast out Evil Spirits from the Saul of the Jewish nation. The persecutions which David endured from Saul are like prophetic revealings of the bitter malignity with which the true David was pursued by that nation. David's compassionate and forgiving spirit toward Saul, and his lament at his death, has its holy gushing-forth and overflow in Christ's tears over Jerusalem, and in His dying prayer for his murderers.

The ascent of David in triumph to Mount Zion, as recorded in this Book and celebrated in David's Psalms, is happily connected by the Christian Church with the Ascension of Christ to the heavenly Jerusalem⁶, and with the Coming of the Holy Ghost from heaven.

The tardy and interrupted progress, by which the Ark of God was at length brought up to Zion, after many delays, checks, and hindrances, is a representation of the course of the Church of Christ in this world, in a long and weary pilgrimage, attended by many sorrows, trials, and human shortcomings and imperfections⁷; but at length, after patient struggles, brought up to the altitude which the Divine David has already reached, and where He has prepared a place for her, and where she will rest for ever in an everlasting Temple built by Him Who is the true Solomon, or Prince of Peace, as well as the mighty Conqueror, the Divine David.

The divine promise of perpetuity and everlasting dominion to David's Seed follows the narrative of the ascent of the Ark to Mount Zion, and of David's desire to build a house for the Lord.

That promise has received its fulfilment in Christ, born of David's seed in David's City⁸. The victories of David, consequent on the settlement of the Ark on Zion⁹, have their full spiritual accomplishment in the triumphs of Christ and of His Gospel, and will be consummated at the Great Day, when Christ will put all enemies under His feet, for of Him the Lord says, "Yet have I set My King upon My holy hill of Zion"; "Sit thou on My right hand till I make thy foes Thy footstool."

The history proceeds to relate the sin of David. This narrative belongs to that class of Scripture records which serve the purpose of shewing, that, though the most eminent Saints of the Old Testament were Types of Christ, yet that they fall far short of the Divine Antitype. Their failings remind us that they *are* figures and shadows, and are *not* the substance itself. Their human blemishes teach us not to dwell on *them*, but to look forward and upward to the High and Holy One,

¹ See below, on ch. xiv. 1; xviii. 1—4; xx. 42.

² See below, on ix. 2; x. 11. 16.

³ See below, on 2 Sam. ix. 6.

⁴ See below, on 1 Sam. xvi. 3. 2 Sam. ii. 4.

⁵ See this exhibited in detail in the notes on 1 Sam. xvii. 4. 16. 40—51.

⁶ See below, on 2 Sam. vi., Preliminary Note.

⁷ See below, Preliminary Note to 2 Sam. vi., and that chapter throughout.

⁸ See below, Preliminary Note to ch. vii.; and the chapter throughout.

⁹ 2 Sam. viii.

¹ Ps. ii. 6.

in whom no spot or stain of imperfection is seen. In the unsullied purity of Christ there is always a *contrast* to what is faulty in the Type. We have seen this already in the history of the Patriarchs and of the Judges².

So it is with David, regarded as a figure of Christ. David sinned by lust and murder, and the history of his sin serves to bring out more clearly the purity and love of Christ. It is not without a spiritual meaning, that the holy Evangelist, St. Matthew, introduces the name of her who had been the wife of Uriah, in the genealogy of Christ, and relates that she was the mother of Solomon. St. Matthew reminds us there, that the Son of God vouchsafed to take our nature in a line which had been tainted by the sins of a Tamar, a Rahab, and a Bathsheba, and He thus shows that penitent sinners of every nation may find mercy in Him.

Our Divine David joined to Himself a Spouse formerly stained by sin, like Bathsheba, and united her to Himself in pure mystical wedlock, and begat by her a holy seed, a "Jedidiah, beloved of the Lord³," who was also called Solomon; for from this union of Christ with our Nature we have peace with God⁴, and are "accepted in the Beloved."

The above remarks may be extended to the remaining scenes of David's life. David is punished for his sin, by the rebellion of Absalom his son, and by the revolt of his people, and is driven from Jerusalem. This history brings before our eyes in many particulars a picture of the treatment which the Divine David, Jesus Christ, who knew no sin, experienced from His own children the Jews, and from His own city, Jerusalem. The parallelism in the incidents of the two histories is too striking to escape the notice of even the most cursory reader⁵. The return of David to Jerusalem, after the rebellion of Absalom, and after Absalom himself was slain, and the eagerness of Judah to receive him, and the mention of the loyalty of those who welcomed him in his return, and the sorrow of David for his son's miserable end⁶, have already in part received an evangelical accomplishment in the overthrow of Christ's enemies; and exhibit to the inner eye a view of His tender compassion for their sufferings consequent on their rebellion. They have also a *prophetic* significance, and will hereafter be seen to have a complete fulfilment in Christ, the true King of Judah, received and adored as such by the faithful remnant of His ancient people the Jews⁷ turning to Him with contrite hearts, and saying, with plaudits of joy, "Hosanna to the Son of David, Blessed is He that cometh in the Name of the Lord; Hosanna in the Highest."

Some persons have expressed surprise that the *death* of David is not mentioned in this book. It contains his hymn of thanksgiving for the mercies of his past life⁸. It sets down his "last words⁹." It concludes with a narrative of the erection of the altar on the threshing-floor of Araunah on the cessation of the pestilence, and describes the offering of sacrifices on the site purchased by David¹, the spot where the Temple was afterwards erected by Solomon his son². But it says nothing of David's death.

Why was this?

The reason will appear from a consideration of the true character of this book.

The Book of Samuel is connected with the Book of Judges by its beginning, and with the Book of Kings by its ending; and is yet a well-organized and complete whole in itself. It is not (as some have most erroneously imagined³) a congeries of ill-digested materials, and of fruitless repetitions. It is a *prophetic* history⁴ of real events, preparing the way for the Priesthood and Kingdom and Prophetic Office of Christ; and foreshadowing them. We have seen in the history of the Pentateuch that there is no break or interruption in the narrative, but the history of one Patriarch gradually melts into the history of another; and by this blending together and shading off of one history into another, we have a clearer prophetic view of the character and office of Christ, in their various phases⁵, which could not be in any degree adequately represented by any one of the Patriarchs individually. We shall also see that the Prophet Elijah passes almost imperceptibly into his successor the prophet Elisha, by the transmission of his mantle and of his spirit⁶, so that the sons of the prophets could say, "The spirit of Elijah doth rest on Elisha;" and thus Elijah and Elisha together symbolize the unbroken continuation of Christ's working after His Ascension, and the manifesta-

² See above, on Gen. xxvii. 17; and Introduction to Judges, pp. 78, 79.

³ See below, Preliminary Note to 2 Sam. xi.

⁴ See 2 Sam. xii. 25. Eph. i. 6.

⁵ See below, Preliminary Note to ch. xv.

⁶ See note below, on ch. xviii. 33.

⁷ See 2 Sam. xix. 14, 15, 31.

⁸ 2 Sam. xxii.

⁹ 2 Sam. xxiii. 1—7.

¹ See on 2 Sam. xxiv. 15. 18—25.

² 2 Chron. iii. 1.

³ E. g. Bertheau, *De Wette*, *Gramberg*, *Graf*, *Thenius*, and others: cp. *Davidson*, Introduction, ii. 513. This notion has been ably refuted by *Dr. Keil*, *Einleitung in d. a. Test.*, pp. 166—175: cp. *Hävernick*, *Einleitung*, ii. 133—142.

⁴ The reader will bear in mind that these Books, and the Books of Joshua, Judges, and Kings, are called "the former *Prophets*" by the Hebrews: see *Hottinger*, *Thesaurus*, p. 453.

⁵ See above, note on Gen. xxiv. 1.

⁶ See below, note on 2 Kings ii.

tion of His presence and spirit in the Apostles and their successors to the end of the world. We have seen also that the virtue of Christ's One and All-sufficient Sacrifice, with all its manifold meanings and phases, which could not be represented by *one* kind of sacrifice in the Levitical Law, is symbolized by a group of various sacrifices clustering together in the Levitical Ritual⁷.

So it is with the histories of David and Solomon. The one melts into the other. There is no break in the story. David utters his last words; but he does not die. Solomon succeeds to the throne of Israel, while David, his father, is still alive. David rises again, as it were, into youth and glory in Solomon; and so the double character of Christ, the King of all faithful Israelites, the true David, and also the true Solomon, is symbolized. In David we see Christ the Conqueror—the Man of War—the Lord of Hosts. In Solomon we see Him Who is the Builder of the Temple of His Church, the all-wise, and all-glorious King, the Prince of Peace. The history of the glorious end of David is reserved for the Book of Chronicles, where he is seen, on the eve of death, with Solomon at his side, in the assembly of the Princes and People of Israel, at Jerusalem; and so the Father and the Son are, as it were, blended into one.

There is one point more, intimately connected with what has been said, which seems to demand attention. The Book of Samuel marks a memorable epoch in Hebrew history in the institution of a particular office, continued thenceforth for many hundred years, the office of PROPHET.

This institution of the Prophetic office was a natural consequence of the degeneracy of the Priesthood, in such times as those of Eli's sons; and it was a result of the erection of the earthly Monarchy⁸, in Saul. Hebrew Prophecy is supplementary to the defects of the Hebrew Priesthood; it discharges its functions in times of national confusion and ruin; and it was directive of the actions, and corrective of the aberrations, of the Hebrew Monarchy and Hebrew People. It was to the Hebrew Priesthood, and to the Hebrew Monarchy, in a far higher sense, what the most enlightened Equity is to human Law. It was to them what the calm wisdom of the lyrical Chorus in the Greek drama was to the frailties of the actors in the dialogue. It was an impersonation of the Eternal Godhead itself; supplying the defects of sinful humanity, and controlling its passions, and regulating its practice, and punishing its sins.

Those Hebrew Dispensations—the Kingdom, the Priesthood, the Prophetic Office—were only for a time; and they all had their appropriate functions in preparing the way for Christ, the Universal Prophet, Priest, and King. Christ is the Eternal King; His is the never-failing Priesthood. He is the all-wise Prophet. In Christ all the attributes of Samuel, as Prophet and as Priest (raised up from another family than that of Aaron) are united with the royal prerogatives of David and Solomon. In Christ's Priesthood there are no defects to be supplied; in His Kingdom there are no errors to be rectified; and therefore the Hebrew Kingdom, Priesthood, and Prophecy, are all concentrated in Christ; they coalesce, and are harmonized, and dwell together in loving union in Him, to Whom all the Prophets bear witness by their words and deeds, and in Whom all the Kings, Priests, and Prophets of the Hebrew Dispensation culminate, as their consummation, and of Whom Moses said to Israel, "The Lord thy God will raise up unto thee a Prophet from the midst of thy brethren like unto me; unto Him shall ye hearken⁹." (Deut. xviii. 15—19. See Acts iii. 22; vii. 27.)

Such considerations as these, which have now been submitted to the reader, in reference to the office and acts of Samuel, Saul, and David, whose history forms the subject of this Book, seem to suggest strong arguments for its divine Inspiration. An uninspired Annalist could hardly have treated the history of Samuel, Saul, and David in such a manner as to display preparatory and prophetic foreshadowings of the Office and Work of Christ, as Prophet, Priest, and King, and of the history of Judaism in relation to Him. The history of this Book is written in such a method as to be pre-adjusted in a marvellous manner to the mysterious revelations of the Gospel, which was preached to the world a thousand years after the events which are here narrated.

If the remarks here offered are well grounded, and they are little more than an expansion and development of what the Ancient Church has taught on this subject¹, then here surely is a proof

⁷ See above, on Leviticus, Introduction, pp. ii. and iii., ch. iii. 1.

⁸ See below, Preliminary Note to 1 Chron. xxviii., and the end of that Book.

⁹ See below, on 1 Sam. ix. 1; and on 1 Kings xvii., Preliminary Note, and above on Judg. viii.: cp. *Hengstenberg*, *Authentic*, i. 146.

¹ As, for example, the language of *S. Jerome* (Epist. 50 ad Paulinum iv., p. 572), "Samuel (i. e. the Book of Samuel) in Heli mortuo, et in occisione Saul, veterem Legem abolitam monstrat; porro in Sadoc, atque David, novi Sacerdotii novique

Imperii Sacramenta testatur:" cp. *S. Augustine* in Ps. li., and in Ps. lvi., and especially *S. Augustine* de Civitate Dei, xvii. 4: "Procursus civitatis Dei, ubi pervenit ad Regum tempora, quando David, Saule reprobato, ita regnum primus obtinuit, ut ejus posteri in terrenâ Jerusalem diuturnâ successione regnarent, dedit figuram re gestâ significans atque prænuntians de rerum mutatione futurarum, quod attinet ad duo Testamenta, Vetus et Novum, ubi Sacerdotium Regnumque mutatum est per Sacerdotem eundemque Regem, Novum et Sempiternum, qui est CHRISTUS JESUS.

that this Book was composed under the guidance of Him with Whom "a thousand years are as one day."

ON THE AUTHORSHIP AND DATE OF THE BOOKS OF SAMUEL.

Many early Expositors, Jewish and Christian, have supposed that there is a reference to the Books of Samuel in 1 Chron. xxix. 29; "Now the acts of David the King, first and last, behold they are written in the *book* of Samuel the Seer, and in the *book* of Nathan the prophet, and in the *book* of Gad the Seer," and they were of opinion that the books now called the books of Samuel owed their origin to Samuel, Nathan, and Gad². The Hebrew word here rendered *book* is *dibrēi*, which may mean either words or acts. Indeed, in the former part of this verse it is rendered *acts* in our version³. Inasmuch, however, as Nathan and Gad were *prophets*, whose duty it was to *speak* God's word rather than to *act* as rulers of the people, there seems good reason to prefer the rendering *words* or *books* in this particular passage. And though we cannot speak with certainty on the subject, it seems unreasonable to regard as altogether erroneous the opinion above recited, that the author of the Chronicles, in the passage just quoted, may refer to written compositions of Samuel, Nathan, and Gad, and that these writings are extant in these books which bear the name of Samuel⁴.

That the books of Samuel were written at an early period, considerably before the date of the composition of the books of Kings, is almost universally admitted. The style is of the purest Hebrew, free from Chaldaisms⁵. It has been argued by some, that the date of its composition cannot be earlier than the days of Jeroboam, on account of the expression in 1 Sam. xxvii. 6, "Wherefore Ziklag pertaineth to the Kings of Judah unto this day." But this does not seem to be a valid inference. The historian is speaking of the Kings of Judah, as contradistinguished from the rulers of the Philistines, and not as contrasted with the Kings of Israel. Even in David's time Judah was regarded as entire in itself⁶. Arguments for a date later than the beginning of Solomon's reign, have been attempted to be deduced by some from the use of the word *nabi* (prophet) in 1 Sam. ix. 9, and from the phrase mentioned as a proverb, "Is Saul among the prophets?" (in x. 12) and from the expression, "unto this day" (1 Sam. v. 5; vi. 18; xxx. 25; 2 Sam. iv. 3; vi. 8). But these appear to be of little weight⁷. It seems most probable that the Books of Samuel were written at intervals during the times of Samuel, Saul, David, and the earlier years of Solomon.

The period comprised in this book is about 120 years⁸, terminating at about B.C. 1016.

The ancient commentaries on these books are specified below, p. 1, to which may be added the two homilies of Origen; the Quæstiones of *Theodoret* and *S. Augustine*, the Apologia Sancti David by *S. Ambrose*, the Commentaries of *S. Gregory the Great*, and of *Isidorus Hispalensis*, and of *Bede*; the expositions of *Bonfrerius*, *Sanctius*, *Serarius*, *A Lapide*; of *Calvin*, *P. Martyr*, *Brentius*, *Burmann*, *Willett*, *S. Schmidt*, *Drusius*, *Bp. Patrick*, *Le Clerc*, and of the more recent works of *Hensler*, *Königsfeldt*, *Thenius*, and *Keil*.

"Nam et, Heli sacerdote reprobato, substitutus in Dei ministerium Samuel, simul officio functus sacerdotis et judicis, et, Saule abjecto, David fundatus in regno, hoc quod dico figuraverunt. Cp. *S. Prosper. Aquitanus* de Promiss. ii. 24: Samuel ejus gratia fuit, ut et divina responsa acciperet, et ei futura Dominus nuntiaret: in illo tria inveniuntur, quæ Christo sunt Domino consignanda. Dux enim, et sacerdos, et propheta factus est."

S. Augustine (de Civitate Dei, xvii. 4), having animadverted on the poverty and meagreness of that kind of expository Criticism, which would interpret the Song of Hannah as a mere hymn of thanksgiving for the birth of a child to herself, instead of regarding it as a divine prophecy, reaching forward from her own times to Christ, asks this question, whether the reader of this Scripture ought not to recognize in Hannah a figure of the Church of God? "Nonne agnoscit per hanc mulierem, ejus etiam nomen, id est *Anna*, *Gratia* ejus interpretatur, ipsam Civitatem Dei, ejus Rex est et conditor Christus, ipsam postremò Dei Gratiani prophetico spiritu sic locutam, a quâ superbi alienantur ut cadant, quâ humiles implentur ut surgant. Dicat ergo Ecclesia Christi, Civitas Regis Magni, gratiâ plena, prole fecunda, dicat quod tantò ante de se prophetatum per os hujus piæ matris agnoscit;" and then *S. Augustine* proceeds to shew how the song of praise of Hannah for the birth of Samuel, is in a large and prophetic sense a song of the Church for the birth of Christ, and thus concludes: "Hæc Anna prophetavit, Samuelis mater, sancti viri, in quo tunc est figurata mutatio Veteris Sacerdotii, et nunc impleta, quando infirmata est (Synagoga Judaica) quæ multa erat in filiis, ut novum haberet in Christo Sacerdotium sterilis, quæ peperit septem."

² This was the opinion of some of the Talmudists, e.g. in *Baba Bathra*, cap. i. f. 14: and *R. Moses Kimchi*; and of *Theodoret*, *Procopius*, *Gregory the Great*, *Isidorus of Pelusium*, and *Eucherius*; and of *Hugo*, *Lyranus*, *Caietanus*, *Vatablus*, *Sixtus Senensis*, *Sanctius*, *Serarius*, *Cornelius à Lapide*, *Waltherus*, *Calovius*, *Carpzovius*, and many others. See *Carpzovius*, Introduction, p. 214; and note below, on 1 Chron. xxix. 29.

³ As it is frequently: 1 Kings xi. 41; xiv. 29; xv. 31; xvi. 14. 20—27. 2 Kings xv. 11; but is not less often rendered *word* or *words*: cp. 1 Kings xi. 41, with the margin.

⁴ Cp. *Keil*, Kommentar, p. 11, who supposes that those *dibrēi* were used by the author of the Books of Samuel. For a further discussion of the point see *Hävernick*, Einleitung, ii. 193; *Keil*, Einleit. in d. a. T., p. 438; and Apolog. Versuch über die Bücher der Chronik., p. 249; *Archdeacon Lee*, on Inspiration, p. 466; and *Movers*, über die Chronik., p. 179; and the note below, on 1 Chron. xxix. 29.

⁵ Cp. *Keil*, Einleit. in d. a. Test. p. 176; *Davidson*, Int. i. 524; *Dr. Smith*, Bibl. Dict. ii. 1128.

⁶ Cp. 1 Sam. xi. 8; xvii. 52; xviii. 16. 2 Sam. ii. 9, 10; iii. 10; v. 1—5; xix. 41; xx. 2; xxiv. 1. Cp. *Hävernick*, ii. 143; *Keil*, 175.

⁷ Cp. *Keil*, Einleit. in d. a. Test. p. 175, who has slightly modified his opinion in his Kommentar, p. 10. A later date is assigned to the Book in the article in *Dr. Smith's B. D.* ii. 1129; and by *Dr. Davidson*, Int. p. 528.

⁸ See above, Introduction to Judges, p. 83; and *Browné's Ordo Sæculorum*, pp. 264, 265; *Winer*, R. W. B. ii. 377; *Hävernick*, Einleit. ii. 119; *Keil*, Kommentar, p. 1.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED,

THE FIRST BOOK OF THE KINGS.

I. ¹ NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was ^a Elkanah, the son of Jeroham, the son of Elihu, ^a 1 Chron. 6. 27, 34. the son of Tohu, the son of Zuph, ^b an Ephrathite: ² And he had two wives; ^b Ruth 1. 2. the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

³ And this man went up out of his city ^c † yearly ^d to worship and to sacrifice ^c Ex. 23. 14. unto the LORD of hosts in ^e Shiloh. And the two sons of Eli, Hophni and ^d Deut. 12. 5, 6, 7. ^e Shiloh. ^f Heb. from year to year. ^g Josh. 18. 1.

CH. I. 1. *Ramathaim-zophim*] the same as Ramah (i. e. the lofty place); see v. 3 compared with v. 19, and ii. 11. The name is always used with the article *ha-ramah* (the high place), and *ramathaim* is the dual form; probably because there was an upper and lower city (cp. the plural words *Athenæ*, *Mycenæ*, *Thebæ*, &c.). *Zophim* may either mean *watchmen* (cp. Num. xiii. 14), and in a spiritual sense *prophets* (*Targum*, *Jerome*), or it may be the proper name of Elkanah's family, among which we find the name *Zuph* or *Zophai* (see here and 1 Chron. vi. 26. 35). Ramah is now called *Er Râm*, two hours N.W. of Jerusalem, and was situated on a circular hill on the east of the road to Shechem. It was the place where Samuel was born, and afterwards dwelt, and died (vii. 17; xv. 34; xvi. 13; xix. 18. 22), and was buried (xxv. 1; xxviii. 3).

— *Elkanah*] i. e. *acquired by God*; as the Levites were, in exchange for the firstborn (Num. iii. 13. 44), an appropriate name for one who was of the family of Levi, as Elkanah was: see *Jeromianster*¹ here, and *Theodoret*, Qu. 1; *Selden* de Success. i. 18; *Hengst.*, Auth. ii. 62.

— *an Ephrathite*] i. e. *an Ephraimite*: so *Sept.* and *Targum Jon.* Cp. Judg. xii. 5. 1 Kings xi. 26; and *Keil*. The Levites of the family of Kohath, to which Elkanah belonged, had their cities in the tribes of Ephraim, Dan, and Manasseh (Josh. xxi. 5. 21–26), and Elkanah is called an *Ephraimite* because he derived his origin from the residence of his family in that tribe. Cp. *Hengstenberg*, Auth. ii. 61.

2. *two wives*] Perhaps he took a second wife on account of Hannah's barrenness.

— *Hannah*] i. e. *grace, favour*: cp. Luke ii. 36.

— *Peninnah*] i. e. *pearl* (*Bochart*, *Hartmann*), or, as others suppose, *coral* (*Gesen.*).

— *Hannah had no children*] The Christian Fathers com-

pare Hannah, at first barren—as Sarah and Rachel, contrasted respectively with Hagar and Leah—and taunted by her rival; but afterwards the mother of Samuel the Prophet; to the Christian Church scorned at first by the Synagogue, as sterile, but afterwards fruitful in all lands (Isa. liv. 1. Gal. iv. 27. *S. Gregory*, *Bede*, and *Angelomus* in 1 Sam.).

3. *the LORD of hosts*] This is the first occurrence of this Name, “Jehovah Tsebaoth,” “The LORD OF HOSTS.” It is not found in the Pentateuch, nor in Joshua, Judges, or Ruth. But henceforth it becomes an usual appellation of the Most High (see v. 11; iv. 4; xv. 2; xvii. 45. 2 Sam. v. 10; vi. 2. 18; vii. 8. 26, 27). It declares that the God of Israel is the Lord of all “the host of heaven” (Gen. ii. 1. Cp. Ps. ciii. 21. Isa. xl. 26), who were worshipped as divine by the ancient inhabitants of Canaan and by the Assyrians, and afterwards by the kings of Judah (cp. Deut. xvii. 3. 2 Kings xvii. 16; xxi. 5; xxiii. 4. Jer. xix. 13. Zeph. i. 5); that He is the Lord of all the elements of the world above, and of the angels (Gen. xxxii. 2), and is worshipped by them (Neh. ix. 6), and much more is He the Sovereign Ruler of all nations and armies (cp. Exod. vii. 4; xii. 41). This title is found frequently in the books of the prophets; sixty-two times in Isaiah; and sixty-five times in Jeremiah. It does not occur in the Book of Job or in Ezekiel. In the Books of Kings it occurs seven times; in the Chronicles three times, in passages derived from the Books of Samuel (1 Chron. xi. 9. Cp. 2 Sam. v. 10. 1 Chron. xvii. 7. 24. Cp. 2 Sam. vii. 8. 26).

This title, “The LORD OF HOSTS,” seems to be inserted designedly by the sacred historian at the beginning of this book, which relates the craving of Israel for an earthly king when the LORD was their King (see viii. 5; xii. 17), and the setting-up of an earthly kingdom in Saul. It is like a preliminary protest against that act of national faithlessness; and it proclaims the universal supremacy of JEHOVAH.

— *in Shiloh*] where the Tabernacle and Ark were (see above, Josh. xviii. 1).

Here is an evidence, that notwithstanding the corruptions which prevailed in the days of the Judges, the devout families of Israel continued to resort to “the place which God chose out of their tribes to place His Name there,” according to the Law of Moses (Deut. xvi. 15); and here is a refutation of the allegation of some, that the Pentateuch could not have existed in those days, because its precepts were not observed: see further on this objection the excellent remarks of *Hengst.*, Auth. ii. 53–56. 83. 89.

— *And the two sons of Eli*] or, rather, *and two sons of Eli*. He may have had more sons. Eli was of the line of Ithamar,

¹ Under this name (*Jeromianster*) is here cited the author of the “*Questiones Hebraicæ in Libros Regum*,” which are contained in the editions of *S. Jerome*, App. tom. ii., ed. Bened., Paris, 1699. In some recent publications these “*Questions*” have been attributed to *S. Jerome*.

In the following notes on the Books of Samuel and Kings the reader will also find references to the valuable commentary attributed to *Eucherius*, Bishop of Lyons in the fifth century. It was written by a later author, a contemporary of *S. Gregory I.*, to whom he refers, lib. iii. c. 22; they may be found in *Bibl. Patr. Max.* vol. vi. pp. 939–1014. The commentary of *Angelomus*, which has also been used, is contained in *Bibl. Patr. Max.* xv. 309–413.

f Deut. 12. 17, 18.
& 16. 11.

|| Or, a double
portion.

g Gen. 30. 2.

† Heb. *angered
her*

h Job 24. 21.

† Or, from the
time that she, &c.

† Heb. from her
going up.

i Ruth 4. 15.

k ch. 3. 3.

l Job 7. 11.

& 10. 1.

† Heb. *bitter of
soul*.

2 Sam. 17. 8.

m Gen. 28. 20.

Num. 30. 3.

Judg. 11. 30.

n Gen. 29. 32.

Ex. 4. 31.

2 Sam. 16. 12.

Ps. 25. 18.

o Gen. 8. 1.

& 30. 22.

† Heb. *seed of
men*.

p Num. 6. 5.

Judg. 13. 5.

† Heb. *multiplied
to pray*.

† Heb. *hard of
spirit*.

q Ps. 62. 8.

& 142. 2.

r Deut. 13. 13.

|| Or, *meditation*.

s Judg. 18. 6.

Mark 5. 34.

Luke 7. 50.

& 8. 48.

t Ps. 20. 4. 5.

u Gen. 33. 15.

Ruth 2. 13.

x Eccles. 9. 7.

y Gen. 4. 1.

z Gen. 20. 22.

† Heb. *in revo-
lution of days*.

|| That is,
Asked of God.

a ver. 3.

Phinehas, the priests of the LORD, were there. ⁴ And when the time was that Elkanah ^f offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: ⁵ But unto Hannah he gave || a worthy portion; for he loved Hannah: ^g but the LORD had shut up her womb. ⁶ And her adversary also [†] ^h provoked her sore, for to make her fret, because the LORD had shut up her womb. ⁷ And as he did so year by year, || [†] when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. ⁸ Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I ⁱ better to thee than ten sons?

⁹ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of ^k the temple of the LORD. ¹⁰ [†] And she was [†] in bitterness of soul, and prayed unto the LORD, and wept sore. ¹¹ And she ^m vowed a vow, and said, O LORD of hosts, if thou wilt indeed ⁿ look on the affliction of thine handmaid, and ^o remember me, and not forget thine handmaid, but wilt give unto thine handmaid [†] a man child, then I will give him unto the LORD all the days of his life, and ^p there shall no razor come upon his head.

¹² And it came to pass, as she [†] continued praying before the LORD, that Eli marked her mouth. ¹³ Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. ¹⁴ And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. ¹⁵ And Hannah answered and said, No, my lord, I am a woman [†] of a sorrowful spirit: I have drunk neither wine nor strong drink, but have ^q poured out my soul before the LORD. ¹⁶ Count not thine handmaid for a daughter of ^r Belial: for out of the abundance of my || complaint and grief have I spoken hitherto. ¹⁷ Then Eli answered and said, ^s Go in peace: and ^t the God of Israel grant thee thy petition that thou hast asked of him. ¹⁸ And she said, ^u Let thine handmaid find grace in thy sight. So the woman ^x went her way, and did eat, and her countenance was no more sad.

¹⁹ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah ^y knew Hannah his wife; and ^z the LORD remembered her. ²⁰ Wherefore it came to pass, [†] when the time was come about after Hannah had conceived, that she bare a son, and called his name || Samuel, saying, Because I have asked him of the LORD.

²¹ And the man Elkanah, and all his house, ^a went up to offer unto the LORD the yearly sacrifice, and his vow. ²² But Hannah went not up; for she said

the younger son of Aaron (1 Chron. xxiv. 3), which had now been advanced above that of Eleazar; but that of Eleazar afterwards recovered its precedence. See above on Num. xxvi. 12, 13; and below, 1 Kings ii. 27. Joseph., Ant. v. 11. 5. Hengst., Auth. ii. 74, 75. Keil, p. 30.

Josephus says that there were three high priests between Phinehas and Eli—viz., Abiezer, Bukki, and Uzzi, who were of the line of Eleazar (1 Chron. vi. 50, 51), so that Eli was the first high priest of the line of Ithamar. Eli was judge of Israel (iv. 18) for forty years, as well as high priest.

—the priests of the LORD] rather, priests of the LORD; there were other priests beside them; this is necessary to be observed in regard to the objections of some, that Eli and his sons would not have sufficed to perform the priestly functions of the sanctuary: cp. Hengst., Auth. ii. 63.

Although Hophni and Phinehas were among the priests, yet Elkanah and Hannah did not separate themselves from the service of the sanctuary where they ministered—a lesson against schism: cp. note below on Matt. x. 4.

4. offered] peace-offerings. 2 Sam. vi. 18: cp. Lev. vii. 34; Deut. xii. 11.

5. a worthy portion] literally, one portion for two persons; Gesen. 69; Keil, 18; and so Syriac.

6. her adversary also provoked her sore] Observe the evil effects of polygamy: cp. Gen. iv. 19. 23; xxx. 8.

9. by a post of the temple of the LORD] near a portal of the palace of Jehovah. The Tabernacle is called a palace, not on account of its external splendour, but as the royal residence of the Lord, the King of Israel. Cp. iii. 3. Ps. v. 7. Gesen. 222. Keil, 19.

11. all the days of his life] Samuel was a Levite, but as such, he was not bound to the service of the sanctuary before he was twenty years of age, and his term of service did not extend beyond fifty (Num. viii. 24, 25); but his mother dedicated him to the Lord's service all the days of his life, not only as a Levite, but as a Nazarite.

—there shall no razor come upon his head] he shall be a Nazarite for ever: see above, Num. vi. 5, and the history of Samson, Judg. xiii. 5; xvi. 17. Here is another evidence of acquaintance with, and observance of, the Mosaic law at this time. Cp. Hengst., Auth. ii. 77.

16. of Belial] See above on Deut. xiii. 13. Judg. xix. 22; xx. 13. The high priests were sons of Belial (ii. 12). Such was the degeneracy of the times.

20. Samuel] i.e. heard of God; from shama, to hear, and El, God (Gesen. 833. 886. Joseph., Ant. v. 10. 3, who interprets the name by θεοῦλητος): cp. v. 27.

unto her husband, *I will not go up* until the child be weaned, and *then* I will ^bbring him, that he may appear before the LORD, and there ^cabide ^dfor ever. ²³ And ^eElkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; ^fonly the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. ²⁴ And when she had weaned him, she ^gtook him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto ^hthe house of the LORD in Shiloh: and the child *was* young. ²⁵ And they slew a bullock, and ⁱbrought the child to Eli. ²⁶ And she said, Oh my lord, ^kas thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD. ²⁷ ^lFor this child I prayed; and the LORD hath given me my petition which I asked of him: ^mTherefore also I have || lent him to the LORD; as long as he liveth || he shall be lent to the LORD. And he ⁿworshipped the LORD there.

II. ¹ And Hannah ^aprayed, and said,

^b My heart rejoiceth in the LORD,

^c Mine horn is exalted in the LORD,

b Luke 2. 22.
c ver. 11, 28.
ch. 2. 11, 18.
& 3. 1.
d Ex. 21. 6.
e Num. 30. 7.
f 2 Sam. 7. 25.

g Deut. 12. 5,
6, 11.

h Josh. 18. 1.

i Luke 2. 22.

k Gen. 42. 15.

l 2 Kings 2. 2, 4, 6.

m Matt. 7. 7.

n ver. 11, 22.
|| Or, returned
him, whom I have
obtained by peti-
tion, to the Lord.
|| Or, he whom I
have obtained by
petition shall be
returned.

n Gen. 24. 26, 52.

a Phil. 4. 6.

b See Luke i. 46, &c.

c Ps. 92. 10. & 112. 9.

²³ gave her son suck] On the duty of mothers to nurse their own children, according to the example of Sarah and Hannah, see above, on Gen. xxi. 7; and below, on 1 Thess. ii. 7: cp. *S. Chrysostom* in Ps. xx. *Clem. Alex.*, Pæd. iii. 4.

²⁴ when she had weaned him, she took him up with her] The Hebrew mothers continued to give their children suck for three years (2 Macc. vii. 27): cp. above, on Gen. xxi. 8.

— and the child was young] literally, and the child was a child, not merely in tenderness of years, but in childlike docility, meekness, and gentleness.

²⁵ they slew a bullock] the bullock for the burnt-offering, with which Samuel was dedicated to God. The other two bullocks were offered as thank-offerings and peace-offerings, with which Elkanah feasted his friends.

²⁸ he worshipped the LORD] Elkanah joined with Hannah his wife in the dedication of Samuel, for whom he probably prayed with her: cp. ii. 20.

The mother (says *A. Lapide*) cannot dedicate a child without the father's consent; for "the husband is the head of the wife" (Eph. v. 23), and of the whole household.

On the dedication of the child Samuel to the service of the Lord in Shiloh, and the practical lesson thence to be derived, see the five Homilies of *S. Chrysostom* in Annam, tom. iv. pp. 699—747, ed. Montfaucon, Paris, 1721.

THE SONG OF HANNAH.

Ch. II. 1. *And Hannah prayed, and said*] This Prayer and Song of Hannah is, as it were, one of the golden links which connect the song of Sarah, on the birth of Isaac (see above, Gen. xxi. 6, 7), with the Magnificat of the Blessed Virgin, after the annunciation of the Angel Gabriel, saluting her as the Mother of CHRIST: see Luke i. 46—55. Let this divine Song of Hannah be read in the *Septuagint*, and then let the *Magnificat* of the Blessed Virgin be read in St. Luke's original, and the connexion of the two will be more clearly recognized. The Holy Ghost inspired both, and he leads on the devout mind from the birth of Samuel to that of Christ. See, for example, the beginnings of each song—

Ἐστρεψάθη ἡ καρδία μου ἐν Κυρίῳ, ὕψωθ' κέρας μου ἐν Θεῷ μου. Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρῳ μου (Luke i. 46). Cp. below, vv. 7, 8.

Another link is the triumphal Song of Miriam, after the passage of the Red Sea, and the victory of Jehovah and His people over their enemies (Exod. xv. 20, 21). Another is the Song of Deborah, praising the Lord for delivering His people by the hand of a woman: see Judg. v. All these poetic hymns of thanksgiving, uttered by women, are celebrations of joyful events, which are prophetic foreshadowings of the universal deliverance and victory achieved by the Incarnation of Christ, the Promised Seed of the woman (Gen. iii. 15).

This is their true meaning, and here is a reply to the objections of some (such as *Ewald* and *Thénius*) who except

against the genuineness of this song of Hannah, as if it were of too general and comprehensive a character to be suited to the occasion which suggested it—the birth of Samuel—and who assert that it must have been produced by some great national victory of the Hebrew people, or by such an event as the overthrow of Goliath (*Stanley*, *Jewish Church*, p. 378; and note to Dict. of Bible, ii. p. 1130).

The true characteristic of Sacred Poetry is, that it is not egotistical. It merges the individual in the Nation, and in the Church Universal. It looks forward from the special occasion which prompts the utterance of thanksgiving, and extends and expands itself, with a loving power and holy energy, into a large and sympathetic outburst of praise to God for His love to all mankind in Christ. Like a pebble cast into a clear and calm lake, it sends forth concentric rings of waves, ever enlarging toward the margin, so that the particular mercy to the individual produces ever-expanding undulations of praise.

This *Magnificat* of Hannah is conceived in this spirit. It is not only a song of thanksgiving, it is also a *prophecy*: it is an utterance of the HOLY GHOST moving within her, and making her maternal joy on the birth of Samuel to overflow in outpourings of thankfulness to God for those greater blessings in CHRIST, of which that birth was an earnest and a pledge: see *Augustine* de Civ. Dei xvii. 4; and the remarks of *S. Gregory*, *Euthymius*, *Angelomus*, *Sanctius*, and others here.

In this respect it may be combined with the *Song of Moses* (Deut. xxxii.) and the *Song of David*: see *Preliminary Note* to 2 Sam. xxii. "Anna typum Ecclesie portat." *S. Cyprian*, de Orat. Domini, 140.

The Books of Samuel contain other divine songs: see xviii. 7. 2 Sam. i. 17—27; iii. 33; xxii. xxiii. 1—7. Some have supposed them to have been collected and preserved in the "Book of Jasher" (*Dr. Lee* on Inspiration, p. 466).

— *My heart rejoiceth in the LORD*] All the joy of the saints in the Lord (*S. Chrys.*, Hom. 3, de Annâ). "Illud verum est gaudium, quod non de creaturâ sed de Creatore suscipitur" (*S. Bernard*, Epist. 115).

The Targum of Jonathan well says here, "Hannah prayed in the spirit of prophecy, and said;" and the same Chaldee Paraphrast interprets this song as a prophetic announcement of the victories to be gained by Jehovah and His people over their enemies (the Philistines and other Heathen nations), even to the last days; and sums up by saying, "He will give strength to His kings, and will increase the kingdom of His Messiah;" so *Kimchi*.

It was, therefore, the opinion of the ancient Hebrew Church that this song is a prophecy of Christ. And ancient Christian Expositors recognize in Hannah a figure of the Christian Church, contrasted with the Jewish Synagogue, and blessing God for His mercies in the Gospel. "Manifestissimè Anna in cantico suo mutationem Veteris Testamenti, vel sacerdotii, in Novum Testamentum, vel sacerdotium, qui est CHRISTUS, prophetare videtur" (*Angelomus*).

— *Mine horn*] Concerning this figure which first appears here, and reappears in *David's Song* (2 Sam. xxii. 3), and again in the *Song of Zacharias* in the Gospel (Luke i. 69), see below on 2 Sam. xxii. 2.

- My mouth is enlarged over mine enemies ;
Because I ^d rejoice in thy salvation.
- 2 ^c *There is none holy as the LORD :*
For *there is* ^f none beside thee :
Neither *is there* any rock like our God.
- 3 Talk no more so exceeding proudly ;
4 ^g Let not [†] arrogancy come out of your mouth :
For the LORD *is* a God of knowledge,
And by him actions are weighed.
- 4 ^h The bows of the mighty men *are* broken,
And they that stumbled are girded with strength.
- 5 ⁱ *They that were* full have hired out themselves for bread ;
And *they that were* hungry ceased :
So that ^k the barren hath born seven ;
And ^l she that hath many children is waxed feeble.
- 6 ^m The LORD killeth, and maketh alive :
He bringeth down to the grave, and bringeth up.
- 7 The LORD ⁿ maketh poor, and maketh rich :
^o He bringeth low, and lifteth up.
- 8 ^p He raiseth up the poor out of the dust,
And lifteth up the beggar from the dunghill,
^q To set *them* among princes,
And to make them inherit the throne of glory :
- ^r For the pillars of the earth *are* the LORD's,
And he hath set the world upon them.
- 9 ^s He will keep the feet of his saints,
And the wicked shall be silent in darkness ;
For by strength shall no man prevail.
- 10 The adversaries of the LORD shall be 'broken to pieces ;
^u Out of heaven shall he thunder upon them :
^x The LORD shall judge the ends of the earth ;
And he shall give strength unto his king,
^y And exalt the horn of his anointed.

2. Neither is there any rock like our God] This figure of the Rock is another connecting link which joins together this song, and the song of Moses, with the song of David, and all of them with Christ: see above, Deut. xxxii. 4; and *Preliminary Note* to 2 Sam. xxii., and v. 32 of that chapter.

3. Talk no more so exceeding proudly] Hannah generalizes her reply to the taunts of her adversary, who had provoked her for what was the Lord's doing (for "the Lord had shunt up her womb," i. 6), into a lesson of moderation to all who boast themselves against God, who is a God of knowledge, and whose acts are just.

Prophetically these words may be applied to the Christian Church reproving the arrogancy of the Synagogue (*Angelomus*).

— Let not arrogancy] The negative (not expressed in the Hebrew text) is implied in the foregoing member of the sentence.

In the text is *to* with an *aleph* (signifying *not*), instead of *to* with a *vau* (signifying, *to him*). And this passage is reckoned by the Masorites as one of those fifteen places in which this confusion exists. Cp. Exod. xxi. 8, and *Aurivillius*, Dissert. p. 469.

— by him actions are weighed] that is, His actions are all rightly balanced, and just (*Sept.*, *Vulg.*, *Theodoret*, *Keil*). Or, man's actions are weighed by Him in the balance of His judgment (*Targum*, *Syriac*, *A Lapide*, *Ewald*). Cp. Prov. xvi. 2; xxi. 2; xxiv. 12.

3—9.] With these words of Hannah compare those of Mary, recognizing in her own exaltation a specimen of God's general dealings in raising up the lowly and abasing the proud (Luke i. 49—53).

5. ceased] i. e. to be hungry.

7, 8. He bringeth low, and lifteth up] The *Septuagint* has here Κύριος ταπεινοί και ανυψοί. Ἀνιστῆ ἀπὸ γῆς πένητα. . . . καθίσαι μετὰ δυναστῶν λαοῦ, και θρόνον δόξης κατακληρονομῶν αὐτοῖς. Thus the *Septuagint* Version helps us to connect Hannah and her song of praise with the Blessed Virgin Mary, and her Magnificat, in which we read, καθεῖλε δυνάστας ἀπὸ θρόνων και ὑψωσε ταπεινοὺς (Luke i. 52).

Hannah, the type of the Christian Church, prophesies the abasement of the pride and self-righteousness of the Synagogue, and the graces and glory of the meek, who believe in Christ (*Origen*, *Theodoret*, *Augustine*, *Angelom.*, *A Lapide*).

8. the pillars of the earth] a figurative expression, derived from a palace or temple. The will of God (says *S. Basil* in *Hoseam*, Hom. i.) is the base and column on which the earth rests.

10. The adversaries of the LORD] The word JEHOVAH stands emphatically at the beginning of this sentence, as in vv. 6, 7.

— shall he thunder] fulfilled literally in this history: see vii. 10.

— he shall give strength unto his king, And exalt the horn of his anointed] Thus, in this heavenly-inspired song, Hannah prophesies that God in His own appointed time would raise up a king (*His king*) to His people; and thus this holy and pious woman, in this psalm of praise to God for mercies foreseen as well as past, and in her devout acknowledgment that God only is the ROCK (v. 2), and that it is the sole prerogative of God to raise up Princes (vv. 6—8), and to give them

¹¹ And Elkanah went to Ramah to his house. ² And the child did minister unto the LORD before Eli the priest. ¹² Now the sons of Eli were ^a sons of Belial; ^b they knew not the LORD. ¹³ And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; ¹⁴ And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. ¹⁵ Also before they ^c burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. ¹⁶ And if any man said unto him, Let them not fail to burn the fat [†] presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force. ¹⁷ Wherefore the sin of the young men was very great ^d before the LORD: for men ^e abhorred the offering of the LORD.

¹⁸ But Samuel ministered before the LORD, being a child, ^g girded with a linen ephod. ¹⁹ Moreover his mother made him a little coat, and brought it to him from year to year, when she ^h came up with her husband to offer the yearly sacrifice. ²⁰ And Eli ⁱ blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ^{||} loan which is ^k lent to the LORD. And they went unto their own home. ²¹ And the LORD ^l visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel ^m grew before the LORD.

²² Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with ⁿ the women that [†] assembled at the door of the tabernacle

^z ver. 18.
ch. 3. 1.
a Deut. 13. 13.

^b Judg. 2. 10.
Jer. 22. 16.
Rom. 1. 23.

^c Lev. 3. 3, 4,
5, 16.

[†] Heb. as on the
day.

^d Gen. 6. 11.
^e Mal. 2. 8.

^f ver. 11.
^g Ex. 28. 4.
² Sam. 6. 14.

^h ch. 1. 3.

Gen. 14. 19.

^{||} Or, petition
which she asked,
[§] c.
^k ch. 1. 28.
^l Gen. 21. 1.

^m Judg. 13. 24.
ver. 26.

ⁿ ch. 3. 19.
Luke 1. 86.
² 4. 40.
[†] See Ex. 38. 8.
[†] Heb. assembled
by troops.

strength, stands in a striking contrast to the people of Israel, who impatiently asked for a king "to judge them like the nations," and to go out before them, and to fight their battles (see below, viii. 5—20), instead of waiting patiently God's time, and instead of rejoicing in their privilege in not being like the nations, but in being the special people of God, and instead of relying on His Almighty arm to save them from their enemies.

Hannah, the mother of Samuel, is the first person in Holy Scripture who addressed God as "the LORD OF HOSTS" (i. 11), a title which emphatically declares the sovereignty of the Almighty and unseen Ruler of the world; and thus also by her faith in Him she stands in contrast with the faithless impatience of the people of Israel, who asked of Samuel to make them a visible head who might reign over them: see above on i. 11.

Hannah is also the first person in Holy Scripture who uses the words "his anointed." As was before observed (on v. 1), the ancient Hebrew Church interpreted her words as a prophecy of the MESSIAH: see next note.

— And exalt the horn of his anointed] ὑψώσει κέρας χριστοῦ αὐτοῦ (Sept.): "Christi sui" (Vulg.). The king, of whom Hannah prophesies, is "His king," a king by whom "the Lord shall judge the ends of the earth," not the king craved by the people, on mere worldly considerations (see the preceding note), but the King to be appointed by God, in His own due time; and a figure of Christ, of whom Jehovah says by David, "Yet have I set my king upon my holy hill of Zion" (Ps. ii. 6), and to whom He will give the heathen for His inheritance, and to whom all judgment is given (Ps. lxxii. 1. John v. 22, 27), and who will put all His enemies under His feet (1 Cor. xv. 25—28).

Therefore it is rightly said, "hæc omnia spectant ad Christum" (A Lapide).

12. sons of Belial] See ch. i. 16. How different from Hannah! There is a similar contrast in the Gospel between Mary of Bethany and Judas: see on Matt. xxvi. 6.

— knew not the LORD] They who ministered daily to Him did not know (i. e. did not fear and love) Him to whom they ministered. They were blinded by their sins. Cp. Judg. ii. 10. Titus i. 16. 1 John ii. 4.

13. the priest's custom . . . was] Such were their sins. These sons of Eli were not contented with the portion of the peace-offerings that was assigned to them by the Law (see Lev.

vii. 31—35. Deut. xviii. 3), but they would also rob the offerer and his friends of that portion which belonged to them, and which they were preparing, in order to feast before the Lord (cp. Hengst., Auth. ii. 88). This was a sin against men; the next was a sin against God.

15. before they burnt the fat] which was not to be eaten, but was God's portion, to be burnt by the priest on the altar (Lev. iii. 16; vii. 23. 25. 30, 31).

"They burnt," not the offerer, but the priest for him (Hengst. ii. 57).

17. the sin of the young men was very great] "Grave peccatum sacerdotum, ob scandalum datum laicis" (A Lapide). On the sins of priests and their punishment, see Jer. xxiii. 1, 2. Ezek. xxxiv. 2—4. Hosea v. 1. Zech. xi. 17. Mal. i. 6; ii. 1 (S. Gregor., Hom. 17, in Evang.).

18. But Samuel ministered] The Levite child is contrasted with the grown-up priest.

— a linen ephod] not to be confounded with the costly ephod of the High Priest, described Exod. xxviii. 4—6; and see below, v. 28; xiv. 3; xxiii. 9.

The linen ephod (Heb. ephod bad) was a simple robe of the ordinary priests (1 Sam. xxii. 18) and Levites, and also sometimes worn by men,—as David, dancing before the ark (2 Sam. vi. 14. Cp. Hengst. ii. 67).

19. a little coat] a little meil (Heb.). The meil was a priestly robe, see Exod. xxviii. 4; xxxix. 22—26. Samuel is described as wearing a meil below, xv. 27; xxviii. 14, but the same word is also used to describe a princely and royal robe (xviii. 4; xxiv. 4. 2 Sam. xiii. 18. 1 Chron. xv. 27).

20. the loan which is lent] Or, the boon which one has asked. Eli supposes that Elkanah had joined in Hannah's prayer for a son.

22. the women that assembled] by troops, for religious worship (Targum, Josephus). Probably these women were dedicated to the service of the sanctuary: see Exod. xxxviii. 8 (Hengst. ii. 76).

— at the door of the tabernacle] How different was this Phinehas, the son of Eli, from Phinehas, the son of Eleazar! See above, Num. xxv. 6—8.

The punishment was suited to the sin. The Priests polluted the tabernacle at Shiloh; and "God forsook the tabernacle in Shiloh, even the tent that He had pitched among men; He delivered their power into captivity, and their beauty into the

|| Or, *I hear evil words of you.*

|| Or, *to cry out.*

o Num. 15. 30.

p Josh. 11. 20.

Prov. 15. 10.

q ver. 21.

r Prov. 3. 4.

Luke 2. 52.

Acts 2. 47.

Rom. 14. 18.

s 1 Kings 13. 1.

t Ex. 4. 14. 27.

u Ex. 28. 1, 4.

Num. 16. 5.

& 18. 1, 7.

x Lev. 2. 3, 10.

& 6. 16.

& 7. 7, 8, 34, 35.

& 10. 14, 15.

Num. 5. 9, 10.

& 18. 8—19.

y Deut. 32. 15.

z Deut. 12. 5, 6.

a Ex. 29. 9.

b Jer. 18. 9, 10.

c Ps. 18. 20.

& 91. 14.

d Mal. 2. 9.

e 1 Kings 2. 27.

Ezek. 44. 10.

See ch. 4. 11,

18, 20, & 14. 3.

& 22. 18, &c.

|| Or, *the affliction*

of the tabernacle,

for all the wealth

which God would

have given Israel.

f See *Zech.* 8. 4.

† Heb. *men.*

g 1 Kings 13. 3.

h ch. 4. 11.

i 1 Kings 2. 35.

j Chron. 29. 22.

Ezek. 44. 15.

of the congregation. ²³ And he said unto them, Why do ye such things? for || I hear of your evil dealings by all this people. ²⁴ Nay, my sons; for *it is no* good report that I hear: ye make the LORD's people || to transgress. ²⁵ If one man sin against another, the judge shall judge him: but if a man ^o sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, ^p because the LORD would slay them. ²⁶ And the child Samuel ^q grew on, and was ^r in favour both with the LORD, and also with men.

²⁷ ^s And there came a man of God unto Eli, and said unto him, Thus saith the LORD, ^t Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? ²⁸ And did I ^u choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and ^x did I give unto the house of thy father all the offerings made by fire of the children of Israel? ²⁹ Wherefore ^y kick ye at my sacrifice and at mine offering, which I have commanded *in my* ^z habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? ³⁰ Wherefore the LORD God of Israel saith, ^a I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, ^b Be it far from me; for them that honour me ^c I will honour, and ^d they that despise me shall be lightly esteemed. ³¹ Behold, ^e the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. ³² And thou shalt see || an enemy *in my* habitation, in all *the wealth* which God shall give Israel: and there shall not be ^f an old man in thine house for ever. ³³ And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [†] in the flower of their age. ³⁴ And this *shall be* ^g a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; ^h in one day they shall die both of them. ³⁵ And ⁱ I will raise me up a faithful priest, *that shall do according to that which is in mine heart and in my mind:*

enemy's hand" (Ps. lxxviii. 61, 62). He allowed the Ark to be taken by the Philistines, and it was never restored to Shiloh. "The fire consumed their young men; and their maidens were not given to marriage. Their Priests (Hophni and Phinehas) were slain with the sword, and there were no widows to make lamentation" (vv. 63, 64).

^{23.} *And he said unto them*] Eli was the Judge and Priest; and he was bound, in his double character, to punish his sons, and to vindicate the honour of God; but he did not follow up his words with deeds, and he encouraged them by impunity. Cp. the remarks of the Rev. R. W. Evans, Scrip. Biog. i. 114.

^{25.} *the judge shall judge him*] or, rather, *God shall judge him*, shall decide between one man and another; and here is place for intercession. The aggrieved party may himself become a mediator for the offender, as Moses was for Miriam when she had spoken against him (Num. xii. 13).

— *who shall intreat for him?*] A man may intercede with God for remission of a penalty due for injury to *himself*; but who shall venture to entreat for one who has outraged the majesty of God? On the senses of the Hebrew word used in both these clauses, *palal*, to judge, and, in *hithpaal*, to intercede, see *Gesen.* 676.

— *because the LORD would slay them*] or, *therefore the LORD would slay them* (Noldius, Pfeiffer, p. 193). Cp. Ps. cxvi. 10. Jer. iv. 10; xxix. 16; where the particle here translated *because* signifies *therefore*. But the rendering of the Authorized Version need not be abandoned: they hearkened not to the voice of their father, because the Lord had hardened their hearts for their sins, and would punish them for their wickedness. Cp. Exod. iv. 21.

^{26.} *the child Samuel grew on—in favour both with the LORD, and also with men*] St. Luke adopts these words (ii. 52), and applies them to Christ.

^{27.} *a man of God*] A prophet (Judg. xiii. 6) pre-announced God's judgments on Eli's house, and explained the *reason* of

them, and thus made those judgments to be a clear proof of God's truth and righteousness.

— *of thy father*] Aaron (Exod. iv. 14. 27).

^{29.} *kick ye*] Cp. Deut. xxxii. 15, "Jeshurun waxed fat, and kicked."

^{30.} *I said indeed*] God's promises are conditional on obedience, as his threats may be averted by repentance (Jonah iii. 4, 9, 10).

— *should walk before me for ever*] in uninterrupted prosperity: this was to be forfeited, at least for a time, by the destruction of Shiloh, and the capture of the Ark.

^{31.} *thine arm*] thy strength (Job xxii. 9. Ps. xxxvii. 17).

^{32.} *thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel*] Thou, the High Priest, and those who succeed thee in the office, shall see a destroyer of my house at Shiloh, in all those good things which God would have given Israel, if the Priesthood had been faithful in its ministry. See ch. iv. 4. 11. 22. This was "*the captivity*" which is mentioned above (Judg. xviii. 30). Cp. Ps. lxxviii. 62. Even in the days of Samuel, the Ark, having been taken by the Philistines, was never brought back into the Tabernacle; and the Tabernacle was never set up again in Shiloh.

^{33.} *thine house*] This did not extend to the family of Ithamar generally, but only to that of Eli.

^{34.} *in one day they shall die*] See iv. 11.

THE FAITHFUL PRIEST.

^{35.} *I will raise me up a faithful priest*] Though thy sons, the priests, shall die, and though thou, the High Priest, and thy house shall suffer grievous afflictions, yet the *Priesthood* shall not perish. "I will raise me up a *faithful priest*, that shall do according to that which is in my heart and in my mind: and I will build him a sure house; and he shall walk before mine Anointed for ever."

and I will build him a sure house; and he shall walk before mine anointed for ever. ^{36 m} And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, † Put me, I pray thee, into || one of the priests' offices, that I may eat a piece of bread.

k 2 Sam. 7. 11, 27.
l Kings 11. 38.
1 Ps. 2. 2.
& 18. 50.
m 1 Kings 2. 27.

† Heb. *Join.*
|| Or, *somewhat*
about the priest-
hood.

III. ¹ And ^a the child Samuel ministered unto the LORD before Eli. And ^b the word of the LORD was precious in those days; *there was no open vision.* ² And it came to pass at that time, when Eli *was* laid down in his place, ^c and his eyes began to wax dim, *that* he could not see; ³ And ere ^d the lamp of God went out ^e in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*; ⁴ That the LORD called Samuel: and he answered, Here *am* I. ⁵ And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. ⁶ And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again. ⁷ || Now Samuel ^f did not yet know the LORD, neither was the word of the LORD yet revealed unto him. ⁸ And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child. ⁹ Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. ¹⁰ And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

a ch. 2. 11.

b Ps. 74. 9.
Amos 8. 11.
Sec ver. 21.
c Gen. 27. 1.
& 48. 10.
ch. 2. 22.
& 4. 15.
d Ex. 27. 21.
Lev. 24. 3.
e 2 Chron. 13. 11.
f ch. 1. 9.

|| Or, *Thus did*
Samuel before he
knew the Lord,
and before the
word of the Lord
was revealed unto
him.
f See Acts 19. 2.

¹¹ And the LORD said to Samuel, Behold, I will do a thing in Israel, ^g at ^g 2 Kings 21. 12.
Jer. 19. 3.

This prophecy was fulfilled primarily in *Samuel*.

Samuel, in the interval of confusion (when the regular exercise of the Levitical Ritual and Priesthood was suspended, by the destruction of Shiloh and by the separation of the Ark from the Tabernacle), was raised up in an extraordinary manner, by special commission from God, to perform priestly acts.

It had a secondary fulfilment in *Zadok*, who, on account of his faithfulness to the house of David, was placed by Solomon in the room of Abiathar (1 Kings ii. 27).

But it can only be said to have its *full and final* accomplishment in *CHRIST*, who is the Divine Samuel, and the faithful Priest—the true *ZADOK*, or *RIGHTEOUS ONE*, who has superseded the Aaronic priesthood, and “abideth a Priest for ever” (Heb. vii. 11—28); and has united the Priesthood with the Kingdom everlastingly. *S. Hippolytus* (ed. Lagarde, p. 157); *Theodoret*, Qu. 7; and *S. Augustine* de Civ. Dei xvii. 5, who has commented at large on this prophecy in a Christian sense; and see also *Angelomus* and *A. Lapide*, and the notes below on 1 Kings ii. 27.

36. And it shall come to pass] This was fulfilled literally in the distress which afflicted the family of Eli, and in the massacre of his descendants at Nob (xxii. 19); but it is fulfilled in a larger sense in the submission of the Aaronical priesthood to Him “Who abideth a Priest for ever,” and in their humble resort to Him for spiritual food and sustenance, especially in His Holy Word and Sacraments. The curse is taken away, and is changed into a blessing, in *Christ*. *S. Augustine* and *Theodoret*, Qu. 7; and so *S. Gregory* and *Procopius* in *A. Lapide*.

CIT. III. 1. the child Samuel] He was then twelve years old, says *Josephus* (v. 10. 4).

If this was the case, this vision vouchsafed to Samuel, and this message sent by God through him to Eli in the Tabernacle, may suggest a comparison between him at this time and our Blessed Lord when a child of twelve years old, in the Temple, manifesting His Divine Wisdom, so that “all were astonished at His understanding and answers,” and expostulating with His mother, “Wist ye not that I must be about My Father’s business?” (Luke ii. 46—49); and, as the child Samuel was not elated by this vision and revelation vouchsafed to him in the

Temple, but went humbly to Eli; and, when it was morning, did the daily work prescribed to him (v. 15), so the child Jesus, after the honour paid Him in the Temple, “went down to Nazareth, and was subject to” Mary and Joseph (Luke ii. 51).

— *precious*] rare.

— *no open vision*] The prophetic vision was not opened, extended (cp. Prov. iii. 10), but was contracted on account of the sin of the Priests and people.

2. his eyes began to wax dim] Therefore Samuel might well suppose that Eli called him to minister to him in some service of help by night; and he was probably sleeping near Eli for that purpose (v. 5).

3. the lamp of God] The seven-branched candlestick, fed with oil every evening (Exod. xxvii. 20; xxx. 8. Lev. xxiv. 2).

— *went out*] The call was, therefore, probably near morning.

— *in the temple*] the Tabernacle at Shiloh.

4. the LORD called Samuel] probably by a voice from the Ark in the Holy of Holies. We may suppose that the High Priest Eli was nearer the Ark; but he heard not the voice of God, which the child Samuel heard: it was directed specially to him.

7. did not yet know the LORD] He did not know the Lord in that fulness and clearness in which he afterwards knew Him, speaking to him, and declaring His will, with an audible voice. Compare the use of the phrase *knew not*, in John i. 31. 33; see the note there, and the note above on Exod. vi. 3.

— *neither was the word of the LORD yet revealed unto him]* It was not yet *uncovered* (see *Gesen.* 170); afterwards the Word was *uncovered* (cp. v. 21), and his own ear was *uncovered* to receive it: see below, ix. 15, and *Bp. Pearson*, Art. i. p. 7.

So it was with the disciples of Christ after His resurrection. Christ did then a double work for them. He *opened* to them the *Scriptures*, and He *opened* their *hearts* to understand them (Luke xxiv. 32. 45).

10. the LORD came, and stood] The Glory of the Lord was revealed to him (*Targum*). It was not a dream, nor an inspiration, but a *vision* of the Lord which was vouchsafed to Samuel. See how God loves holiness in children. The child Samuel was preferred by Him to Eli, the aged high priest and judge (*Theodoret*).

h ch. 2. 30—36.

† Heb. *beginning and ending.*
|| Or, *And I will tell him, &c.*
i ch. 2. 29, 30, 31, &c.
k Ezek. 7. 3.
l ch. 2. 12, 17, 22.
|| Or, *accursed.*
† Heb. *frowned not upon them.*
m ch. 2. 23, 25.
n Num. 15. 30, 31.
Isa. 22. 14.

o Ruth 1. 17.
† Heb. *so add.*
|| Or, *word.*

† Heb. *all the things, or words.*
p Job 1. 21.
& 2. 10.
Ps. 39. 9.
Isa. 39. 8.
q ch. 2. 21.
r Gen. 39. 2, 21, 23.
s ch. 9. 6.
t Judg. 20. 1.
|| Or, *faithful.*

u ver. 1. 4.
|| Or, *came to pass.*
† Heb. *was.*

a ch. 5. 1.
& 7. 12.

† Heb. *the battle was spread.*

† Heb. *the array.*

which both the ears of every one that heareth it shall tingle. ¹² In that day I will perform against Eli ^a all *things* which I have spoken concerning his house: † when I begin, I will also make an end. ¹³ || ⁱ For I have told him that I will ^k judge his house for ever for the iniquity which he knoweth; because ^l his sons made themselves || vile, and he † ^m restrained them not. ¹⁴ And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house ⁿ shall not be purged with sacrifice nor offering for ever.

¹⁵ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. ¹⁶ Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I. ¹⁷ And he said, What is the thing that *the LORD* hath said unto thee? I pray thee hide it not from me: ° God do so to thee, and † more also, if thou hide *any* || thing from me of all the things that he said unto thee. ¹⁸ And Samuel told him † every whit, and hid nothing from him. And he said, ^p It is the LORD: let him do what seemeth him good.

¹⁹ And Samuel ^q grew, and ^r the LORD was with him, ^s and did let none of his words fall to the ground. ²⁰ And all Israel ^t from Dan even to Beer-sheba knew that Samuel *was* || established to be a prophet of the LORD. ²¹ And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by ^u the word of the LORD. IV. ¹ And the word of Samuel || † came to all Israel.

Now Israel went out against the Philistines to battle, and pitched beside ^a Eben-ezer: and the Philistines pitched in Aphek. ² And the Philistines put themselves in array against Israel: and when † they joined battle, Israel was smitten before the Philistines: and they slew of † the army in the field about four thousand men.

³ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us † fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it

11. tingle] Cp. 2 Kings xxi. 12. Jer. xix. 3. Hab. i. 5.

The massacre of Eli's descendants by Saul, at Nob, was in part a fulfilment of this prophecy (see xxii. 19).

20. from Dan even to Beer-sheba] from the northern to the southern extremity of the land (see Judg. xx. 1).

SAMUEL IS ESTABLISHED TO BE A PROPHET.

— that Samuel was established to be a prophet of the LORD] A very important statement. What Samuel did in *offering sacrifices*, &c. (see vii. 9), was *not* (as some seem to imagine) an irregular intrusion into the *priestly* office. But in a time of great degeneracy and confusion, temporal and spiritual, when the Priesthood itself was polluted, and when the Tabernacle was defiled by deadly sins, and when, in consequence of those sins, the priests were slain by the sword, and the Ark of God was taken, and Shiloh itself was destroyed, and when the exercise of the ordinary functions of the Levitical priesthood was in abeyance, Samuel was specially raised up by God, and received an extraordinary commission from Him who is the Author of all priestly power and authority, to do what he did in maintaining the worship of God; and “all Israel, from Dan even to Beersheba,” *knew*, by visible tokens, that Samuel “*was established to be a prophet of the Lord*,” that is, an interpreter and expounder of God's will to Israel. Observe also what follows;

21. the LORD appeared again] literally, *added to appear*, and He revealed Himself to Samuel by the Word of the LORD, by audible manifestations. This was done in *Shiloh*, the appointed place of Divine worship. Samuel derived his extraordinary commission from God, in His own House.

Consider the circumstances recorded in this chapter. “The Word of God was precious in those days: there was no open vision” (v. 1). God breaks through the silence of many years and reveals Himself to Samuel. Wherefore was this? Samuel had a childlike faith. Therefore he was very dear to God. The

words are remarkable, “the child was a *child*” (see i. 24), and “he grew *before the LORD*” (ii. 21. 26); he was a child in innocence, humility, simplicity, and holiness. He was holy, amid scenes of unholiness. In spite of the pernicious examples of Eli's sons, the priests of God, the child stood firm; he was true to God in the most trying circumstances. Therefore God revealed Himself to him. The child Samuel was preferred to the aged Eli, the high priest and judge; and thus (as *Theodoret* remarks) God showed that holy childhood is better than hoar hairs. God revealed to Samuel the things which concerned Eli. See here the fruits of obedience. He was “wiser than the aged,” and had “more understanding than his teachers,” because he “kept God's commandments” (Ps. exix. 99, 100), and he was not elated by his revelations: he was meek and docile as before, reverent and dutiful to Eli, who was treated with contempt by his own sons. Therefore he grew on, and the LORD was with him, and gave him more revelations, and “all Israel knew that he was established to be a prophet of the LORD.”

CH. IV. 1. the word of Samuel] The word which God spake to and by him who was established “a prophet of the Lord,” and whose appearance was a remarkable era in the history of Israel; see Acts iii. 24, “all the prophets from Samuel,” the most eminent prophet after Moses. Cp. Heb. xi. 32, “The time would fail me to tell of Samuel and of the prophets.”

— Eben-ezer] which signifies, *stone of help*; so called by anticipation, from the victory given there to Israel, twenty years afterwards, in answer to Samuel's prayer (vii. 12); it was between Shen and Mizpeh (the *watch-tower*), probably Mizpeh of Benjamin (Josh. xvii. 26), now *Nebj Samweil* (*Robinson*), two hours N.W. of Jerusalem, half an hour S. of Gibeon. The site of Shen (*tooth or crag*) is unknown.

— in Aphek] See Josh. xv. 53.

3. Let us fetch the ark of the covenant] by means of which

cometh among us, it may save us out of the hand of our enemies. ⁴ So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, ^b which dwelleth *between* ^c the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God. ⁵ And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

⁶ And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. ⁷ And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing [†] heretofore. ⁸ Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

⁹ ^d Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, ^e as they have been to you: [†] quit yourselves like men, and fight.

¹⁰ And the Philistines fought and ^f Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. ¹¹ And ^g the ark of God was taken; and ^h the two sons of Eli, Hophni and Phinehas, [†] were slain.

^b 2 Sam. 6. 2.
^c Ps. 80. 1.
& 99. 1.
^e Ex. 25. 18, 22.
Num. 7. 89.

[†] Heb. *yesterday, or, the third day.*

^d 1 Cor. 16. 13.

^e Judg. 13. 1.
[†] Heb. *be men.*

^f ver. 2.
Lev. 26. 17.
Deut. 28. 25.
Ps. 78. 9, 62.
^g ch. 2. 32.
Ps. 78. 61.
^h ch. 2. 31.
Ps. 78. 64.
[†] Heb. *died.*

God had wrought such wonders of old, especially in the passage of Jordan, and in the overthrow of Jericho. But they forgot that God only works for those who obey Him. They trusted in the *outward means*. But God would show that the outward means are of no avail without inward holiness, and therefore He suffered them to be smitten, and allowed the Ark to fall into the hands of their enemies. "Trust ye not in lying words," says the prophet (Jer. vii. 4), "saying, The Temple of the Lord;" but if ye thoroughly amend your ways, "Then will I cause you to dwell in this place for ever and ever" (v. 7). It is observable that God there refers to this history, and says, "Go ye now to *Shiloh*, and see what I did to it for the wickedness of my people Israel" (v. 12).

Probably David remembered this history, when, with a clearer faith, he refused to allow the Ark to be carried with him in his retreat before Absalom out of Jerusalem; and even when the priests had brought it forth, he commanded them to carry it back to its place, saying, "If I shall find favour in the eyes of the Lord, He will bring me again and show me both it and his habitation" (2 Sam. xv. 25).

David, *without* the Ark visibly present, but with the unseen help of Him who was enthroned on the Ark, triumphed, and was restored to Jerusalem and the Ark. But Israel *with* the Ark visibly present, but without the blessing of Him whose Throne the Ark was, fell before their enemies, and were deprived of the Ark, which was taken by the Philistines.

4. *between the cherubims*] or, *on the cherubim*.

— *the two sons of Eli, Hophni and Phinehas, were there*] What, therefore, would the Ark profit them, when the priests were profane who ministered before it, and polluted it by their presence? What are mere outward Churches of God, when the living Church—the Priests and People—are unholy? The history of Jerusalem supplies the answer (see on Matt. xxiv. 15).

7. *the Philistines—said, God is come into the camp*] The Ark is called by the sacred writer "The Ark of the LORD" (JEHOVAH), but the Philistines, being heathens, say that ELOHIM is come into the camp; and they speak of *God* in the plural number—"these mighty Gods." However, they bear witness to the truth, that the Presence of God was enshrined in the Ark; and that the God of Israel had smitten the Egyptians with plagues. Here is a fulfilment of what Moses had prophesied (Exod. xv. 14), "Sorrow shall take hold of the inhabitants of *Palestine*." Cp. below, vi. 6.

THE CAPTURE OF THE ARK.

11. *the ark of God was taken*] The Ark, which Moses had made by God's command at Sinai, and on which the Divine Presence was enshrined in the Holy of Holies; and which had

accompanied Israel in their marches through the wilderness, and before which the waters of Jordan had fled backward, and the walls of Jericho had fallen down—that Ark was taken by Idolaters.

Why did God permit this?

(1) In order to show that His presence had forsaken Israel, because they had forsaken Him; and especially to punish the Priesthood, which had profaned His Sanctuary by their sins.

(2) In order to show that visible ordinances of religion only profit those who have the spirit of religion within them. The Ark of God's visible Church only benefits those who have the Shechinah of His Presence in their hearts. As long as Israel was obedient (says *Theodore*, Qu. 10), they might safely trust in the providence of God; but when they forsook Him, neither He nor the Ark would profit them. The Ark contained the Tables of the Law, and thus showed the sanctity of the Law; and how could the Ark avail those, who broke the Law which was contained in it?

(3) In order to show that though men are bound to use the outward means of grace which God has instituted for the conveyance of His benefits to them, yet God's presence and working are not tied to those means; and that He can act without them.

Thus it was shown that the means of grace are only *channels* of blessing from Him, and that He is the only *source* of grace. After the capture of the Ark, the Tabernacle was like a Cenotaph. It was like a body without a soul. And Shiloh itself was soon reduced to desolation.

The *Visible* Church of Israel seemed then to be lying in ruins.

But the *God of Israel* still lived and acted. And His Sovereign Power and Divine Independence were seen to work more gloriously and graciously even when the Visible Church appeared to be overthrown. He raised up a SAMUEL, the most illustrious of Prophets after Moses. He authorized him, though only a *Levite*, by a special commission, to do the work of a *Priest*, in offering sacrifices (see above on iii. 20, 21; and below, on vii. 10, 17). He accepted the sacrifices offered by him, as He had accepted those of the Patriarchs who offered sacrifices before the Law. He employed him in anointing Saul first; and then David, the type and ancestor of Christ. He inaugurated, as it were, a new era in Samuel; and prepared the way for the Gospel. He showed that the Aaronical Priesthood was only parenthetical and provisional; that the Levitical ordinances were not necessary to God's gracious dealings with His people; that they were shadows which would one day pass away; that they were like a scaffold for building up a house—the Church of Christ—and would one day be removed, when their purpose had been served, and the spiritual house was erected, which is "built on the foundation of Apostles and Prophets, Jesus Christ Himself

i 2 Sam. 1. 2.

k Josh. 7. 6.
2 Sam. 13. 19.
& 15. 32.
Neh. 9. 1.
Job 2. 12.
1 ch. 1. 9

m ch. 3. 2.
† Heb. stood.

n 2 Sam. 1. 4.

† Heb. is the
thing.

|| He seems to
have been a
Judge to do
justice only, and
that in South-
west Israel.
|| Or, to cry out.

† Heb. were
turned.
o Gen. 35. 17.

† Heb. set not
her heart.
|| That is, Where
is the glory,
or, There is no
glory.
p ch. 14. 3.
q Ps. 26. 8.
& 78. 61.
a ch. 4. 1.
& 7. 12.

b Judg. 16. 23.

c Isa. 19. 1.
& 46. 1, 2.

¹² And there ran a man of Benjamin out of the army, and ¹came to Shiloh the same day with his clothes rent, and ^kwith earth upon his head. ¹³ And when he came, lo, Eli sat upon ¹a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. ¹⁴ And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli. ¹⁵ Now Eli was ninety and eight years old; and ^mhis eyes † were dim, that he could not see. ¹⁶ And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, "What †is there done, my son? ¹⁷ And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. ¹⁸ And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. || And he had judged Israel forty years.

¹⁹ And his daughter in law, Phinehas' wife, was with child, *near* || to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains † came upon her. ²⁰ And about the time of her death ^othe women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, †neither did she regard it. ²¹ And she named the child || ^pIchabod, saying, ^aThe glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. ²² And she said, The glory is departed from Israel: for the ark of God is taken.

V. ¹ And the Philistines took the ark of God, and brought it ^afrom Ebenezer unto Ashdod. ² When the Philistines took the ark of God, they brought it into the house of ^bDagon, and set it by Dagon. ³ And when they of Ashdod arose early on the morrow, behold, Dagon *was* ^cfallen upon his face to the

being the chief Corner-stone" (Eph. ii. 20). God thus gave a prophetic foreshadowing of what was more fully displayed to the world when the material *Temple of Jerusalem* was destroyed by the Romans, and the Universal Church of Christ was raised up in its place.

(4) By allowing the Ark to fall into the hands of the Philistines, and to be brought in triumph into the temple of their god *Dagon*, and by the wonders that He wrought in that temple, where He made Dagon fall prostrate before the Ark, God gave the Philistines themselves an evidence of His own Divine Sovereignty, and called them to turn from idols, and to worship the True God. Cp. *Theodoret*, Qu. 10.

— *Hophni and Phinehas were slain*] A proof of God's truth (ii. 34).

13. *Eli sat upon a seat by the wayside watching*] So all the ancient versions. *R. Schwartz*, by an alteration of the Hebrew pointing, renders it "by the wayside leading to *Mizpeh*" (see *Grove*, B. D. ii. 388). The reading of the MSS., *yac*, is corrected by the *Keri* to *yad*, a hand or side. See *Gesen.* 347. 331; *Keil*, 42.

18. *of the ark of God*] The news of its capture was more grievous to Eli than that of the defeat of Israel, and the death of his own sons. "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I *prefer not Jerusalem above my chief joy*" (Ps. cxxxvii. 5, 6). The dying words of Archbishop Whitgift were "Pro Ecclesia Dei."

— *he had judged Israel forty years*] When I read of Eli the Priest, of the sons of Aaron, judging Israel forty years, and of Samuel, certainly a Levite, though not a Priest, going circuit as a judge, itinerant in Israel (1 Sam. vii. 16); and of others of the families of Levi appointed by King David to be judges and officers, not only in all the business of the Lord, but also for the outward business of Israel (2 Sam. xv. 35. 1 Chron. xxvi. 29. 32); when

I observe in the Church Stories, ever since the world had Christian Princes, how ecclesiastical persons have been employed by their sovereigns in their weightiest consultations and affairs of state; I cannot but wonder at those who inveigh against the courts, power, jurisdiction, and the temporalities of Bishops and other Ecclesiastical persons. I speak it not to justify abuses of men, but to justify the lawfulness of the thing (*Bp. Sanderson*, ii. 249).

19. *bowed herself*] sank on her knees.

21. *Ichabod*] *No glory* (*Gesen.* 36. 38).

22. *The glory is departed from Israel: for the ark of God is taken*] The Ark being the visible centre of the theocratic system of Israel, its capture was the departure of Israel's glory, and is spoken of as the "captivity of the land:" see above, on Judg. xviii. 30; and Ps. lxxviii. 58—67, "God was wroth, and greatly abhorred Israel, so that He forsook the tabernacle of *Shiloh*, the tent which He placed among men, and delivered His strength into captivity, and His *glory* into the enemy's hand; He gave His people over also unto the sword: their priests fell by the sword." Cp. Jer. vii. 12; xxvi. 6. *Hengst.*, Auth. ii. 48. 52. 55.

The glory is departed from Israel—so it seemed in the eyes of men. But with God there is "no variableness or shadow of turning" (James i. 17); and in that dark night of sorrow to the Hebrew Church and Nation, His glory shone forth most brightly: see above, v. 11. There is no Ichabod to God.

CH. V. 1. *Ashdod*] now *Esdud*: see Josh. xiii. 3.

2. *Dagon*] See on Judg. xvi. 23.

3. *Dagon was fallen upon his face to the earth*] Dagon fell prostrate before the ark, though the ark was captive. Dagon in his own temple fell down like a prisoner before his conqueror, or like a suppliant before his god. Cp. *Josephus*, vi. 1. 1.

Thus the device designed by the Philistines for the glory of

earth before the ark of the LORD. And they took Dagon, and ^d set him in his place again. ⁴ And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and ^e the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only || *the stump of* Dagon was left to him. ⁵ Therefore neither the priests of Dagon, nor any that come into Dagon's house, ^f tread on the threshold of Dagon in Ashdod unto this day.

⁶ But ^g the hand of the LORD was heavy upon them of Ashdod, and he ^h destroyed them, and smote them with ⁱ emerods, *even* Ashdod and the coasts thereof. ⁷ And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god. ⁸ They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*. ⁹ And it was *so*, that, after they had carried it about, ^k the hand of the LORD was against the city ^l with a very great destruction: and ^m he smote the men of the city, both small and great, and they had emerods in their secret parts.

¹⁰ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to [†] us, to slay us and our people. ¹¹ So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay [†] us not, and our people: for there was a deadly destruction throughout all the city; ⁿ the hand of God was very heavy there. ¹² And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

their god Dagon, and for the humiliation of Jehovah, redounded to Dagon's humiliation, and to Jehovah's glory. So it ever has been, and ever will be, with all the contrivances of evil men and of God's enemy, Satan, against His Gospel. They will recoil upon their authors, and will tend to the exaltation of Christ and of His Church. "The fierceness of man shall turn to Thy praise, O God" (Ps. lxxvi. 10).

— *and set him in his place*] Their god Dagon could not set up himself, but must be raised from the earth by the hands of his worshippers in his own temple. See the blindness of idolatry! Cp. v. 5.

4. *the head of Dagon and both the palms of his hands were cut off*] The word *were* is not in the original, and would be better omitted; the head and palms of Dagon being cut off, were lying on the threshold. Here was the miracle; and it was very significant. It was done by the divine power. The head and palms of Dagon, the chiefest of his members, the emblems of his strength, were lopped off, and they were lying on the threshold, as if to be trodden under foot by his worshippers.

— *only the stump of Dagon was left*] The words, *the stump of*, are not in the original; the sense is—only Dagon, the fish (from *dag*, a fish), the ignoblest part, was left.

5. *Therefore neither the priests . . . tread on the threshold*] Another proof of the obstinate pride and blind infatuation of idolatry. Instead of concluding, as they ought to have done from these miracles, and from others that followed (see vv. 6—12; vi. 1—9), that Dagon was no god, and that his idol ought to be trodden under foot, and that the Lord God of Israel ought to be worshipped, the Philistines turned these miracles themselves into occasions for more superstitious devotion to their idol, although they were constrained to confess that the hand of the God of Israel was upon them, and upon Dagon their god (v. 7). When a Church becomes *idolatrous*, her case is almost desperate.

After the record of the infatuation of these men of Ashdod, it is refreshing to turn to another scene in the same place. "Philip was found at Azotus" (Acts viii. 40). Perhaps then the

joyful prophecies of the turning of Philistia to God in Ps. lx. 8; cviii. 9, were fulfilled: see below on Acts viii. 26.

6. *with emerods*] Cp. Deut. xxviii. 27, and Ps. lxxviii. 66, "He smote them on their hinder parts" (Pfeiffer, Dubia, p. 194; Gesen. 645. 321).

Quorsum hoc supplicium a Deo immissum? Forsan Philistæi, sicut aliæ nationes Canaaniticæ stripe oriundæ, Sodomiticis flagitiis erant inquinati, ideoque iis membris, quibus erant abusi, a Deo plectebantur (cf. v. 9).

At the end of v. 6, the *Sept.* and *Fulg.* insert a relation of the devastation of the land by mice; an addition which seems to have been suggested by the fact recorded in vi. 4.

8. *Gath*] They thought that Jehovah the God of Israel had a special hatred against Ashdod and Dagon, but that his power would not reach to Gath, which was probably between Ashdod and Ekron (cp. Josh. xiii. 3), and therefore they sent the ark thither. They imagined Him to be a mere *local* deity: cp. 1 Kings xx. 28.

This device also recoiled upon themselves, and redounded to the greater glory of God. All the shifts of Satan will issue in his own greater confusion. Observe how he is represented in the Apocalypse as shifting his artifices against the Church of God, and how all are frustrated: see below on Rev. vi. 16.

The site of Gath is not accurately known. It was probably in the interior of Philistia, about ten miles east of Ashdod, at a place called now *Tell-es-Safieh*, and about the same distance S.E. of Ekron (Porter).

9. *they had emerods*] *emerods broke out* (Keil).

10. *Ekron*] now *Akir*, the most N.W. city of Philistia (Josh. xiii. 3), where Beelzebub was worshipped (2 Kings i. 2). The struggles of the Philistines against Jehovah tended only to bring the ark nearer to its own home, and to bring more evils on its enemies. The sufferings of Ekron were worse than those of Ashdod, and the sufferings of Gath were more grievous than those of Ekron. So all the assaults of the enemies of the faith against the Ark of Christ's Church, will serve only to bring her nearer to her heavenly and eternal home.

^d Isa. 46. 7.

^e Jer. 50. 2.

Ezek. 6. 4, 6.

Micah 1. 7.

|| Or, *the fishy*

part.

^f See Zeph. 1. 9.

^g ver. 7. 11.

Ex. 9. 3.

Ps. 32. 4.

Acts 13. 11.

^h ch. 6. 5.

ⁱ Deut. 28. 27.

Ps. 78. 66.

^k Deut. 2. 15.

ch. 7. 13.

& 12. 15.

^l ver. 11.

^m ver. 6.

Ps. 78. 66.

[†] Heb. *me*, to slay
me and my.

[†] Heb. *me not*,
and my.

ⁿ ver. 6. 9.

VI. ¹ And the ark of the LORD was in the country of the Philistines seven months. ² And the Philistines ^a called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place. ³ And they said, If ye send away the ark of the God of Israel, send it not ^b empty; but in any wise return him ^c a trespass offering: then ye shall be healed, and it shall ^d be known to you why his hand is not removed from you. ⁴ Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, ^e according to the number of the lords of the Philistines: for one plague *was* on † you all, and on your lords. ⁵ Wherefore ye shall make images of your emerods, and images of your mice that ^f mar the land; and ye shall ^g give glory unto the God of Israel: peradventure he will ^h lighten his hand from off you, and from off ⁱ your gods, and from off your land. ⁶ Wherefore then do ye harden your hearts, ^k as the Egyptians and Pharaoh hardened their hearts? when he had wrought || wonderfully among them, ^l did they not let † the people go, and they departed? ⁷ Now therefore make ^m a new cart, and take two milch kine, ⁿ on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: ⁸ And take the ark of the LORD, and lay it upon the cart; and put ^o the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. ⁹ And see, if it goeth up by the way of his own coast to ^p Beth-shemesh, *then* || he hath done us this great evil: but if not, then ^q we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

¹⁰ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: ¹¹ And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods. ¹² And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. ¹³ And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. ¹⁴ And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the

CH. VI. 1. *the ark of the LORD was in the country of the Philistines seven months*] So enfeebled and debased was Israel by their sins, that they durst not, or would not attempt to recover it. God displayed His own power by bringing back the Ark, not by the hands of Israel, but by those of His enemies.

2. *the priests and the diviners*] who were so controlled and overruled by God, that even their answer was made ministerial to God's glory, as were the prophecies of Balaam and Caiaphas, and the sorcery of the witch at Endor, and the writing of Pilate on the cross of Christ.

— *the ark of the LORD*] They now call it the Ark of JEHOVAH (ep. v. 8). Before this, they had called it the "Ark of the God of Israel" (vv. 7, 8, 10, 11). The recognition of the God of Israel as "the Lord" was consequent on what they had seen and suffered from Him.

3. *then ye shall be healed*] If ye are then healed, then ye shall know, why His hand is not withdrawn from you as long as ye detain the Ark here (*Keil*).

4. *golden emerods—mice*] On the custom of dedicating images or pictures of diseased members as votive offerings to gods, see *Theodoret* (iv. p. 321, ed. Schulze); *Winer*, R. W. B. ii. 255, art. "Philister;" and *Keil*, p. 48. Such representations may be seen still on the Pnyx at Athens. The custom is also practised in some Christian Churches.

— *on you all*] rather, *on them all*; i. e. on all the people.

6. *as the Egyptians*] Another testimony from the heathen to the truth of the Pentateuch (see above, iv. 8), and a proof that God's judgments on Egypt were not without salutary effects on idolaters.

7. *two milch kine, on which there hath come no yoke*] who, naturally, will be restive under a yoke, and will yearn after their calves; their course therefore in another direction was preternatural. God's hand drove them.

8. *thereof*] of the Ark. The Philistines were withheld, it seems, by awe of the Ark from looking into it, and from putting the images of the emerods and the mice into it.

9. *Beth-shemesh*] now *Ain Shems*, on the borders of Judah and Dan (see Josh. xv. 10). God directed them, bearing the Ark, to Beth-shemesh, as being a city of the priests (Josh. xxi. 16).

12. *lowing as they went*] bearing audible witness to their natural and motherly yearning for their calves, and yet preternaturally going away from them.

13. *wheat harvest*] about Pentecost.

14. *field of Joshua*] Observe the name. The Ark was not carried back to the place whence it had been taken, but to Beth-shemesh, a priestly city, and to the field of *Joshua*; one who bore the same name as he who had brought Israel and the Ark into Canaan, and who was a type of our Jesus, in whose field the Ark of the Church rests. See *S. Justin Martyr* c. Tryphon. § 132.

wood of the cart, and offered the kine a burnt offering unto the LORD. ¹⁵ And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD. ¹⁶ And when ^r the five lords of the Philistines had seen *it*, they ^{r Josh. 13. 3.} returned to Ekron the same day.

¹⁷ ^s And these *are* the golden emerods which the Philistines returned for a ^{s ver. 4.} trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; ¹⁸ And the golden mice, *according* to the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the || great stone of Abel, || Or, great stone, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

¹⁹ And ^t he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote *of* the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter. ²⁰ And the men of Beth-shemesh said, "Who is able to stand before this holy LORD God? and to whom shall he go up from us?" ²¹ And they sent messengers to the inhabitants of ^x Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you. VII. ¹ And the men of ^a Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of ^b Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD. ^{t See Ex. 19. 21. Num. 4. 5, 15, 20 2 Sam. 6. 7. u 2 Sam. 6. 9. Mal. 3. 2. x Josh. 18. 14. Judg. 18. 12. 1 Chron. 13. 5, 6. a ch. 6. 21. Ps. 132. 6. b 2 Sam. 6. 4.}

— *they—offered the kine*] Some suppose that this was done by the Philistines (*Schmidt, Hengst.*).

^{15.} *the Levites took down the ark*] Cp. Num. iv. 15.

— *the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices*] This was not a violation of the Levitical Law, as some allege. The men of Beth-shemesh, which was a priestly city, offered these sacrifices by the ministry of the priests who dwelt there (*A Lapide, Michaelis, Hengst.* ii. 60). It must also be borne in mind, that at this time there was no fixed place chosen by God for sacrifices; but wherever the Ark was, there was the Throne and Presence of the Lord.

^{18.} *of fenced cities, and of country villages*] Literally, from fenced city even unto country village; i. e. from large towns even unto little hamlets: so great were the ravages of the Divine visitation.

— *even unto the great stone of Abel*] The words *stone of* are not in the original, but they seem to be rightly inserted: see r. 14, "The cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone." The stone may well have been called *Abel* (mourning) on account of the lamentation of the Philistines for their afflictions, which extended to fenced cities and country villages, and even to this place, the frontier of Israel (*Kimchi, Serarius, A Lapide*).

^{19.} *because they had looked into the ark*] either with vain curiosity, or, it may be, with a good intention, to see whether the Philistines had restored all that was in it before its captivity. Even the Philistines, it seems, had not ventured to open the Ark, but they had placed their offerings in a casket beside it.

Here is a solemn lesson on the reverential awe which is due to Divine things (cp. 2 Sam. vi. 6); specially may this be applied to the Word of God and Sacraments. Compare St. Paul's words, 1 Cor. xi. 30, and see note below on Mark xiv. 3, p. 147.

— *smote—fifty thousand and threescore and ten men*] In this statement, as it stands in some of our present manuscript copies of the Hebrew, there is something anomalous in the position of the threescore and ten *before* the fifty thousand, and in the absence of the copula *vau* before the second number.

It is also surprising that Beth-shemesh should have had so large a population as would be inferred from this number.

Some Hebrew manuscripts (three in *Kennicott*) do not contain the words *fifty thousand*, and *Josephus* (Antt. vi. 1. 4) speaks only of *threescore and ten*; and this is accepted by some

as the right reading, as by *Keil*. Some ancient versions (the *Syriac and Arabic*) have *five thousand* instead of *fifty thousand*. The Chaldee Targum has "he smote of the elders of the people seventy men, and of the whole body of the people *fifty thousand*."

The occurrence of the number *fifty thousand* in the majority of the Hebrew manuscripts seems to be best accounted for by supposing, with *Le Clerc*, that seventy were smitten out of fifty thousand. This is confirmed by the position of the numbers in the MSS., in which the seventy *precede* the fifty thousand. It is not wonderful that a large number of persons should have flocked to Beth-shemesh at the tidings of the return of the Ark of God. And it is observable that the Sacred Historian adds that the *people* lamented because the Lord had smitten *of the people* (literally, *on the people*) with a great plague. This exposition is approved by *Waterland*, Script. Vind. p. 136.

Another interpretation is given by *Bochart*, Hierozoic. ii. 36, which is accepted by *Bp. Patrick* and others: "He smote threescore and ten men, fifty out of a thousand;" a sense at which he arrives by supplying a Hebrew preposition before *eleph*—a thousand. This preposition, *of*, is often to be supplied in Hebrew. Cp. Exod. xxxvi. 8. 19. 34. 2 Sam. xxiii. 24.

^{21.} *Kirjath-jearim*] i. e. *city of woods*: cp. Ps. cxxii. 6, "We have found it (the Ark) in the wood." Now *Kuryet-el-Enab*. See Josh. ix. 17. It was the nearest large city to Beth-shemesh, on the way to Shiloh, to which, perhaps, they supposed that the Ark ought to return. But the Ark remained at Kirjath-jearim till it was removed thence by David to Jerusalem (2 Sam. vi. 2, 3).

Crit. VII. 1. *sanctified Eleazar his son to keep the ark*] To keep it, not to minister before it; but only to defend it from such profane intrusions as had caused so much suffering to the Beth-shemites.

An answer to the objections of those (such as *De Wette*) who infer from this statement that the Levitical Law was not known to the men of Kirjath-jearim, and even that the Pentateuch did not then exist in its present form, has already been given by *Calvin*, in his note on this passage. See *Hengst.*, Auth. ii. 66. It has been supposed by some (see *Josephus* vi. 1. 4, *Bp. Patrick*, and *Keil*) that Abinadab was a Levite. This may have been so, but this is not stated in the sacred history.

² And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD. ³ And Samuel spake unto all the house of Israel, saying, If ye do ^creturn unto the LORD with all your hearts, ^dthen ^eput away the strange gods and ^fAshtaroath from among you, and ^gprepare your hearts unto the LORD, and ^hserve him only: and he will deliver you out of the hand of the Philistines. ⁴ Then the children of Israel did put away ^hBaalim and Ashtaroath, and served the LORD only. ⁵ And Samuel said, ⁱGather all Israel to Mizpeh, and I will pray for you unto the LORD. ⁶ And they gathered together to Mizpeh, ^kand drew water, and poured ^lit out before the LORD, and ^mfasted on that day, and said there, ⁿWe have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

⁷ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard ^oit, they were afraid of the Philistines. ⁸ And the children of Israel said to Samuel, ^p† "Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines." ⁹ And Samuel took a sucking lamb, and offered ^qit for a burnt offering wholly unto the LORD: and ^rSamuel cried unto the LORD for Israel; and the LORD ^sheard him. ¹⁰ And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: ^tbut the LORD thundered with a great

^c Deut. 30. 2—10.
¹ Kings 8. 48.
Isa. 55. 7.
Hos. 6. 1.
Joel 2. 12.
^d Gen. 35. 2.
Josh. 24. 14, 23.
^e Judg. 2. 13.
^f 2 Chron. 30. 19.
Job 11. 13, 14.
^g Deut. 6. 13.
& 10. 20.
& 13. 4.
Matt. 4. 10.
Luke 4. 8.
^h Judg. 2. 11.
ⁱ Judg. 20. 1.
² Kings 25. 23.
^k 2 Sam. 14. 14.
¹ Neh. 9. 1, 2.
Dan. 9. 3, 4, 5.
Joel 2. 12.
^m Judg. 10. 10.
¹ Kings 8. 47.
Ps. 106. 6.

† Heb. *Be not silent from us from crying.*
n Isa. 37. 4.

^o Ps. 99. 6.
Jer. 15. 1.
¹ Or, answered.

^p See Josh. 10. 10.
Judg. 4. 15.
& 5. 20. ch. 2. 10. 2 Sam. 22. 14, 15.

2. the time was long] nearly fifty years. The Ark was not carried to Shiloh, which had been destroyed by the Philistines. On account of the sin of the Priests, who had ministered there, "God forsook the tabernacle of Silo; and refused the tabernacle of Joseph" (i. e. in Ephraim, where Shiloh was. Ps. lxxviii. 61. 68).

The Tabernacle (from which the Ark was separated) was removed to Nob, where it remained for some time (xxi. 6), and afterwards to Gibeon (1 Kings iii. 4. 1 Chron. xvi. 39. 2 Chron. i. 3); and there the Tabernacle remained till the Temple was built by Solomon; and it was not till that time that the Ark found again a resting-place in the Sanctuary of God.

Some suppose the Ark to have been also at Mizpeh (*Jeromaster* in 1 Regum vii. 2, p. 15).

The Ark remained at Kirjath-jearim till David's time, who carried it—but not the Tabernacle—to Mount Zion (1 Chron. xiii. 6; xv. 29).

— it was twenty years] before the people turned to God by the exhortation of Samuel. Such was the irreligious indifference of those times. Indeed, during the whole of Saul's reign, "the people inquired not at the ark;" they did not ask much after it (see 1 Chron. xiii. 3).

The term *twenty years* does not refer to the sojourn of the Ark there, which was nearly fifty years: see the foregoing note, and *Bp. Patrick's* note, and *Hengstenberg*, Auth. ii. 51.

— and all the house of Israel lamented] They were affected with feelings of remorse for their apostasy, and yearned for reconciliation with the Lord, and then Samuel stirred their hearts to repentance (*Lightfoot*).

5. to Mizpeh] which signifies a watch-tower; probably at *Nebay Samuil*—so called from the supposed tomb of the Prophet Samuel, which is still shown there, surmounted by a mosque, once a Latin church. "Nebay Samuil is about 500 feet above the plain, and is one of the most marked places in the vicinity of Jerusalem," which is to the S.E. of it. Cp. Josh. xviii. 26. Judg. xx. 1. Robinson, ii. 139—143. Vandeveldt, p. 335.

6. and drew water, and poured it out before the LORD] They poured out water, as a sign of their penitential consciousness of their own weakness, and as a token of the outpouring of their own hearts in tears of sorrow for their sins (*Targum, Drusius*). Cp. Ps. vi. 6, "Every night wash I my bed and water my couch with my tears." Ps. xxii. 14, "I am poured out like water." 2 Sam. xiv. 14. 1 Chron. xi. 18, and Jeremiah, Lam. ii. 18, 19, "O wall of the daughter of Zion, let tears run down like a river day and night: pour out thine heart like water before the face of the Lord." Jer. xiv. 17. Lam. i. 16. "Aquam pro lacrymis effundebant" (*S. Gregory, A Lapide*).

— and fasted] Another sign of repentance. Thus they were

reconciled to God, and conquered their enemies. *S. Jerome c. Jovin. lib. ii.; Tertullian de Jejuni. c. 7.*

— Samuel judged the children of Israel] He was their ruler as well as their prophet: cp. v. 15.

8. Cease not to cry unto the LORD our God] An evidence of the reality of their repentance and faith in God; and of their reverence for Samuel; and of Samuel's habitual resort to God in prayer for help. Cp. xii. 19, 23. In Ps. xcix. 6 Samuel is specially mentioned as given to prayer, and as prevailing by prayer: "Moses and Aaron among His Priests, and Samuel among them that call upon His Name: these called upon the Lord, and He heard them;" and God says (Jer. xv. 1), "Though Moses and Samuel stood before Me, yet My mind could not be toward this people." Samuel had been given by God, in answer to his mother's prayers (i. 20), and his whole life seems to have been governed by a sense of the power of prayer, to which his birth was due.

9. Samuel took a sucking lamb, and offered it for a burnt offering wholly] To be a symbol of the total self-dedication of the people now brought back by repentance to newness and holiness of heart and life. This offering of the sucking lamb is recorded with special emphasis in Ecclus. xlv. 16.

Samuel, though only a Levite, offered a burnt-offering at Mizpeh, because the regular ministries of the Tabernacle, which was separated from the Ark (see above on v. 1, 2), were in abeyance, and God had not yet chosen any fixed place to set His Name there, after the destruction of Shiloh; and Samuel was raised up with a special commission from God to supply the deficiency of this provisional and transitory state of things, and to show that though men are tied to the use of means when appointed by God, yet God's power and grace are not tied to means, but can work independently of them. And it was the special office of the prophets to teach the Hebrew nation the true meaning of the law, that "the law is spiritual," and that "mercy is better than sacrifice," and "to hearken, than the fat of rams." See above, on iv. 11, and below, on v. 16, and *Introduction* to this Book, and *A Lapide* here, who says well, "hinc patet Samuellem, licet ex stirpe tantum esset Levita, ex Dei tamen dispensatione extraordinarium fuisse sacerdotem: et cum Samuele dispensavit Deus, et extra Tabernaculum et altare holocaustorum sacrificaret in Maspha." And again, on xxi. 1, he says, "The priests offered sacrifices at the place where the Tabernacle was, and where was the altar of burnt-offering (cp. 1 Chron. i. 29); but Samuel and others, for grave reasons, by special dispensation of God, offered sacrifices in other places, until God chose a fixed place in the Temple of Solomon."

10. the LORD thundered] The Voice of God answered the prayers of Samuel, as on another occasion (xii. 17, 18).

thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. ¹¹ And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. ¹² Then Samuel ^a took a stone, and set it between Mizpeh and Shen, and called the name of it || Eben-ezer, saying, Hitherto hath the Lord helped us. ¹³ ^r So the Philistines were subdued, and they ^s came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel. ¹⁴ And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

¹⁵ And Samuel ^t judged Israel all the days of his life. ¹⁶ And he went from year to year [†] in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. ¹⁷ And ^u his return was to Ramah; for there was his house; and there he judged Israel; and there he ^x built an altar unto the Lord.

VIII. ¹ And it came to pass, when Samuel was old, that he ^a made his ^b sons

q Gen. 28. 18.
& 31. 45.
& 35. 14.
Josh. 4. 9.
& 24. 26.
|| That is,
The stone of help:
ch. 4. 1.
r Judg. 13. 1.
s ch. 13. 5.

t ver. 6.
ch. 12. 11.
Judg. 2. 16.
† Heb. and he
circuited.
u ch. 8. 4.

x Judg. 21. 4.

a Deut. 16. 18.
2 Chron. 19. 5.
b See Judg. 10. 4. & 12. 14, compared with Judg. 5. 10.

Here also was a proof from heaven that Samuel had a Divine commission to do what he did in offering sacrifice, although he was not a priest; and that his offering was acceptable to God.

Therefore the acts of Samuel in discharging the functions of the priesthood are no precedent (as some allege) for irregular intrusions into holy ministries.

11. *Beth-car*] west of Mizpeh: μέγρι Κοββαίων (*Josephus*, vi. 2. 2).

12. *between Mizpeh and Shen*] See iv. 1.

EBENEZER.

— *Eben-ezer*] *Stone of the help* received from the Lord in answer to prayer. Samuel ascribes all the honour to Him, and assumes none to himself. What a contrast between the event now recorded at Ebenezer, and that recorded as having occurred a few years before at the same place! See 1 Sam. iv. 1.

At that time Israel had the Ark with them, the visible sign of God's presence, but the Lord Himself had forsaken them on account of their sins; and Hophni and Phinehas were with the Ark, and they were discomfited with a great slaughter, and the priests were slain with the sword, and the Ark of God was taken by the Philistines (iv. 10, 11).

Now they have not the Ark, but they have repented of their sins, and Samuel is with them, and the Lord hearkens to his prayers, and the Philistines are smitten; so that they return no more into the coast of Israel during the days of Samuel, and Samuel sets up the great stone at Ebenezer.

Hence it appears that the outward ordinances of a Visible Church are of no avail without holiness in the worshippers; and that in the most distressed conditions of the Visible Church God can raise up Samuels, and endue them with extraordinary graces, and enable them to do great acts, and give comfort and victory to the Church of God by their means.

In a spiritual sense, the true Ebenezer of Israel is JESUS CHRIST. He is our *Stone of Help*. He was raised up, like Samuel, in evil days, when the priesthood was degenerate and corrupt, and when the glory of God was about to depart from the literal Israel; and by extraordinary call and mission He became the Priest and Prophet of all true Israelites, and routed our spiritual Philistines, so that in His days they can no longer come and hurt us. He set up the true *STONE OF HELP*, even Himself. See Isa. xxviii. 16, "I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Matt. xxi. 42. 1 Pet. ii. 4. *Augustine* de Civ. Dei, xvii. 7.

13. *the Philistines were subdued*] The forty years' domination of the Philistines over Israel, mentioned in Judg. xiii. 1, could not be overthrown by the supernatural strength of Samson, but it was terminated by the prayers of Samuel: so much more powerful are the weapons of prayer in the hands of righteous men (James v. 16), than any arm of flesh.

— *they came no more—all the days of Samuel*] But when Samuel was dead, they again smote Israel, and overcame their king, Saul (1 Sam. xxxi. 1).

15. *Samuel judged Israel all the days of his life*] He was

therefore continued in his judicial office after Saul's accession, and a portion of the rule of Samuel as Judge, coincides with a portion of the reign of Saul as King, and is to be counted in the forty years assigned to Saul in Acts xiii. 21: cp. *A Lapide* here.

16. *Gilgal*] Where Joshua had first encamped in Canaan: see Josh. iv. 19, 20; v. 9.

— *in all those places*] The Sept. has ἐν πᾶσι τοῖς ἡγιασμένοις τοῖς τοῖς, *in all these sanctified places*, which is a legitimate paraphrase.

In the interregnum between the captivity of the Ark in the days of Eli, until the bringing up of the Ark to Jerusalem by David, and to the building of the Temple by Solomon, there was no one fixed place in which God put His name, and to which the offering of sacrifice was restricted. As is well said by *Bp. Patrick* (on ix. 12), "According to the Levitical law, all sacrifices were regularly to be offered before the Ark, in the place which the Lord should choose. But while this choice stood suspended, because Shiloh lay desolate, and no other place was appointed, they sacrificed in *other places*, where *neither the Ark nor the Tabernacle* was, the Tabernacle being void of the Ark, which was its principal furniture, and the Ark being without a house of God to dwell in. But when the Ark was again settled, it became unlawful to sacrifice in other places."

This must be carefully borne in mind, in order that we may not fall into the error of those who allege that Samuel set at nought the Levitical law, and that compliance with its precepts was a matter of indifference in his eyes, and who even compare Samuel to Micah, who set up teraphim in his own house (see Judg. xvii. 4, 5).

Such allegations as these would make Samuel to be no better than a Korah, and under the pretext of his example would let in a flood of schismatic irregularities into the Church of God.

But it is a sound maxim, "Distingue tempora, et concordabis mores." Samuel's times were altogether exceptional, and he was specially authorized and commissioned by God, who "established him as a prophet of the Lord," and directed him to adopt measures suited to the peculiar exigencies of the times in which he lived: see above, on v. 9; iv. 6; and *Bp. Patrick* on v. 17, and on ix. 12; and *Hengstl.*, Auth. ii. 49.

At the same time it is to be remembered, that the offering of sacrifice in *different places* by Samuel, who was *not a priest*, and the favourable acceptance of those sacrifices by God, were practical evidences that the Levitical ordinances and Aaronic priesthood were *not* the essential substances of religion, but were only transient shadows, and were preparatory to another dispensation, when the knowledge of God would be generally diffused, and when "in every place incense would be offered to God, and a pure offering among the Gentiles" by those who were not of the line of Aaron (see Mal. i. 11), and "that the hour was coming when, neither in this mountain (Gerizim), nor yet at Jerusalem (only), should men worship the Father:"—but in all places. See John iv. 21.

CH. VIII. 1. *old*] Yet he lived some time after this, and continued to judge Israel even while Saul was king: see vii. 15.

|| *Vashni.*
1 Chron. 6. 23.

c Jer. 22. 15,
16, 17.
d Ex. 18. 21.
1 Tim. 3. 3.
& 6. 10.
e Deut. 16. 19.
Ps. 15. 5.

f ver. 19, 20.
Deut. 17. 14.
1 Jos. 13. 10.
Acts 13. 21.

judges over Israel. ² Now the name of his firstborn was || Joel; and the name of his second, Abiah: *they were judges in Beer-sheba.* ³ And his sons ^c walked not in his ways, but turned aside ^d after lucre, and ^e took bribes, and perverted judgment.

⁴ Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, ⁵ And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now ^f make us a king to judge us like all the nations.

It has been supposed by many learned expositors that Samuel was about sixty years of age at this time; that he continued to act as judge for about sixteen years after Saul was created king (*Abulensis, Salianns, A Lapide*).

2. *Joel—Abiah*] Samuel showed his piety by the names he gave his sons; *Jehovah is God—Jehovah is my father.*

— *in Beer-sheba*] Samuel himself being resident at Ramah (vii. 17). Thus the country was divided into judicial districts between Samuel and his sons.

3. *took bribes*] taking advantage of their father's old age and absence, he being at Ramah (*Theodore*).

5. *thou art old, and thy sons walk not in thy ways*] which assertions, if true, were good reasons for prayer to God to raise up for them a ruler, but were not reasons for such a speech as follows.

THE ISRAELITES ASK FOR A KING.

— *make us a king to judge us like all the nations*] See also v. 19. "Nevertheless" (notwithstanding Samuel's remonstrances) "the people refused to obey the voice of Samuel; and they said, *Nay, but we will have a king over us, that we may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.*"

The question here arises—

Wherein consisted the sin of the Israelites in asking a king?

To this it may be replied—

(1) It did not consist simply in wishing to have a king. God had promised to Abraham that *kings* should come out of him (Gen. xvii. 6: see also v. 16), and also to Jacob (Gen. xxxv. 11). The Holy Spirit had prophesied by Jacob that "the *sceptre* should not depart from Judah until Shiloh come" (Gen. xlix. 10); and Balaam, that "a *sceptre* should arise out of Israel" (Num. xxiv. 17); and God had provided in Deuteronomy certain laws for the *kingdom* which should arise in Israel (Deut. xvii. 15—20).

But their sin consisted in *not waiting* patiently for God's time, when He might think fit to *give* them a king. It consisted in not leaving the season of the kingdom, and the choice of the king, in His hands. It consisted in not asking Samuel to inquire of God whether the time had arrived when they might have a king; and in presuming that they were themselves the best judges of what conduced to their own welfare, and needed not to ask counsel of God.

St. Paul notices this in his historical address in the synagogue at Antioch in Pisidia. "God gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet, and afterwards *they desired a king*" (Acts xiii. 20, 21).

It consisted in the unthankfulness and discontent of the people, dissatisfied with their present condition, when "God was their King." It consisted in an eager desire to be "like *all other nations*," who had earthly kings; whereas they ought to have deemed it a high privilege to be *unlike* other nations, in that they had been separated from all other people (Lev. xx. 26), and chosen from out of other nations to be a *peculiar treasure* to God *above all people, a holy nation, a kingdom of priests* (Exod. xix. 5, 6), "a special people unto the Lord their God, above all people that are upon the face of the earth" (Deut. vii. 6). They thought lightly of this prerogative; and, like a national Esau, they profanely bartered their birthright for what they deemed a temporal benefit. They impiously imagined that they would be more safe under an earthly king, than under the shadow of the wings of Jehovah. "Give us a king," they said, "that he may judge us, and go out before us, and *fight our battles.*" As if the LORD of HOSTS should not judge them (see above, i. 11)! As if He had not fought their battles, and as if they had not always been victorious when they obeyed Him; and as if He had not recently saved them, after fifty years' bondage, by a marvellous deliverance at Ebenezer!

They had forgotten the noble answer of Gideon, when the people offered him the kingdom,—"I will not rule over you, neither shall my son rule over you; the LORD shall rule over you" (Judg. viii. 22, 23); and they imitated the example of the trees in the parable of Jotham (Judg. ix. 7—15), and of the men of Shechem, who made Abimelech their king (Judg. ix. 6).

God adapted His reply to their request. He gave them a king, as they desired. He gave them a king distinguished by *physical* force and beauty, and eminent in *bodily* stature; for of Saul it is noted that he was higher than any of the people from his shoulders and upwards (ix. 2; x. 23), a fit answer to the earthly notions of those who trusted in an *arm of flesh*. And when Saul "saw *any strong* man, or valiant man, he took him unto him" (xiv. 52).

But notwithstanding these physical qualities, Saul, the king whom they received, showed by his character and acts how profitless and disastrous to a nation an earthly king is, however gifted with natural accomplishments, who does not depend on God's grace, and does not govern by His law, and does not aim at His glory.

The reign of Saul was fraught with bitter disappointment to the people who had asked for a king. In the beginning of his reign, while he was humble and "little in his own eyes," and obedient to God, guiding him by Samuel, the prophet of the Lord, he prospered; and God would have been with him, if he would have acknowledged the divine sovereignty of Jehovah (see ix. 16), and if he had ruled as His Vicegerent. But he soon became self-confident, arrogant, and vain-glorious; he disobeyed the commands of God, and the Nation was reduced to a low ebb of political abasement under his sway. The Philistines, who had been defeated by Samuel's prayers at Ebenezer, the *Stone of the Help of God*, a name which stands in striking contrast to the subsequent policy of Saul, who looked to *himself* for *help* rather than to God, and who were kept in subjection during his rule, recovered their dominion over Israel. And finally, Saul fell by his own hand, forsaken by God and man; a memorable warning of the evils of worldly-minded policy, and of godless government, the miserable victim of despair.

Almighty God, speaking by the prophet Hosea, has commented on this history in these words: "O Israel, thou hast destroyed thyself; but in *Me is thine Help*" (Heb. *ezer*: I am thine Ebenezer); "I will be thy *King*: where is any other that can save thee in all thy cities? and thy judges, of whom thou saidst, *Give me a king and princes*? I gave them a king in Mine anger, and took him away in *My wrath*" (Hosea xiii. 9, 11). And the Apostle St. Paul, interpreting this history, marks the contrast between the king who, like Saul, was asked for by the people, acting without God, and who sought to reign independently of God; and the king who, like David, was *raised up* by God, and who reigned as God's deputy or servant, and who, therefore, said, "Thou art my King, O God" (Ps. xlv. 5; xlv. 12; xlviii. 14; xlv. 1), and who ruled in obedience to God's sovereignty; and so was a signal type of CHRIST, the true king of Israel, who said, "I come to do Thy will, O God" (Ps. xl. 7, 10).

St. Paul's words are—and they are very instructive to all princes and subjects—"They desired a king, and God gave them Saul, the son of Cis; and when He had removed him, he *raised up* unto them David to be their king, to whom also he gave testimony, and said, *I have found David*, the son of Jesse, a man after Mine own heart, which shall fulfil all My will. Of this man's seed hath God, according to His promise, raised unto Israel a Saviour, JESUS" (Acts xiii. 21, 23).

Some modern critics (such as *Ewald, Thémus, and Diestel*) have alleged that there are inconsistencies between several portions of this book, some portions (such as ch. viii. and x. 17—27; xi. 12) being dictated, as they imagine, by a writer who saw in the earthly kingdom an irreconcilable antagonism to the monarchy of Jehovah: and other portions (such as ch. ix., and xiii. 14) being written by an author who looked on the earthly kingdom with a more favourable eye.

6 But the thing † displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. 7 And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for ^g they have not rejected thee, but ^h they have rejected me, that I should not reign over them. 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. 9 Now therefore || hearken unto their voice: || howbeit yet protest solemnly unto them, and ⁱ shew them the manner of the king that shall reign over them.

† Heb. *was evil in the eyes of Samuel.*

^g See Ex. 16. 8.

^h ch. 10. 19. & 12. 17, 19.
ⁱ Hos. 13. 10, 11.

|| Or, *obey.*
|| Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.*
ⁱ ver. 11.
^k See Deut. 17. 16, &c. ch. 10. 25.
^l ch. 14. 52.

10 And Samuel told all the words of the LORD unto the people that asked of him a king. 11 And he said, * This will be the manner of the king that shall reign over you: ' He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots. 12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. 13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers. 14 And ^m he will take your fields, and your vineyards, and your oliveyards, *even the best of them*, and give *them* to his servants. 15 And he will take the tenth of your seed, and of your vineyards, and give to his † officers, and to his servants. 16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work. 17 He will take the tenth of your sheep: and ye shall be his servants. 18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD ⁿ will not hear you in that day.

^m 1 Kings 21. 7.
See Ezek. 46. 18.

† Heb. *eunuchs*, Gen. 37. 36.

ⁿ Prov. 1. 25, 26.
27, 28.
Isa. 1. 15.
Micah 3. 4.

^o Jer. 44. 16.

^p ver. 5.

19 Nevertheless the people ^o refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; 20 That we also may be ^p like all the nations; and that our king may judge us, and go out before us, and fight our battles. 21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. 22 And the LORD said to Samuel, ^q Harken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

^q ver. 7.
Hos. 13. 11.

IX. 1 Now there was a man of Benjamin, whose name was ^a Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, || a Benjamite, a mighty man of || power. 2 And he had a son, whose name was Saul, a choice

^a ch. 14. 51.
¹ Chron. 8. 33. & 9. 39.
|| Or, *the son of a man of Jemini.*
|| Or, *substance.*

The considerations, which have been now submitted to the reader, may serve to show the groundlessness of this hypothesis. Cp. *Keil*, pp. 60, 61.

9. *the manner of the king*] The right which the king would claim to exercise over them (*A Lapide, Grotius*). Samuel told them what a king might do *de jure*; and also to what they must submit, if he did it *de facto*. *Bp. Sanderson*, ii. 338. Cp. *Pfeiffer*, *Dubia*, p. 195.

11. *He will take your sons*] As Saul did (xiv. 52).

14. *He will take—your vineyards*] As Ahab did (1 Kings xxi. 7).

22. *Hearken unto their voice*] God gave them a king in His anger (Hos. xiii. 11). "He gave them their request, but sent leanness into their soul" (Ps. cvi. 15). He "punished them by their own inventions." God was angry with their request, and chastised them by granting it. He gave them a king suited to their own temper, and chastised them by his means. *S. Cyprian* ad Regatianum, Ep. 38. *S. Augustine* in Ps. li., contra Julianum, v. 3.

— *Go ye every man unto his city*] He gave them time to reconsider their request, as well knowing that God's permission was a punishment. Cp. Ps. cv. 15; above, Num. xxii. 20.

Chr. IX. 1. *Kish, the son of Abiel*] In 1 Chron. viii. 33; ix. 39, it is said that "*Ner begat Kish*, and Kish begat Saul;" probably some one or more links are there omitted between Ner and Kish (*Keil*), or the name *Ner* is here omitted between Vol. II. PART II.—17

Abiel and Kish. In xiv. 51 it is said that "*Ner, the father of Abner, was the son of Abiel*, and that Kish was father of Saul." Cp. above on Ruth iv. 20, and Saul's pedigree, in *Stanley's Lectures*, Lect. xxi. p. 3.

— *a mighty man of power*] This refers to Kish.

2. *Saul*] Heb. *Shāul*; i. e. *desired*, asked for: his name was an omen of his history.

SAUL AND ST. PAUL COMPARED.

The history of SAUL the king, the first king of Israel, will be read with greater profit if it be contrasted with that of the Apostle ST. PAUL.

Both were of the same tribe—that of Benjamin; both received the same name at circumcision. The question which his own people asked was, "*Is Saul also among the prophets?*" and the Hebrew nation asked with astonishment, "*Is Saul also among the Apostles?*" (See on x. 11.)

Saul the king began well; he was modest, humble, and obedient; and the grace of God was with him; and he gained victories over the enemies of God's people; but, in process of time, he became elated with pride; he disobeyed God, and persecuted David; and God's grace was withdrawn from him. He became the prey of an evil spirit, he was deserted by God, and defeated by his enemies, and fell by his own hand.

Saul of Tarsus is first known to us as a persecutor of the Divine

b ch. 10. 23.

young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: ^b from his shoulders and upward *he was* higher than any of the people.

³ And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

c 2 Kings 4. 42.

⁴ And he passed through mount Ephraim, and passed through the land of ^c Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not. ⁵ And when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

d Deut. 33. 1.
1 Kings 13. 1.
e ch. 3. 19.

⁶ And he said unto him, Behold now, *there is* in this city ^d a man of God, and *he is* an honourable man; ^e all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go. ⁷ Then

f See Judg. 6. 18.
g 13. 17.
1 Kings 14. 3.
2 Kings 4. 42. &
8. 8.
† Heb. is gone out
of, &c.
‡ Heb. is with us.
§ Heb. there is
found in my hand.

said Saul to his servant, But, behold, *if* we go, ^f what shall we bring the man? for the bread [†] is spent in our vessels, and *there is* not a present to bring to the man of God: what [†] have we? ⁸ And the servant answered Saul again, and

g Gen. 25. 22.

said, Behold, [†] I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way. ⁹ (Beforetime in Israel, when a man ^g went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is now called* a Prophet was beforetime called ^h a Seer.)

h 2 Sam. 24. 11.
2 Kings 17. 13.
1 Chron. 26. 28. & 29. 29. 2 Chron. 16. 7, 10. Isa. 30. 10. Amos 7. 12.

David (Acts ix. 4). He gloried in his own strength, and trusted in his own righteousness; but Jesus revealed Himself to him, and he was "not disobedient to the heavenly vision" (Acts xxvi. 19); and he rejoiced in suffering persecution, and loss of all things for His sake; and though He "laboured more abundantly than all the Apostles," yet he ascribed all the fruit of his labours to the *grace* of God that was with him (1 Cor. xv. 10). He places the word *grace* in the forefront and end of all his Epistles (see below on 1 Thess. v. 28, p. 23); Grace is his Alpha and Omega; and he died joyfully for Christ, and grace was ripened in him into everlasting glory.

Saul of Tarsus, like Saul of Gibeah, once breathed forth threatenings with furious phrenzy, and the Divine David said to him, "Saul, Saul, why persecutest thou Me?" (Acts ix. 1—5;) and the Divine David calmed and soothed him with the Holy Spirit from heaven.

Saul the King is our warning; Saul the Apostle is our example. The former shows how wretched man is if he labours for his own glory, and if he is without God's grace; the latter, how blessed he is, if he relies on God's grace, and lives and dies for His glory. For further remarks on Saul of Gibeah, as compared with Saul of Tarsus, see below, x. 11. 16; and ep. notes below, on Acts ix. 1. 1 Cor. xv. 9, 10.

— *from his shoulders and upward*] See x. 23. In personal qualifications, Saul corresponded to the desires of the people, who, in their demands for an earthly king, showed that they had little regard for spiritual qualifications, and trusted in an arm of flesh: see on viii. 5, and *Theodoret*, Qu. 24.

Almighty God suggests the true moral inference from this incident by the contrast which He draws in the case of *David*. When Samuel saw Eliab among the sons of Jesse, he said in his heart, "Surely the Lord's anointed is before him;" but God corrected this inference from *physical* qualifications: "Look not on his countenance, or on the *height* of his *stature*, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the *heart*" (xvi. 6, 7). The elder and taller son was refused, and David, the youngest, and probably the least, was chosen, and he was "the man after *God's own heart*" (xiii. 14. Acts xiii. 22).

⁴ *he passed through mount Ephraim, and passed through the land of Shalisha*] He went from his own home, Gibeah (x. 10), now *Tuleil-el-Phâl*, about four miles north of Jerusalem (cp. Josh. xviii. 28), and went in a north-west direction to the land of Shalisha, called Baal-Shalisha in 2 Kings iv. 42, fifteen Roman miles N. of Diospolis, or Lydda (*Euseb.*). There is, however, considerable uncertainty as to the site of

the places here mentioned: see *Grove* in B. D. ii. pp. 1223. 1861, and *Stanley's* Lectures, p. 6.

— *land of Shalim*] seven Roman miles w. of Lydda (*Euseb.*).

⁵ *land of Zuph*] south-west of Benjamin, not far from the tomb of Rachel: see x. 2.

⁶ *in this city*] Samuel happened to be there at the time. It is not to be inferred that the city was Samuel's residence, Ramah.

THE NAME AND OFFICE OF PROPHET.

⁹ *Beforetime in Israel . . . for he that is now called a Prophet was beforetime called a Seer*] This parenthesis is emphatic, and marks a new era in the history of Israel, consequent on the choice, now to be related, of a King.

The personage who, after the constitution of the Monarchy, was called a *prophet*, had aforetime been called a *seer*. Not that the word *nabi*, or *prophet*, was unknown in earlier times, for Abraham is called a *prophet* (see above, on Gen. xx. 7); nor was the word *roëh*, or *seer*, entirely supplanted by the word *nabi*, or *prophet*; for Samuel himself is called a *roëh* in 1 Chron. ix. 22; xxvi. 28; xxix. 29. But the name in use before Saul was made king and the books of Samuel were written, was *roëh*.

The writer intimates that a change was introduced in the popular nomenclature in this particular respect by the *institution of the earthly monarchy*.

And no wonder. Before this period of time, Almighty God had given answers on *special occasions* to *special questions* by particular persons who were called *seers*.

But now a new era had arrived in the history of Israel. The earthly Kingdom was to be established, and a *permanent office* was to be instituted, co-ordinately with it, in order to represent God's Supremacy over the earthly monarchy; and to advise, to exhort, and, if need were, to correct, rebuke, and even to denounce the earthly sovereign for his sins; and even to declare his dethronement, in the name of God, the Supreme Ruler of Israel, the King of kings, and Lord of lords; and thus to prepare the way for the time when the functions of King and Prophet would all coalesce in CHRIST.

This permanent office placed side by side with the Throne, was the office of PROPHET.

The crisis is strongly marked, and the transition is clearly indicated in this book. Samuel, who as a *roëh*, in answer to an inquiry, had informed Saul that his *asses were found*, afterwards comes forward as God's NABI or PROPHET, and declares in the name of God that Saul, on account of his disobedience to his heavenly Lord, has *lost the kingdom* (ch. xiii. 14).

If we may venture to compare sacred things with secular,

¹⁰ Then said Saul to his servant, † Well said; come, let us go. So they went † Heb. *Thy word is good.* unto the city where the man of God *was*.

¹¹ And as they went up † the hill to the city, † they found young maidens † Heb. *in the ascent of the city.* going out to draw water, and said unto them, Is the seer here? ¹² And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for ^k *there is* a || sacrifice of the people to day ^k Gen. 31. 54. ¹ in the high place: ¹³ As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about † this time ye shall find him. † Heb. *to day.* ¹⁴ And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

¹⁵ ^m Now the LORD had † told Samuel in his ear a day before Saul came, saying, ¹⁶ To morrow about this time I will send thee a man out of the land of Benjamin, ⁿ and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have ^o looked upon my people, because their cry is come unto me. ¹⁷ And when Samuel saw Saul, the LORD said unto him, ^p Behold the man whom I spake to thee of! this same shall † reign over my people. † Heb. *restrain in.*

¹⁸ Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*. ¹⁹ And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

²⁰ And as for ^q thine asses that were lost † three days ago, set not thy mind on them; for they are found. And on whom ^r *is* all the desire of Israel? *Is it not* on thee, and on all thy father's house? ²¹ And Saul answered and said, ^s *Am not* I a Benjamite, of the ^t *smallest* of the tribes of Israel? and ^u *my family the* least of all the families of the tribe of Benjamin? wherefore then speakest thou † so to me? † Heb. *according to this word?*

²² And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons. ²³ And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. ²⁴ And the cook took up ^x *the* shoulder, and *that* which *was* upon it, and set *it* before Saul. ^x Lev. 7. 32, 33. Ezek. 24. 4.

the PROPHEET in the Hebrew Monarchy occupied a position somewhat similar to that of the CHORUS in the Greek Drama. The Chorus was the Personification of Divine justice and truth, and corrected the aberrations, and controlled the will, and restrained the passions of princes and people in the drama; as is happily expressed by *Horace*, in words which might be applied to the action of Hebrew prophecy under the Jewish Monarchy,

"Ille bonis faveatque et consilietur amicè,
Et regat iratos, et amet pacare tumentes,
Ille dapes laudet mensæ brevis, ille salubrem
Justitiam, legesque et apertis otia portis,
Ille tegat commissa, deosque precetur et oret
Ut redeat miseris, abeat fortuna superbis."
(*Horat.*, A. P. 196—201.)

The word *nabi* expressed the official title of God's prophets, who were established by Him to be the declarers and expounders of His will; but *roëh* denoted those who had a special revelation from Him for a particular purpose. Cp. *Hüevernick*, *Einleitung* i. pp. 55—59; see also *Dr. Lee* on Inspiration, p. 543.

¹¹ *to draw water*] at the foot of the hill.

¹² *in the high place*] See above on vii. 10. 17.

¹³ *he doth bless the sacrifice*] the peace-offerings; on which See Lev. iii. 1.

¹⁵ *told Samuel in his ear*] literally, had *opened his ear*. Cp. xx. 12. 2 Sam. vii. 27; and above on iii. 7.

¹⁶ *I have looked upon my people*] Therefore though the people had sinned in asking for a king (see viii. 5), yet God in His mercy would give success to their king, if he and his subjects would acknowledge God's Supremacy, and obey His Will.

¹⁷ *shall reign*] literally, shall *restrain*: see *Gesen.*, p. 648, on the word *alsor*, to shut to, or hold back.

²¹ *Am not I a Benjamite?*] Saul begins his public career with modesty and humility, and God poured out upon him of His Spirit (x. 6. 10). All seemed to promise well for the new king and kingdom (see below, xv. 7). But these fair hopes were blighted by disobedience to God, consequent on pride and self-confidence. And thus the moral was made more evident; though a visible earthly kingdom had now been established in Israel, yet there was no promise of prosperity to him or his subjects, except in subordination to the unseen heavenly Monarchy of God.

²³ *the shoulder*] If it was the right shoulder, then Samuel, to whose share it fell, as performing the functions of priest (Lev. vii. 32), gave Saul of his own portion; or, if it were the left shoulder, then he admitted Saul to the next share after his own. In either case he showed the harmony that ought to exist between the prophetic and kingly office.

¶ Or, reserve.

And Samuel said, Behold that which is ¶ left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

y Deut. 22. 8.
2 Sam. 11. 2.
Acts 10. 9.

²⁵ And when they were come down from the high place into the city, Samuel communed with Saul upon ^y the top of the house. ²⁶ And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

† Heb. to day.

a ch. 9. 16. & 16.
13.
2 Kings 9. 3, 6.
b Ps. 2. 12.
c Acts 13. 21.
d Deut. 32. 9.
Ps. 78. 71.

²⁷ And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still † a while, that I may shew thee the word of God. X. ¹ Then ^a Samuel took a vial of oil, and poured it upon his head, ^b and kissed him, and said, Is it not because ^c the LORD hath anointed thee to be captain over ^d his inheritance? ² When thou art departed from me to day, then thou shalt find two men by

e Gen. 35. 19, 20.
f Josh. 18. 28.

† Heb. the business.

g Gen. 28. 22. &
35. 1, 3, 7.

† Heb. ask thee
of peace: as Judg.
18. 15.
h ver. 10.
i ch. 13. 3.

^e Rachel's sepulchre in the border of Benjamin ^f at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left † the care of the asses, and sorroweth for you, saying, What shall I do for my son? ³ Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up ^g to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: ⁴ And they will † salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. ⁵ After that thou shalt come to ^h the hill of God, ⁱ where is the garrison of the Philistines: and it shall come to pass, when thou art come

25. upon the top of the house] to which they retired for private conversation, after the sacrificial meal. See on Matt. xxiv. 17. Acts x. 9. S. Jerome, Epist. ad Suniam, "In Palestina non habent in tectis culmina, sed domata, quæ Romæ solaría vocant:" hence the *Vulg.* has "*solarium*" here. Cp. Dr. Thomson, Land and Book, p. 39.

The correctness of the present Hebrew text is confirmed by the *Syriac* and *Arabic* Versions, and by the *Chaldee Targum*.

According to the *Sept.* Version, the sense is, "From the high place he came down into the city, and they strewed a couch for Saul upon the house-top, and he slept; and it came to pass that when the day was breaking, Samuel called to Saul on the house-top, and said, Arise!" The *Vulg.* has, "They came down from the high place into the city, and he talked with Saul on the house-top; and he slept, and when they had arisen in the morning, and day was breaking, Samuel called to Saul on the house-top, saying, Arise!" *Josephus* also says (Antt. vi. 4. 2) that "the rest of the guests arose and dispersed, each one to his own home, but Saul lay down and slept by the side of the prophet and his servant."

It would seem that the variations in the *Septuagint* are merely probable additions from the hand of the translator or paraphrast, and that they have passed thence in part into the *Vulgate*. To alter the Hebrew text in order to suit these variations, as some have done (*Ewald* and *Thenius*), seems to be contrary to sound criticism. There are frequent instances throughout this book, where the framers of the *Septuagint* Version have evidently intended to do the work of Paraphrasts, rather than of Translators: see, e.g., the next chapter, v. 1. The *Septuagint* is, in many respects, rather a *Targum* than a Translation.

26. to the top of the house] or, down from the top of the house, where Saul slept (*Keil*). The original literally is, Samuel called, to Saul (on) the top of the house, and so *Sept.* and *Vulg.*

The top of the house (says Dr. Thomson) is a common place for sleeping in summer in the East. According to our Authorized translation, Samuel called Saul to the top of the house; but the true sense rather is, He called him from it. Saul, young, vigorous, but weary with his long search, would desire no better place to sleep in, than on the roof (*Thomson*, Land and Book, p. 39). The incident is mentioned to show Saul's modesty and humility at this time. He was

content to make his bed with others of the household, in the open air, on the roof of the house, whence Samuel called him down in the morning, and anointed him king: see x. 1.

CH. X. 1. Then Samuel took a vial of oil, and poured it upon his head] And thus Saul became the Lord's anointed (xii. 3. 5). On the unction of kings, and on the consequent significance of the words *Messiah* and *Christ* (Anointed), denoting His royal office, see Bp. Pearson on the Creed, Art. ii., pp. 79. 93.

— and kissed him] in token of reverence and love: cp. Ps. ii. 12, "Kiss the Son."

Observe the aged Samuel's prompt obedience to God, and his disinterested humility in paying these marks of honour and affection to a young man who was to rule Israel in his own stead.

2. thou shalt find] Samuel gives to Saul three signs as tokens that what he had done was done by a Divine commission; and that therefore Saul might be assured that God would be with him if he would obey Him who had anointed him to be king by the hands of His Prophet, whom He enabled to foretell the future.

— by Rachel's sepulchre] about half an hour N.W. of Beth-lehem: cp. Gen. xxxv. 19, 20. It appears therefore that the first king of Israel was anointed not far from the birth-place of David the king, and of Christ, the "King of kings and Lord of lords."

3. plain of Tabor] Or, rather, terebinth of Tabor; on the road from Rachel's grave to Gibeah.

— to Beth-el] Hallowed by the presence of God and by the worship paid to Him by Abraham and Jacob (Gen. xii. 8; xiii. 3; xxviii. 18; xxxv. 7).

4. give thee two] of the three loaves dedicated to God; an omen that God Himself would feed and sustain him, if he would obey Him.

5. hill of God] Rather, Gibeah of Elohim: he is speaking of Saul's own city, Gibeah, in the tribe of Benjamin, called below Gibeah of Saul (xi. 4; xv. 34. 2 Sam. xxi. 6). He thereby intimates that though this city might be called by Saul's name, yet it must not be forgotten that it belonged to God; just as he had said before, "the LORD hath anointed thee to be captain over His inheritance" (v. 1).

Hence, also, we may account for the fact that the people of the place were acquainted with Saul (v. 10, 11).

— the garrison of the Philistines] A military post of the Philistines. Samuel assured him that the Spirit of the Lord

thither to the city, that thou shalt meet a company of prophets coming down
^k from the high place with a psaltery, and a tabret, and a pipe, and a harp, ^{k ch. 9. 12.}
 before them; ¹ and they shall prophesy: ⁶ And ^m the Spirit of the LORD will
 come upon thee, and ⁿ thou shalt prophesy with them, and shalt be turned into
 another man. ⁷ And [†] let it be, when these ^o signs are come unto thee, [†] that
 thou do as occasion serve thee; for ^p God is with thee. ⁸ And thou shalt go
 down before me ¹ to Gilgal; and, behold, I will come down unto thee, to offer
 burnt offerings, and to sacrifice sacrifices of peace offerings: ¹ seven days shalt
 thou tarry, till I come to thee, and shew thee what thou shalt do.

⁹ And it was so, that when he had turned his [†] back to go from Samuel, God
[†] gave him another heart: and all those signs came to pass that day. ¹⁰ And
¹ when they came thither to the hill, behold, ¹ a company of prophets met him;
 and ⁿ the Spirit of God came upon him, and he prophesied among them.
¹¹ And it came to pass, when all that knew him beforetime saw that, behold,
 he prophesied among the prophets, then the people said [†] one to another,
 What is this ^{that} is come unto the son of Kish? ^{*} Is Saul also among the
 prophets? ¹² And one [†] of the same place answered and said, But ¹ who
 is their father? Therefore it became a proverb, Is Saul also among the
 prophets? ¹³ And when he had made an end of prophesying, he came to the
 high place.

1 Ex. 15. 20, 21.
 2 Kings 3. 15.
 1 Cor. 14. 1.
 m Num. 11. 25.
 ch. 16. 13.
 n ver. 10.
 ch. 19. 23, 24.
 † Heb. it shall
 come to pass, that
 when these signs,
 &c.
 o Ex. 4. 8.
 Luke 2. 12.
 † Heb. do for thee
 as thine hand
 shall find.
 Judg. 9. 33.
 p Judg. 6. 12.
 q ch. 11. 14, 15.
 & 13. 4.
 r ch. 13. 8.
 † Heb. shoulder.
 † Heb. turned.
 s ver. 5.
 t ch. 19. 20.
 u ver. 6.
 † Heb. a man to
 his neighbour.
 x ch. 19. 24.
 Matt. 13. 54, 55.
 John 7. 15.
 Acts 4. 13.
 † Heb. from
 thence.
 y Isa. 54. 13.
 John 6. 45. & 7.
 16.

would come on him there (v. 6). Here was an augury that, if he obeyed God, he would be endued with supernatural strength to overcome the Philistines, the enemies of Israel and of God, who now infested Saul's own country; and that he would vanquish them in their own strongholds: cp. xiii. 3, "Jonathan smote the garrison of the Philistines in Geba."

— *a company of prophets*] Literally, a string, or a cord or band (*chebel*; Gesen. 257, 258). The Sept. has *χορός*: cp. below, xix. 20.

There is something significant in these words. The prophets were all joined in one body, they were bound together by a holy bond of unity, and blended their voices as in a chorus of praise to God. Compare the language of the Apostolic father, *S. Ignatius*, comparing the Christians joined together with their Bishop, to the "chords of a lyre strung together," and "joining as a chorus in a hymn of praise to God the Father, through Christ." (*S. Ignat. ad Ephes. c. 4*).

— *psaltery, and a tabret, and a pipe, and a harp*] The first of these in the Hebrew is *nebel* (whence *νάβλα*); the second, *cinnor*—these were stringed instruments, the former like a *psaltery*, the second like a *guitar* or *harp*; the third (*toph*) was like a *tambourine*, rendered *cymbal* in Exod. xv. 20; the fourth, *chail*, was like a *flute* (see *Keil, Archæol. ii. § 137*, pp. 187—189. *Winer, R. W. B. ii. 123*, where are full accounts of these instruments). See also *Mr. Wright's* articles in the Dict. of the Bible, under the words in the text, and ii. p. 445.

— *they shall prophesy*] Sing hymns of praise to God with rapturous ecstasy (Exod. xv. 21. Num. xi. 25. 1 Chron. xxv. 3). The distinction is described by *Augustine* in Ps. xxxii., "*cithara lignum concavum, cui chordæ innituntur, in inferiore parte habet: psalterium in superiore.*"

6. the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man] The Spirit bloweth where it listeth (John iii. 8), and the power of the Holy Ghost manifested itself by sudden effusions before the day of Pentecost; but on the day of Pentecost the Holy Spirit was sent from heaven by Christ to His Church, to 'abide with her for ever' (John xiv. 16).

"As of Saul it is written when the Spirit came upon him, 'he was changed into another man;' this holds true even of the whole world. For, when the breath (of the Holy Ghost) came upon it, it was cast into a new mould presently, and became a new world:" see *Bp. Andrewes's* Sermon on the Sending of the Holy Ghost, iii. 27.

Hence also we may see evidence of the power of the Holy Spirit to change our bodies at the Resurrection into a likeness to the glorified body of Christ (Rom. viii. 11. Phil. iii. 21. *Tertullian de Resur. Carnis, c. 55*).

The Spirit is not in the natural man; and when the Spirit is given, a change is produced thereby (*Tertullian de Anima, c. 11*). But this gift may be quenched, as it was in Saul, "*Saul bonus præ cæteris livore postea evertitur*" (*Tertullian de Præsc. Hæret., c. 3*). The Spirit was given to Balaam, Saul, and Caiaphas, but they did not use it aright; no miraculous gift "profiteth without charity" (1 Cor. xiii. 1—3. *S. Aug. ad Simplician. ii. c. 1*).

7. do as occasion serve thee] For God is with thee, and I will not intrude upon thee with imperious dictations on each several occasion, but I will leave thee to the free exercise of thy royal authority.

8. Gilgal] Where thou wilt be reminded of the faith, obedience, and success of the great Captain of Israel, Joshua, in his campaigns against the enemies of God: see Josh. iv. 19; v. 9; x. 43.

— *seven days shalt thou tarry*] This is to be the trial of thy obedience; and in this Saul failed: see xiii. 4. 8.

As to the chronology of these events, it is to be observed that Samuel had commanded Saul to "do as occasion served," for God was with him. By his success in these enterprises Saul would have evidence of God's favour to him. And after he had executed them, and had done as occasion served, then he was to come to Gilgal, in order to join Samuel in a sacrifice of burnt-offerings; that is, in a sacrifice expressive of total self-dedication to God (this was the meaning of the burnt-offering: see above, on Lev. i. 1, 2), and also in a sacrifice of peace-offerings; i. e. in a sacrifice of praise and thanksgiving to God for His goodness to him; and in that sacrifice he would be admitted to communicate with Samuel, God's appointed minister, and with God Himself (see above, on Lev. iii. 1).

This sacrifice at Gilgal is mentioned by Samuel here as the crisis in Saul's reign, and as the object to which he was to look with special attention.

11. Is Saul also among the prophets?] A question showing God's power in raising up one who was lightly esteemed among his own people, to be the first king of Israel, and also in enduing him with prophetic inspiration: cp. xix. 24.

Is Saul among the preachers of Christ? was a question of wonder which was asked by the friends of St. Paul (Gal. i. 23), whose career may be compared with that of Saul (see above, ix. 21).

12. But who is their father?] Who is the father of the prophets? Not man, but God. And God can make even Saul, whom ye despise, to be a prophet also.

13. he had made an end of prophesying] The gift, therefore, in his case was transitory, not permanent, as in Samuel's: compare the case of Eldad and Medad, and the other elders, as contrasted with that of Moses (Num. xi. 25). *Theodoret*.

¹⁴ And Saul's uncle said unto him and to his servant, Whither went ye ? And he said, To seek the asses : and when we saw that *they were* no where, we came to Samuel. ¹⁵ And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. ¹⁶ And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

z Judg. 11. 11. &
20. 1.
ch. 11. 15.
a ch. 7. 5, 6.
b Judg. 6. 8, 9.

¹⁷ And Samuel called the people together ^z unto the LORD ^a to Mizpeh ; ¹⁸ And said unto the children of Israel, ^b Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you : ¹⁹ ^c And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations ; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

c ch. 8. 7, 19, &
12. 12.

d Josh. 7. 14, 16,
17.
Acts 1. 24, 26.

²⁰ And when Samuel had ^d caused all the tribes of Israel to come near, the tribe of Benjamin was taken. ²¹ When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken : and when they sought him, he could not be found.

e ch. 23. 2, 4, 10,
11.

²² Therefore they ^e enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. ²³ And they ran and fetched him thence : and when he stood among the people, ^f he was higher than any of the people from his shoulders and upward.

f ch. 9. 2.

g 2 Sam. 21. 6.

²⁴ And Samuel said to all the people, See ye him ^g whom the LORD hath chosen, that *there is* none like him among all the people ? And all the people shouted, and said, ^h † God save the king. ²⁵ Then Samuel told the people ⁱ the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

h 1 Kings 1. 25,
30.
2 Kings 11. 12.
† Heb. *Let the king live.*
i See Deut. 17. 14, &c.
ch. 8. 11.
k Judg. 20. 14.
ch. 11. 4.
l ch. 11. 12.
m Deut. 13. 13.

²⁶ And Saul also went home ^k to Gibeah ; and there went with him a band of men, whose hearts God had touched. ²⁷ ^l But the ^m children of Belial said,

16. *of the matter of the kingdom—he told him not*] Such was then his modesty and humility : cp. v. 21. In like manner Samson, in the early days of his humility, told not his parents of his visions and revelations of the Lord till he was constrained to do so by his enemies : see below, on 2 Cor. xii. 1.

17. *Mizpeh*] Where Samuel himself had brought the people to repentance, and had gained a victory over the Philistines by his prayers : see vii. 5.

18. *Thus saith the LORD God*] Lest they should imagine that because he was about to proclaim Saul as king, they had not sinned in asking for a king (see on viii. 5), he rehearses God's gracious dealings with them since the Exodus from Egypt, when He was their king.

19. *before the LORD*] Before the altar at Mizpeh (vii. 9).

Samuel had already anointed Saul as king, by God's command, but he refers the matter to the Divine decision by lot in the presence of all Israel, in order that it may not be thought that he had been swayed by any private partiality in anointing Saul.

— *your thousands*] Or, *your families* : cp. xxiii. 23. See Gesen. 54.

20. *when Samuel had caused all the tribes of Israel to come near*] The unction of Saul had been only a private act ; the king must receive also a public mission from God, in the eyes of all Israel. God observes the same rule in sending forth His priests. Christ was anointed by the Holy Ghost from His mother's womb, but He received a public unction at Jordan (Matt. iii. 17. Luke iii. 22). St. Paul was called by Christ from heaven when he was going to Damascus ; but he did not go forth as an Apostle to the Gentile world, till he had received a public mission at Antioch : see below, on Acts xiii. 1—3.

— *was taken*] by lot. Compare the case of Achan (Josh.

vii. 14. 16—18), and of Jonathan (below, xiv. 41. *Josephus*, Antt. vi. 4. 5).

21. *he could not be found*] Another sign of his modesty, simplicity, and freedom from ambition at that time : see v. 16. *they enquired of the LORD*] by the Urim and Thummim : cp. xxiii. 9 ; xxx. 7.

— *among the stuff*] The baggage of the people who had come to Mizpeh : cp. xxv. 13 ; xxx. 24. *Gesen.* 399.

23. *he was higher*] Cp. ix. 2.

24. *See ye him whom the LORD hath chosen*] Though the people were resolved to have a king, yet none could make one but God, from whom all authority came : see below, on Rom. xiii. 1, 2.

— *God save the king*] Literally, "*Let the king live*," "*Vivat Rex*," "*Vive le Roi*;" cp. *Bp. Pearson*, Art. xii. p. 395, note.

25. *the manner of the kingdom*] *the law of the kingdom* (*Vulg.*) ; τὸ δικάσιμα (*Sept.*), the statute of the monarchy.

This law of the kingdom is not identical with the "*manner of the king*," described by Samuel, viii. 11—18. The Hebrew word rendered *manner* in both places is *mishpat*, which properly means *judgment, right, law*, that which is strictly *de jure* ; but it also signifies *usage, manner, custom*, that which is *de facto* (see 2 Kings xi. 14 ; and *Gesenius*, pp. 519, 520), and the *mishpat* of the kingdom here expresses the former ; but the *mishpat* of the king (in viii. 18) comprehends also the latter.

— *laid it up before the LORD*] Probably (as *Josephus* says, vi. 4. 6), in the Tabernacle in the Holy of Holies, where the Book of the Law had been laid up (Deut. xxxi. 26).

26. *Saul also went home to Gibeah*] Thus he obeyed Samuel, who told him to wait, and do as occasion served. An occasion for action soon presented itself, as is seen in the next chapter.

— *a band of men*] Rather, *the valiant company* (*ha chayil*) : cp. Exod. xiv. 28 ; and below, xiv. 48 ; xvii. 20. 2 Chron. ix. 1.

How shall this man save us? And they despised him, ⁿand brought him no presents. But ^{||} he held his peace.

XI. ¹ Then ^a Nahash the Ammonite came up, and encamped against ^b Jabesh-gilead: and all the men of Jabesh said unto Nahash, ^c Make a covenant with us, and we will serve thee. ² And Nahash the Ammonite answered them, On this *condition* will I make a covenant with you, that I may thrust out all your right eyes, and lay it for ^d a reproach upon all Israel.

³ And the elders of Jabesh said unto him, [†] Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there* be no man to save us, we will come out to thee. ⁴ Then came the messengers ^e to Gibeah of Saul, and told the tidings in the ears of the people: and ^f all the people lifted up their voices, and wept. ⁵ And, behold, Saul came after the herd out of the field; and Saul said, What *aieth* the people that they weep? And they told him the tidings of the men of Jabesh. ⁶ And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. ⁷ And he took a yoke of oxen, and ^h hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, ⁱ Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out [†] with one consent. ⁸ And when he numbered them in ^k Bezek, the children ^l of Israel were three hundred thousand, and the men of Judah thirty thousand.

⁹ And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have ^{||} help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad. ¹⁰ Therefore the men of Jabesh said, To morrow ^m we will come out unto you, and ye shall do with us all that seemeth good unto you.

¹¹ And it was so on the morrow, that ⁿ Saul put the people ^o in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

The word *chayil* is often rendered *army* and *host* in our version in the latter books: cp. *Gesen.* 275.

27. *he held his peace*] Literally, *was as deaf*. Another sign of his modesty, patience, and prudence at this time. "Regnum, imò divinum est, injurias despiciere, et beneficiis obnuere" (*A Lapide*).

CH. XI. 1. *Nahash the Ammonite*] renewed the pretensions which had been made by the Ammonites in the days of Jephthah: see *Judg.* xi. 4. 12. 28.

— *Jabesh-gilead*] The metropolis of Gilead (*Josephus*), called *Jabesh* from its dryness; according to *Eusebius* it was six miles from Pella, on the east of Jordan, on the road to Gerasa. It was perhaps at *El-Deir*, on the south side of *Wady Jabes* (*Robinson*): cp. *Judg.* xxi. 8.

2. *On this condition will I make a covenant with you, that I may thrust out all your right eyes*] In order to make them useless for ever. The left eye would be covered by the shield in battle: the right eye was needed for aiming the spear: they would therefore be no better than blind if they lost their right eye (*Josephus*, *Theodore*).

Nahash the Ammonite demanded of these Israelites a surrender of their principal organ of sight as the condition of a covenant with him. In spiritual things this is precisely what is done by the Bishop of Rome. He is a "Nahash the Ammonite" in the Catholic Church of Christ. He requires of all Christians to make a surrender of their reason, conscience, and their

will (which belong to their Master, Christ, see on 1 Cor. vii. 27. Gal. v. 1), as the price of communion with himself. If we are willing to allow him to "thrust out our right eyes," then he will allow us to communicate with himself—but not otherwise.

3. *Give us seven days' respite*] The demand of Nahash, and the answer of the men of Jabesh, show to what an abject condition the Gileadites had now been reduced, from which God delivered them by Saul.

4. *to Gibeah of Saul*] There appears to have been an ancient alliance between the men of Jabesh and the tribe of Benjamin. The men of Jabesh-gilead had absented themselves from the league against Benjamin (*Judg.* xxi. 8), and its maidens were given as wives to the Benjamites (*Judg.* xxi. 12—14); and the men of Jabesh-gilead showed their attachment to Saul after his defeat and death (1 Sam. xxxi. 11, 12).

6. *The Spirit of God came upon Saul*] A fulfilment of Samuel's words (x. 7).

7. *he—hewed them in pieces, and sent them*] Saul the Benjamite seems to remember what had been done by the Levite in *Judg.* xix. 29, to stir up the tribes against the Benjamites.

8. *Bezek*] Seven hours N. of Sichem (*Euseb.*: cp. *Judg.* i. 4. — *Israel—Judah*) An evidence of the distinction of Judah (the tribe of the future kingdom and of Shiloh himself) from the rest of the tribes even at that time.

11. *into the midst of the host*] of the Ammonites who had gone forth to meet the sally of the men of Jabesh, and found themselves between them and Saul's companies.

n 2 Sam. 8. 2.
1 Kings 4. 21. &
10. 25.
2 Chron. 17. 5.
Ps. 72. 10.
Matt. 2. 11.
|| Or, *he was as though he had been deaf*,
a ch. 12. 12.
b *Judg.* 21. 8.
c *Gen.* 26. 28.
Ex. 23. 32.
1 Kings 20. 34.
Job 41. 4.
Ezek. 17. 13.
d *Gen.* 34. 14.
ch. 17. 26.
† Heb. *Forbear us*.

e ch. 10. 26. & 15. 34.
2 Sam. 21. 6.
f *Judg.* 2. 4. & 21. 2.

g *Judg.* 3. 10. & 6. 34. & 11. 29. & 13. 25. & 14. 6.
ch. 10. 10. & 16. 13.
h *Judg.* 19. 29.

i *Judg.* 21. 5, 8, 10.

† Heb. *as one man*, *Judg.* 20. 1.
k *Judg.* 1. 5.
l 2 Sam. 24. 9.

|| Or, *deliverance*
m ver. 3.

n See ch. 31. 11.
o *Judg.* 7. 16.

p ch. 10. 27.

q See Luke 19.
27.
r 2 Sam. 19. 22.
s Exod. 14. 13,
30. ch. 19. 5.

t ch. 10. 8.

u ch. 10. 17.
x ch. 10. 8.

¹² And the people said unto Samuel, ^p Who is he that said, Shall Saul reign over us? ^q bring the men, that we may put them to death. ¹³ And Saul said, ^r There shall not a man be put to death this day: for to day ^s the LORD hath wrought salvation in Israel.

¹⁴ Then said Samuel to the people, Come, and let us go ^t to Gilgal, and renew the kingdom there. ¹⁵ And all the people went to Gilgal; and there they made Saul king ^u before the LORD in Gilgal; and ^x there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

XII. ¹ And Samuel said unto all Israel, Behold, I have hearkened unto ^a your voice in all that ye said unto me, and ^b have made a king over you. ² And now, behold, the king ^c walketh before you: ^d and I am old and grayheaded; and, behold, my sons ^e are with you: and I have walked before you from my childhood unto this day. ³ Behold, here I ^f am: witness against me before the LORD, and before ^g his anointed: ^h whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received ⁱ any ^j bribe || to ^k blind mine eyes therewith? and I will restore it you. ⁴ And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. ⁵ And he said unto them, The LORD ^l is witness against you, and his anointed ^m is witness this day, ⁿ that ye have not found ought ^o in my hand. And they answered, *He is witness.*

⁶ And Samuel said unto the people, ^p It is the LORD that || advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. ⁷ Now therefore stand still, that I may ^q reason with you before the LORD of all the ^r righteous acts of the LORD, which he did ^s to you and to your fathers. ⁸ ^m When Jacob was come into Egypt, and your fathers ⁿ cried unto the LORD, then the LORD ^o sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. ⁹ And when they ^p forgot the LORD their God, ^q he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of ^r the Philistines, and into the hand of the king ^s of Moab, and they fought against them. ¹⁰ And they cried unto the LORD,

a ch. 8. 5, 19, 20.
b ch. 10. 24. & 11.
14, 15.
c Num. 27. 17.
d ch. 8. 20.
e ch. 8. 1, 5.

e ver. 5.
ch. 10. 1. & 24. 6.
2 Sam. 1. 14, 16.
f Num. 16. 15.
Acts 20. 33.
1 Thess. 2. 5.
† Heb. ransom.
|| Or, that I should
hide mine eyes at
him.
g Deut. 16. 19.

h John 18. 38.
Acts 23. 9. & 24.
16, 20.
i Ex. 22. 4.

k Mic. 6. 4.
|| Or, made.

l Isa. 1. 13. & 5.
3, 4.
Mic. 6. 2, 3.
† Heb. righteousnesses,
or, benefices.
Judg. 5. 11.
† Heb. with.
m Gen. 46. 5, 6.
n Ex. 2. 23.
o Ex. 3. 10. & 4.
16.
p Judg. 3. 7.
q Judg. 4. 2.
r Judg. 10. 7.
& 13. 1.
s Judg. 3. 12.

^{12.} And the people said unto Samuel] to whom they still looked as their ruler, and whose presence is mentioned to show Saul's moderation and clemency at this time; for it was not Samuel, but Saul, who interfered to rescue those who had despised him.

^{13.} the LORD hath wrought salvation] Saul claims none of the victory for himself, but ascribes it all to God. How much changed was he afterwards, when he had disobeyed God, and had thereby forfeited God's grace! Cp. xiv. 24.

^{15.} to Gilgal] A very appropriate place, formerly the camp of Joshua, and connected with those glorious victories which God had wrought by his hand when he first settled Israel in Canaan. How many instructive memorials of God's power and love to His people might suggest themselves to Saul at Gilgal! How many pledges and earnest to himself, if he imitated Joshua in faith and obedience to God, especially at Gilgal! See Josh. v. 9, and vi. 10.

— there they made Saul king before the LORD] Or, rather, they made him to reign. He had been anointed by Samuel previously (x. 1), and had been designed by God as king at Mizpeh; but as yet he had not been publicly acknowledged king by the Nation; but now we read all the people went to Gilgal, and made Saul to reign before the LORD; that is, they would not allow him any longer to lead a private life, but they made him to assume the royal state and authority, to which he had been appointed by God. In xii. 1, Samuel says, "I have made a king over you."

— there they sacrificed sacrifices of peace offerings] Thank-

offerings: see on Exod. xx. 24; xxiv. 5; xxix. 28. Lev. iii. 1. Josh. viii. 31. 1 Sam. x. 8.

CH. XII. 1. And Samuel said] By appointing a great part of this chapter (viz., to v. 22) to be read in the synagogues as a Haphtarah to Num. xvi., xvii., xviii., the ancient Hebrew Church suggests the parallel between this speech of Samuel, declaratory of God's majesty, power, and goodness, and vindicating his government and his own administration, and the address of Moses, in reply to Korah and his rebellious associates.

2. my sons are with you] They are reduced to the condition of private persons, and are subjects of the king, as ye are.

3. Behold, here I am—I will restore it you] On this text see the Sermon of Bp. Sanderson ad Magistratum, ii. 330—362: and on Samuel as an example to governors, spiritual and temporal, submitting their acts to be examined by those whom they govern, see Peter Damiani, Epist. i. 12, in A Lapide here. Cp. the example of Job (xxxi. 13), who did not "despise the cause of his manservant or maidservant when they contended" with him.

— whose ass have I taken? So Moses said, "I have not taken one ass from them" (Num. xvi. 15).

— bribe] Heb. copher, ransom or satisfaction, from caphar, to cover, to pardon (Gesen. 411): cp. Bp. Sanderson, ii. 359.

6. It is the LORD] I brought thee out of the land of Egypt, and I sent before thee Moses, Aaron, and Miriam (Micah vi. 4).

9. king of Moab] Eglon (Judg. iii. 12).

and said, 'We have sinned, because we have forsaken the LORD, " and have served Baalim and Ashtaroth: but now *deliver us out of the hand of our enemies, and we will serve thee. ¹¹ And the LORD sent ^y Jerubbaal, and Bedan, and ^z Jephthah, and ^a Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. ¹² And when ye saw that ^b Nahash the king of the children of Ammon came against you, ^c ye said unto me, Nay; but a king shall reign over us: when ^d the LORD your God *was* your king. ¹³ Now therefore ^e behold the king ^f whom ye have chosen, *and* whom ye have desired! and, behold, ^g the LORD hath set a king over you. ¹⁴ If ye will ^h fear the LORD, and serve him, and obey his voice, and not rebel against the [†] commandment of the LORD, then shall both ye and also the king that reigneth over you [†] continue following the LORD your God: ¹⁵ But if ye will ⁱ not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, ^k as *it was* against your fathers. ¹⁶ Now therefore ^l stand and see this great thing, which the LORD will do before your eyes. ¹⁷ *Is it not* ^m wheat harvest to day? ⁿ I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that ^o your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

¹⁸ So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and ^p all the people greatly feared the LORD and Samuel. ¹⁹ And all the people said unto Samuel, ^q Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king. ²⁰ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; ²¹ And ^r turn ye not aside: ^s *for then should ye go* after vain things, which cannot profit nor deliver; for they *are* vain. ²² For ^t the LORD will not forsake his people ^u for his great name's sake: because ^x *it* hath pleased

u Josh. 7. 9. Ps. 106. 8. Jer. 14. 21. Ezek. 20. 9, 14.

x Deut. 7. 7, 8, & 14. 2. Mal. 1. 2.

10. *we have forsaken the LORD*] Samuel adopts the words of the Book of Judges (ii. 13), "They forsook the Lord, and served Baalim and Ashtaroth:" see also Judg. x. 10.

11. and *Bedan*] Not mentioned in the Book of Judges or elsewhere in Scripture. Hence some (e.g. *Kimchi* and others) have supposed an error in the text, and that we ought to read *Ben-Dan*, "Son of Dan," i.e. Samson, the name here in the *Chaldee Targum*; and so *Jeromianus, Angelom., Lyran., Vatabl., A Lapide.* Others read *Barak* (so the *Sept., Syriac, and Arabic* Versions, and so *Keil*). *Ewald* suggests *Abdon*: see Judg. x. 13. 15.

But it is not at all probable, that if such a well-known name as *Barak*, or even *Abdon* (Judg. xii. 13. 15), had ever stood in the text, it would have been obliterated from all the Hebrew MSS., and that an unknown name, such as *Bedan*, would have been substituted for it by the copyists. And it is not likely that *Samson* would have been called by such an indefinite name as *Ben-Dan*, which is never given him in the Book of Judges, or in any other part of the Scripture.

On the whole, *Bedan*, the reading of all the extant Hebrew MSS., appears to be correct. And we may see here a confirmation of the opinion already expressed in this work, that the Book of Judges is not, and was *not designed* to be, a *complete* history of all the events that took place under the rule of the Judges, any more than the Acts of the Apostles is intended to be a record of the doings of all the Apostles: see above, *Introduction* to Judges, p. 75; and note on Judg. v. 6.

We have also a parallel here to what has perplexed some, viz., the mention by Deborah of another *Judge* (viz., *Jael*), whose acts are not known to us from that Book, and whose name is not elsewhere mentioned in it (see Judg. v. 6); and if *Bedan* is the true reading, as there is good reason for believing, then in the very obscurity of the name we have a confirmation of the genuineness of the speech. A forger would not have ventured to insert a name which occurs nowhere else.

— and *Samuel*—To the objections of those who allege that

Samuel would not have thus mentioned *himself*, it is enough to say, that the speaker is not recounting what Samuel did by *his own strength*, but what "the LORD" did *by him*, and the remarks already made on the manner in which *Moses* and *St. Paul* speak of themselves may be applied here: see above, on Num. xii. 3; and below, on 1 Cor. xv. 9, and 2 Cor. xi. 31. Here, also, is another proof of the genuineness of this speech.

17. *he shall send thunder and rain*] Very rare at that season. See *Josephus*, B. J. iv. 4, 5. *Reland* on *Joseph.* iii. 1. 6. "Nunquam in his provinciis in fine mensis Junii, aut in Julio in his provinciis, maximè in Judæa, pluvias vidimus" (*S. Jerome* in *Amos* iv. 7). In ordinary seasons, from the cessation of the showers in spring, until their commencement in October or November, rain never falls; snow in summer and rain in harvest were things incomprehensible to a Hebrew (*Prov.* xxvi. 1. *Robinson*, *Pal.* ii. 98, 99).

In the parallel history—that of *Moses* (see above on v. 11)—the great Hebrew Lawgiver appeals to God, and predicts that He "will make a new thing" in the natural world, in order to prove the sin of the rebels, and to attest the integrity and commission of *Moses* (*Num.* xvi. 30).

18. *the LORD sent thunder*] and thus confirmed the truth of Samuel's words; and thus, also, God has given assurance to us, that what Samuel did in offering sacrifices in various places, was done by special commission from God, Who raised him up and authorized him, though only a Levite, to perform priestly functions, in that remarkable period of priestly degeneracy and of ecclesiastical confusion: see above, on ii. 35; vii. 17.

The thunder was a sign of God's anger, for it is an instrument of God's justice: and it declared the sin of the people in despising the government of Samuel, and seeking for some other rule; for if Samuel had such power with God as to move heaven by his prayers, doubtless he would be able to overcome and destroy the enemies of Israel, if Israel obeyed God (*Lyranus*). Indeed, he had already done so at *Ebenezer* (*viii.* 10).

t Judg. 10. 10.
u Judg. 2. 13.
x Judg. 10. 15, 16.
y Judg. 6. 14, 32.
z Judg. 11. 1.
a ch. 7. 13.
b ch. 11. 1.
c ch. 8. 5, 19.
d Judg. 8. 23.
ch. 8. 7.
& 10. 19.
e ch. 10. 24.
f ch. 8. 5.
& 9. 20.
g Hos. 13. 11.
h Josh. 24. 14.
Ps. 81. 13, 14.
† Heb. *mouth*.

† Heb. *be after*.
i Lev. 26. 14,
15, &c.
Deut. 28. 15, &c.
Josh. 24. 20.
k ver. 9.
l Ex. 14. 13, 31.
m Prov. 26. 1.
n Josh. 10. 12.
ch. 7. 9, 10.
James 5. 16, 17,
18.
o ch. 8. 7.

p Ex. 14. 31.
See Ezra 10. 9.
q Ex. 9. 28.
& 10. 17.
James 5. 15.
1 John 5. 16.

r Deut. 11. 16.
s Jer. 16. 19.
Hab. 2. 18.
1 Cor. 8. 4.
t 1 Kings 6. 13.
Ps. 94. 14.

the LORD to make you his people. ²³ Moreover as for me, God forbid that I should sin against the LORD [†] in ceasing to pray for you : but ² I will teach you the ^a good and the right way : ²⁴ ^b Only fear the LORD, and serve him in truth with all your heart : for ^c consider || how ^d great *things* he hath done for you. ²⁵ But if ye shall still do wickedly, ^e ye shall be consumed, ^f both ye and your king.

XIII. ¹ Saul [†]reigned one year; and when he had reigned two years over Israel, ² Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in ^a Gibeah of Benjamin : and the rest of the people he sent every man to his tent.

³ And Jonathan smote ^b the garrison of the Philistines that *was* in || Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. ⁴ And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also [†] was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. ⁵ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude : and they came up, and pitched in Michmash, eastward from Beth-aven.

⁶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people ^c did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. ⁷ And *some* of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people [†] followed him trembling. ⁸ ^d And he tarried seven days, according to the set time that Samuel *had appointed* : but Samuel came not to Gilgal ; and the people were scattered from him. ⁹ And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

† Heb. from ceasing.

† Acts 12, 5.

Rom. 1, 9.

Col. 1, 9.

2 Tim. 1, 3.

z Ps. 34, 11.

Prov. 4, 11.

a 1 Kings 8, 36.

2 Chron. 6, 27.

Jer. 6, 16.

b Eccles. 12, 13.

c Isa. 5, 12.

|| Or, what a great thing, &c.

d Deut. 10, 21.

Ps. 126, 2, 3.

e Josh. 24, 20.

f Deut. 28, 36.

† Heb. the son of

one year in his

reigning.

a ch. 10, 26.

b ch. 10, 5.

|| Or, The hill.

† Heb. did stink.

Gen. 34, 30.

Ex. 5, 21.

²³ God forbid that I should sin—in ceasing to pray for you] Moses and Samuel are specified by God as having extraordinary power with Him (Jer. xv. 1); and why? Because they prayed for their enemies (S. Gregory, Hom. 27 in Evang.).

Chr. XIII. 1. *Saul reigned one year*] Literally, *Saul* (was) *son of a year in reigning* : “*filius unius anni erat Saul cum regnare cepisset*” (*Vulg.*), and the *Chaldee Targum* explains it to mean that “he was as the son of a year (a child only a year old), in whom is no guile, when he began to reign;” and so many Hebrew Rabbis, and *Theodore*, Qu. 26; and *Jeromias*, and *Peter Damiani*.

Others suppose, that a letter signifying 20 years has fallen out of the MSS. of the text, and of ancient versions here (*Scaliger* and *Keil*). But this is hardly probable. The true meaning seems to be, that Saul had been publicly made king by Samuel (see x. 1), and had reigned one year, when the events recorded in the former chapter had taken place; and, that after he had reigned two years, he chose 3000 men, and did what is related in this chapter (*A. Lapide*, *Pfeiffer*, *Bp. Patrick*).

On the chronology of Saul's reign, see Acts xiii. 21, which specifies a period of forty years; and the most probable opinion is, that this includes the time in which Samuel was judge with him, and the time in which Samuel was judge before; and that Samuel was judge by himself twenty-two years, then sixteen with Saul as king; and that Saul survived Samuel two years (*Salianus*).

² *Saul chose him three thousand men*] He seems to have taken a body-guard to himself and his son, which was a new thing in Israel, and which was a symptom of distrust of God's defence, and of reliance on an arm of flesh. This was what Samuel had prophesied (viii. 11, 12).

— *Michmash*] About nine miles N. of Jerusalem, now *Mukhmas*, described by Robinson (ii. 117).

— *mount Beth-el*] now *Beitin* (see Josh. vii. 2), about six miles N.W. of Michmash; and twelve N. of Jerusalem.

— *Gibeah of Benjamin*] The residence of Saul, now *Tuleil-el-Phûl*, about midway between Jerusalem and Michmash.

³ *Geba*] now *Jeba*, S.W. of Michmash, and N.E. of Ramah : see Robinson, ii. 113. Cp. Josh. xviii. 24.

⁴ *Saul had smitten a garrison of the Philistines*] in his own tribe of Benjamin : cp. x. 5, 20.

— *to Gilgal*] near Jericho, where Samuel had appointed to meet him (x. 8), and where God had manifested His power and glory in the days of Joshua. Cp. Josh. ix. 6.

⁵ *thirty thousand chariots*] So the extant Hebrew MSS., and the *Sept.* and *Vulg.* and *Chaldee Targum*. But some ancient Versions (*Syriac* and *Arabic*) have 3000 chariots. The number seems disproportionate to that of the persons (cp. 2 Sam. x. 18. 1 Kings x. 26. 2 Chron. xii. 3), and could hardly have been raised by the Philistines themselves. Solomon had only 1400 chariots, which are mentioned as a large number (2 Chron. i. 14). Some suppose that baggage-waggons are included in this number. Probably the Philistines may have engaged other nations, the enemies of Israel, to fight with them; and this supposition is confirmed by the mention of the people “as the sand which is on the sea shore in multitude;” and also by the confusion of the army, which is mentioned in xiv. 20, and which was due in part to the fact that it was composed of various nations (*Josephus* vi. 6. 3).

There is a parallel to this in 1 Chron. xix. 6, 7, where it is said that “the children of Ammon sent to hire them chariots out of Mesopotamia and other places :” “so they hired *thirty* and *two thousand chariots*, and the king of Maachah and his people.”

⁸ *he tarried seven days*] Samuel had commanded Saul, “Seven days shalt thou tarry till I come to thee, and show thee what thou shalt do” (x. 8).

Samuel tried Saul's faith by this command; and then he came to Gilgal : see v. 8, and *Josephus* vi. 6. 2, who says that “Saul waited seven days, but did not fully obey the command.” The seventh day had arrived, and Samuel had not yet come. Saul seeing that many of his men had departed, and that only six hundred remained, resolved not to wait any longer; and he offered sacrifices—not only burnt-offerings, but peace-offerings—and Samuel (it seems) came *before the seventh day was over*, and before the sacrifices were completed. If Saul had waited a few hours, he would have been blessed for his obedience to God speaking by the mouth of his prophet : see v. 13 (*S. Gregory*, *Lyranus*, *Serarius*, *A. Lapide*).

⁹ *he offered the burnt offering*] Did Saul offer it with his own hand, or no?

¹⁰ And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might †salute him. ¹¹ And Samuel said, What hast thou done? And Saul † Heb. *bless him*. said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash; ¹² Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not †made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. ¹³ And Samuel † Heb. *intreated the face*. said to Saul, 'Thou hast done foolishly: 'thou hast not kept the command- e 2 Chron. 16. 9. f ch. 15. 11. ment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. ¹⁴ g But now thy kingdom shall not continue: ^h the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

¹⁵ And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* †present with him, ⁱ about six hundred men. ¹⁶ And Saul, and Jonathan his son, and the people *that were* † Heb. *found*. present with them, abode in †Gibeah of Benjamin: but the Philistines i ch. 14. 2. encamped in Michmash. † Heb. *Geba*, ver. 3.

¹⁷ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* ^k Ophrah, unto k Josh. 18. 23. the land of Shual: ¹⁸ And another company turned the way to ^l Beth-horon: l Josh. 16. 3. & 18. 13, 14.

It is said by some (e.g. by *Abulensis*, *Serarius*, *A Lapide*, and *Keil*, p. 97) that we must suppose here the intervention and co-operation of a priest as the offerer, as on other occasions, when the king is said to offer (2 Sam. xxiv. 25. 1 Kings iii. 4; viii. 63). It seems that Saul had the Ark, and Ahiah the priest with him: see xiv. 3.

Josephus says (vi. 6. 2) that Saul offered sacrifice in an evil manner; and his annotator, *Whiston*, asserts that Saul usurped the priest's office.

Whether this was so or not, is not evident from the text. It seems to be suggested by the words of Saul: "Bring hither a burnt-offering to me." *Dean Stanley* says (Lectures, p. 23) that "he sacrificed; and that, as king, he had a right to sacrifice." *Bishop Andrewes* says that he usurped the priest's office (iv. 38); and so *Dr. Kitto*, pp. 155, 188, "The kings of many other nations were also priests, but, although more than one Hebrew king evinced a disposition to assume priestly power, yet it was plainly unlawful, except the king were of the family of Aaron, as was the case with the Maccabean or Asmonean sovereigns. Saul offered sacrifices with his own hand. This was a double offence. Priests only might offer sacrifices; the only exception being in the case of the prophets, who sometimes claimed that right for the honour of God, by whose Spirit they acted."

In the absence of any clear statement to that effect in the text, and inasmuch, also, as Samuel does not animadvert on any such intrusion on Saul's part, it does not seem safe to affirm that Saul offered the sacrifice with his own hand.

His sin consisted in not obeying the word of the Lord, speaking by His Prophet, and commanding him to wait *till Samuel came* and told him what he must do (x. 8: see v. 13, 14, and *Jeromias*). "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God." Saul's faith in God, and his obedience to Him, were tried by the number of the Philistines, and by the falling away of his own forces, and by the delay of Samuel. If he had believed in God, and if he had obeyed Him, he would have been sure that God could, and would, deliver him in His own time; but he did not trust in God's word and power: he feared man rather than God, and relied rather on the externals of religion, than on the essence of it, which is obedience; and therefore Samuel told him that his kingdom should not continue.

¹² *I forced myself therefore, and offered a burnt offering*] As if burnt-offerings were more pleasing to God than obedience, and could be accepted by God, when offered without faith! Cp. xv. 22.

¹³ *for ever*] As long as his seed lasted.

¹⁴ *thy kingdom shall not continue*] Saul was not as yet personally rejected from being king. He is told, that if he had been obedient, his "kingdom should have been established" in his family; but that now it should not *continue*. And if he had taken warning now, and repented, there is reason to believe that even this penalty would not have been inflicted on him.

But he repeated his sin; and the next punishment was more heavy. "Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king" (xv. 26). In the former case, the sentence was pronounced against *the kingdom*; in the latter, against *the king*.

— *the LORD hath sought*] David did not seek honour for himself; but was sought by God for it. "I have found David my servant" (Ps. lxxxix. 20).

— *a man after his own heart*] Cp. Acts xiii. 22. Samuel does not mention David by name, lest he should excite Saul's jealousy against him. David is called "a man after God's own heart," because, as to his general character, he conformed his own will to God's will: he loved what God loved, and abhorred what God hated (*S. Chryst.*).

¹⁵ *Samuel—gat him up—unto Gibeah*] A proof that Samuel had not been actuated by feelings of *personal* anger against Saul and his family, and had not yet forsaken him, and would be willing to befriend him, if he would repent. Cp. below, xv. 31.

— *six hundred men*] Very few, if compared with those who followed Saul while he was obedient to God; and who amounted to 300,000 men (xi. 6).

Therefore his sinful act in offering sacrifice, lest the people should be scattered from him (v. 11), failed of its purpose. Worldly policy does not attain even its own temporal ends. See below, John xi. 48, "If we let this man thus alone, the Romans will come and take away both our place and nation." They did not let Jesus alone; and therefore the Romans did come, and destroyed them.

¹⁶ *the Philistines encamped*] If Saul had obeyed God, they would have been routed, as the Ammonites were (xi. 11).

¹⁷ *the spoilers*] Literally, *the spoiler*. *Gesen.*, pp. 515. 816.

— *Philistines in three companies*] Observe the contrast. Saul, while obedient, had gone out against the Ammonites in *three companies* (xi. 11). But now that he has disobeyed God, the Philistines come against him in *three companies*.

— *Ophrah*] Five miles E. of Bethel (see Josh. xviii. 23), probably now *Taxyibeh* (described by *Robinson*, ii. 110. 119—125).

— *land of Shual*] *foxland*: perhaps *Shalim* (ix. 4).

¹⁸ *Beth-horon*] *Beit-ar*: see Josh. x. 11.

m Neh. 11. 34.

n See 2 Kings
24. 14.
† ver. 24. 1.† Heb. a file with
mouths.
† Heb. to set.

o So Judg. 5. 8.

p ch. 14. 1, 4.
|| Or, standing
camp.
|| Or, there was a
day.

a ch. 13. 15.

b ch. 22. 9, 11, 20,
called Ahimelech.
c ch. 4. 21.
d ch. 2. 28.

e ch. 13. 23.

† Heb. tooth.

and another company turned to the way of the border that looketh to the valley of ^m Zeboim toward the wilderness.

¹⁹ Now ⁿ there was no smith found throughout all the land of Israel : for the Philistines said, Lest the Hebrews make *them* swords or spears : ²⁰ But all the Israelites went down to the Philistines, to sharpen every man his share, and his coultter, and his axe, and his mattock. ²¹ Yet they had † a file for the mattocks, and for the coultters, and for the forks, and for the axes, and † to sharpen the goads. ²² So it came to pass in the day of battle, that ^o there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan : but with Saul and with Jonathan his son was there found.

²³ ^p And the || garrison of the Philistines went out to the passage of Michmash.

XIV. ¹ Now || it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

² And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron : and the people that *were* with him *were* ^a about six hundred men ; ³ And ^b Ahiah, the son of Ahitub, ^c I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, ^d wearing an ephod. And the people knew not that Jonathan was gone. ⁴ And between the passages, by which Jonathan sought to go over ^e unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side : and the name of the one *was* Bozez, and the name of the other Seneh. ⁵ The † forefront

— *Zeboim*] Perhaps N.E. of Jerusalem : see Neh. xi. 34.

19. *Now there was no smith—for the Philistines said*] In such a state of depression were the Israelites : here was another consequence of their king's disobedience : see xii. 15.

20. *to the Philistines*] who had garrisons in the country (x. 5 ; xiii. 3).

— *his share*] The root of this word and of that rendered *mattock* is the same : viz., *charash*, *χαράσσω*, to dig into, to plough (see *Gesen.* 466 and 309).

— *his coultter*] See Isa. ii. 4. Joel iii. 10. Micah iv. 3, where it is rendered *ploughshare*.

— *his axe*] See *Gesen.* 742.

— *his mattock*] See *Gesen.* 466.

21. *Yet they had a file for*] Rather, so that bluntness of edge *was*—i. e. ensued—to those instruments which ought to have been sharp : they became notched and unfit for use. The word translated *file* is *petsirah* from *patsar*, to make blunt. The words are well rendered by *Vulg.*, “Retinse itaque sunt acies vomerum :” ep. *A Lapide* here ; *Gesen.* 685 ; and *Keil*, p. 98. The parenthesis is continued as far as the word *axes*.

This is adduced as another consequence of Saul's disobedience. The Philistines held Israel in subjection ; and not only did they deprive the Israelites of weapons of war, but they made them dependent on their enemies for the sharpening of their instruments of husbandry, which became blunted and almost useless ; and thus Agriculture suffered by the king's disobedience to God.

— *and to sharpen the goads*] That is, they were forced to resort to the Philistines even for this purpose. The words rendered *yet they had a file* (see the foregoing note) down to *axes* form a parenthesis : ep. *Gesen.*, p. 561. On the goads of the Israelites, see *Dr. Thomson*, Land and Book, p. 322. -

23. *the garrison of the Philistines went out to the passage of Michmash*] Salled forth to the steep precipitous valley now called *Wady-es-Suweinit*, between Geba and Michmash, and described by *Robinson*, ii. 116. 126, and in his *Later Biblical Researches*, p. 378, quoted by *Keil*, p. 100.

CH. XIV. 1. *Jonathan*] A name which means *gift of Jehovah*. In name and character, he is the *Nathanael* of this history. Jonathan's name and prowess are mentioned here as a contrast to the unbelief and disobedience of Saul his father (see further below at the end of ch. xx.).

The clue to the understanding of this narrative is afforded by Jonathan's words (v. 6), “The LORD will work for us : there

is no restraint to the LORD to save by many or by few,” and v. 10, “The LORD hath delivered them into our hand.”

If Saul had been animated by the faith of Jonathan, he would not have disobeyed the Lord at Gilgal (xiii. 8—13) and in the matter of Amalek (xv. 19).

The miraculous success of Jonathan, the son of Saul, in the present enterprise, is like a practical condemnation of Saul his father. It shows how great would have been Saul's prosperity if he had trusted in God and obeyed Him, instead of looking to carnal ends, and being swayed by his own will.

2. *pomegranate tree*] Rather, *the pomegranate-tree* : a well-known one. On the pomegranate-tree and its fruit, see *S. Ambrose*, Hex. iii. 13 ; *S. Jerome* in Jovinian. lib. i. ; and *A Lapide* here, and on Canticles iv. 3. 13.

— *Migron*] N. of Gilgal.

— *six hundred men*] His forces had not increased since he came to Gibeah, as might have been expected : see xiii. 15.

3. *Ahiah*] Supposed by some to be the same as Ahimelech, mentioned as the priest in xxi. 1, and son of Ahitub (the elder brother of Ichabod, the son of Phinehas, the son of Eli, “the LORD's priest in Shiloh”), in xxii. 9. 11, which is possible : *Ahiah* (brother or friend of Jehovah) may be another name of *Ahimelech* (brother or friend of the king). But it is more probable that Ahiah died without offspring, and that Ahimelech (as his brother) succeeded in his place.

— *wearing an ephod*] Rather, wearing *the ephod* ; i. e., the high priest's ephod, with the Urim and Thummim : see on ii. 28.

Saul had with him the external ordinances of religion, but they did not profit him, because he was unfaithful and disobedient to God.

There is a solemn sound in the words “the LORD's priest in Shiloh :” the history of the captivity of the Ark, which had been at Shiloh, and the death of Hophni and Phinehas, the priests who had ministered there, and of Eli himself, the High Priest and Judge, and the destruction of Shiloh, were terrible warnings to Saul, that no religious or political privileges are of any benefit, without a sanctified heart, and an obedient will : see above on iv. 4, 5.

How full of encouragement, on the other hand, are the historical associations of *Gilgal*, with its records of God's wonderful workings for Israel, by the hand of His faithful servant Joshua !

Yet there, even at Gilgal, Saul disobeyed God.

4. *Bozez*] shining (*Gesen.* 108).

— *Seneh*] Perhaps a *tooth*, or it may be connected with *sanah*, to lift up, or to sharpen (*Gesen.* 591).

of the one *was* situate northward over against Michmash, and the other southward over against Gibeah. ⁶ And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD 'to save by many or by few. ⁷ And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart. ⁸ Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them. ⁹ If they say thus unto us, † Tarry until we come to you; then we will stand still in our place, and will not go up unto them. ¹⁰ But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and ^g this *shall be* a sign unto us.

f Judg. 7. 4, 7.
2 Chron. 14. 11.

† Heb. *Be still.*

g See Gen. 24. 14
Judg. 7. 11.

¹¹ And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. ¹² And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel. ¹³ And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. ¹⁴ And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were || an half acre of land, *which* a yoke of

|| Or, *half a furrow of an acre of land.*
Judg. 7. 21.

¹⁵ And ^h there was trembling in the host, in the field, and among all the people: the garrison, and ⁱ the spoilers, they also trembled, and the earth quaked: so it was † ^k a very great trembling.

h 2 Kings 7. 7.
Job 18. 11.
i ch. 13. 17.

† Heb. *a trembling of God.*
k Gen. 35. 5.

¹⁶ And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they ^l went on beating down *one another*. ¹⁷ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were not there*. ¹⁸ And Saul said unto Ahiah, Bring hither the ark of God. For the

l ver. 20.

On these two rocks, probably in *Wady Suweinit*, leading from Geba to Michmash, see *Robinson*, ii. 116: "In the valley are two hills of a conical or rather a spherical form, having steep rocky sides; one of these rocks is toward *Jeba* (Geba), the other toward *Mukhmas* (Michmash)."

These seem to be the two rocks mentioned here.

5. *Michmash*] Nine miles from Jerusalem (*Euseb.*), to the north of it; now *Mukhmas*: see *Robinson*, ii. 113—116.

6. *Come, and let us go over*] O divine power of faith, which makes a man more than men! The question is not what Jonathan can do, but what God can do, whose power is not in the means, but in Himself. There is no restraint in the Lord to save by many or by few. O admirable faith in Jonathan, whom neither the steepness of the rocks, nor multitude of enemies, can dissuade from such an assault! (*Bp. Hall.*)

11. *the Hebrews*] They will not call them by their more sacred name—the men of Israel: cp. v. 21.

12. *we will shew you a thing*] Literally, *we will make you know a word*; we will tell you something.

— *the LORD hath delivered them*] Jonathan shows extraordinary faith in the choice of the sign, and in obedience to it, and relies wholly on the Lord—a striking contrast to Saul.

14. *acre*] Rather, *furrow* (*Gesen.* 496).

— *of land, which a yoke of oxen might plow*] These words are a rendering of the Hebrew *tsemed*, which properly signifies a pair, or couple (from *tsamad*, to bind), and thence is applied to express the quantity of land which a yoke of oxen could plough in a day: cp. *Jugum, jugerum* (*Gesen.* 712).

15. *trembling in the host*] A panic sent by God. For other instances, see 2 Sam. v. 24. 2 Kings vii. 6; xix. 7.

18. *Bring hither the ark*] This is the meaning of the text as it stands in the extant Hebrew MSS., and in the *Vulg.*, *Syriac*, *Arabic*, and *Chaldee Targum*. But the *Septuagint* has, "Bring hither the *ephod*," which is supposed by some to be the preferable reading; so *Stanley*, *Lectures*, p. 19, who calls the reading of the Hebrew MSS. "an obvious mistake."

But it is not probable that, if the word *ephod* had been in the original text, it would have been changed by the copyists into *ark*; on the other hand, a transcriber might suppose it to be improbable that the ark should have been brought from Kirjath-jearim, and be now with Saul (vii. 2), and he might therefore be induced to substitute *ephod* here.

The presence of the *Ark* is very significant and instructive (see on v. 3). Although Saul had the High Priest, the Urim, and the Ark with him; yet they were of no avail, because he lacked the essential requisites for making them profitable. He lacked *faith* in Him whose ordinances the Ark and the Priesthood were: compare the case of the army of Israel, above, iv. 3—11.

On the other hand, Jonathan, Saul's son, having faith in God, was achieving at this time, almost single-handed, a great victory over the enemies of Israel: see on v. 1.

Saul is a specimen of that class of persons who show a certain reverence and zeal for the *outward forms* of religion, and even a superstitious reliance on them, but are not careful to cherish the *inner spirit* of vital religion, without which all outward forms and ordinances, even though instituted by God Himself, are mere "sounding brass and a tinkling cymbal:" cp. 1 Cor. xiii. 12; below, v. 24, and xv. 21.

m Num. 27. 21.
|| Or, tumult.

† Heb. were cried
together.

n Judg. 7. 22.
2 Chron. 20. 23.

o ch. 13. 6.

p Ex. 14. 30.
Ps. 44. 6, 7.
Hos. 1. 7.
q ch. 13. 5.

r Josh. 6. 26.

s Deut. 9. 28.
Matt. 3. 5.
t Ex. 3. 8.
Num. 13. 27.
Matt. 3. 4.

|| Or, weary.

ark of God was at that time with the children of Israel. ¹⁹ And it came to pass, while Saul ^m talked unto the priest, that the || noise that *was* in the host of the Philistines went on and increased : and Saul said unto the priest, Withdraw thine hand. ²⁰ And Saul and all the people that *were* with him [†] assembled themselves, and they came to the battle : and, behold, ⁿ every man's sword was against his fellow, *and there was* a very great discomfiture. ²¹ Moreover the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan. ²² Likewise all the men of Israel which ^o had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle. ²³ ^p So the LORD saved Israel that day : and the battle passed over ^q unto Beth-aven.

²⁴ And the men of Israel were distressed that day : for Saul had ^r adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food. ²⁵ ^s And all *they of* the land came to a wood ; and there was ^t honey upon the ground. ²⁶ And when the people were come into the wood, behold, the honey dropped ; but no man put his hand to his mouth : for the people feared the oath. ²⁷ But Jonathan heard not when his father charged the people with the oath : wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth ; and his eyes were enlightened. ²⁸ Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were || faint. ²⁹ Then said Jonathan, My father hath troubled the land : see, I pray you, how mine eyes have been

19. *while Saul talked unto the priest*] Either with a view of bringing forth the Ark to lead the people onward to the battle, or that he might inquire of God by Urim and Thummim before the Ark.

— *Withdraw thine hand*] i. e. let alone. There is no more need of inquiry or of prayer : let us go at once to the battle. There seems to have been an indifference and contempt on Saul's part for prayer and for a knowledge of God's will (cp. v. 36). He thought *first of himself*, and God was in the second place. "The neglect of prayer" (says *Bp. Andrewes*, v. 323) "was the beginning of Saul's fall, as all the Fathers interpret that place, where it is said that Saul commanded the priest to withdraw his hand from the Ark." See also *Bp. Andrewes*, v. 345 : "There are some, who with Saul will call for the Ark, and will presently cry, 'Away with it !' that is, will begin their prayers and will break them off in the midst on any occasion." See also *Ibid.* ii. 11.

Saul will consult the Ark : hypocrites, when they have leisure, will perhaps be holy. But when the tumult was aroused, Saul's piety decreased. "Withdraw thine hand," he said. The Ark must give place to arms. Worldly minds regard holy duties no farther than they stand with their own carnal purposes. Saul, who would before wilfully sacrifice ere he fought (xiii. 9), will now, in the other extreme, fight in a wilful indecision (*Bp. Hall*).

The courage of Jonathan had already achieved the victory, while Saul was talking about what was to be done : so much more successful was the faith and obedience of the son, than the worldly policy and formal indifference of the father.

20. *every man's sword was against his fellow*] As was the case with the Midianites when attacked by Gideon (Judg. vii. 22). Thus God showed His Divine power and favour to Israel, and mercifully still strove with Saul in order to bring him back to obedience.

21. *the Hebrews*] As distinct from the men of Israel, with whom they are contrasted here : cp. v. 11, and vv. 22, 23.

23. *the LORD saved Israel*] As Jonathan had said the Lord would do (v. 6. 12).

— *Beth-aven*] East of Michmash. The Israelites attacked the Philistines from the south, and scattered them toward Beth-aven on the east, and to Ajalon on the west (v. 31).

24. *the men of Israel were distressed*] A consequence of Saul's rashness. Even his prudence failed him, by which he had been before distinguished (x. 16 ; xi. 13), when he said piously, "The Lord hath wrought salvation in Israel." Blindness and infatuation are fruits of disobedience to God, Who takes His grace from those who forsake Him and rely on themselves.

— *Saul had adjured the people*] Another specimen of Saul's hot, hasty, and headstrong wilfulness and imperiousness, joined to a show of zeal for the outward forms of religion : see v. 18.

Here was an instance of that *will-worship* which is characteristic of Saul. To eat no food all day was harder than to attend for a short time on the Ark. But Saul chose the one and neglected the other (see v. 19). *Bp. Hall* observes : "The voluntary, self-imposed services of hypocrites are many times harder and more painful than the religious duties enjoined by Almighty God. But these acts of will-worship are sweetened to them by self-love ; and so they are ensnared and enslaved by the Evil One—as Saul was."

— *that I may be avenged on mine enemies*] Observe his egotism. He does not call them the enemies of the Lord, but he says, "that I may be avenged on mine enemies ;" and he speaks in this self-confident tone even after that the Lord had just marvellously interfered to save Israel (see v. 23). Thus he abused God's goodness, and made it an occasion for sin. Here is a symptom of that self-love and vain-glory which was his ruin.

25. *honey*] Wild honey, abundant in Canaan, "a land flowing with milk and honey." *Bochart*, Hieroz. II. iv. 12. Cp. Exod. iii. 8. Num. xiii. 27. Judg. xiv. 8. Matt. iii. 4.

27. *Jonathan heard not*] And was not therefore bound by his father's oath : and consequently could not be said to have transgressed it.

— *put forth the end of the rod*] In the eagerness of the pursuit he would not stop to do more.

enlightened, because I tasted a little of this honey. ³⁰ How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

³¹ And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. ³² And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* ^a with the blood. ³³ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have ^{||} transgressed: roll a great stone unto me this day. ³⁴ And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox [†] with him that night, and slew *them* there. ³⁵ And Saul ^{*} built an altar unto the LORD: [†] the same was the first altar that he built unto the LORD.

³⁶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. ³⁷ And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [†] he answered him not that day.

³⁸ And Saul said, ² Draw ye near hither, all the [†] chief of the people: and know and see wherein this sin hath been this day. ³⁹ For, ^a as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him. ⁴⁰ Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. ⁴¹ Therefore Saul said unto the LORD God of Israel, ^{||} ^b Give a perfect lot. ^c And Saul and Jonathan were taken: but the people [†] escaped. ⁴² And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken. ⁴³ Then Saul said to Jonathan, ^d Tell me what thou hast done. And Jonathan told him, and said, ^e I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die. ⁴⁴ And Saul answered, ^f God do so and more also: ^g for thou shalt surely die, Jonathan. ⁴⁵ And the people said unto

u Lev. 3. 17.

& 7. 26.

& 17. 10.

& 19. 26.

Deut. 12. 16,

23. 24.

|| Or, dealt trea-

cherously.

† Heb. in his hand.

x ch. 7. 17.

† Heb. that altar he began to build unto the LORD.

y ch. 28. 6.

z Josh. 7. 14. ch. 10. 19.

† Heb. corners.

Judg. 20. 2.

a 2 Sam. 12. 5.

|| Or, shew the innocent.

b Prov. 16. 33.

Acts 1. 24.

c Josh. 7. 16.

ch. 10. 20, 21.

† Heb. went forth.

d Josh. 7. 19.

e ver. 27.

f Ruth 1. 17.

g ver. 39.

31. *Aijalon*] West of Michmash: see Josh. x. 12.

32. *the people flew upon the spoil—and—did eat them with the blood*] In the ravenous craving of their appetite, through faintness, they did not wait to dress it, but devoured it raw; another evil result of Saul's rashness. On the sin of eating the blood, see Gen. ix. 4. Lev. iii. 17.

Thus Saul's rash oath brought the people under the curse of God, who said, "Whatsoever soul catch any manner of blood, shall be cut off from his people" (Lev. vii. 26; xvii. 10; xix. 26).

33. *roll a great stone unto me*] In order that I may slay the cattle thereon, and sever the flesh from the blood, and pour out the blood on the ground, so that ye may not eat thereof.

34. *there*] on the stone (*Josephus*, vi. 6. 4).

35. *the same was the first altar that he built*] Literally, *this same he began to build an altar to the LORD*. It was a thank-offering to God for the victory. It seems to be implied that though he had reigned three years, and had been enabled by God to gain many victories, yet he had not made any such acknowledgments of gratitude to God for his successes, and that he had ascribed the credit of them to himself.

36. *Let us go down*] He did not inquire of the Lord whether

he should do so; and he is, therefore, checked by the priest (*v.* 37), and is restrained from executing his purpose by reason of his rash vow.

37. *he answered him not*] God made no reply to his inquiry by Urim and Thummim, and thus gave him a foretaste of the bitterness of that desertion which he afterwards felt more deeply (*xxviii.* 6. 15).

38. *see wherein this sin*] which Saul infers from God's silence. The sin, however, was not in Jonathan, but (what Saul little thought) in himself. And this was brought to light by God's silence, and by the lots which called forth Jonathan, to be condemned unjustly by his father, but to be honourably acquitted by the people, as not having been conscious of Saul's oath (see *v.* 27), and, therefore, not having broken it; and as having wrought with God, and "wrought salvation in Israel" (*v.* 45).

41. *Give a perfect lot*] The word *lot* is not in the original: the sense is, "O Lord, grant us perfectness—integrity. Reveal Thy will to us. Give the truth" (*Gesen.* 267). Cp. *Sept.* and *Vulg.* here. The original word *tamim* (perfect) is used here in a neuter sense, as in Josh. xxiv. 14. Judg. ix. 16. 19.

44. *thou shalt surely die, Jonathan*] He is swayed more

h 2 Sam. 14. 11.
i Kings 1. 52.
Luke 21. 18.

Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: ^has the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not. ⁴⁶ Then Saul went up from following the Philistines: and the Philistines went to their own place.

i ch. 11. 11.

k 2 Sam. 10. 6.

g Or, wrought
mightily.
i ch. 15. 3, 7.

⁴⁷ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of ⁱAmmon, and against Edom, and against the kings of ^kZobah, and against the Philistines: and whithersoever he turned himself, he vexed them. ⁴⁸ And he || gathered an host, and ^lsmote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

m ch. 31. 2.
i Chron. 8. 33.

⁴⁹ Now ^mthe sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal: ⁵⁰ And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was [†]Abner, the son of Ner, Saul's uncle. ⁵¹ ⁿAnd Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

† Heb. Abiner.
n ch. 9. 1.

o ch. 8. 11.

a ch. 9. 16.

⁵² And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, [°]he took him unto him.

b Ex. 17. 8, 14.
Num. 24. 20.
Deut. 25. 17, 18,
19.
c Lev. 27. 28, 29.
Josh. 6. 17, 21.

XV. ¹ Samuel also said unto Saul, ^aThe LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. ² Thus saith the LORD of hosts, I remember that which Amalek did to Israel, ^bhow he laid wait for him in the way, when he came up from Egypt. ³ Now go and smite Amalek, and ^cutterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

d Or, fought.
d Num. 24. 21.
Judg. 1. 16. & 4. 11.

⁴ And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. ⁵ And Saul came to a city of Amalek, and || laid wait in the valley. ⁶ And Saul said unto ^dthe

by wilfulness, self-love, and formalism, than by piety and natural affection.

45. *the people rescued Jonathan*] Observe the humiliation to which Saul is reduced by his disobedience, and by the consequent withdrawal of divine grace, and by his rashness and infatuation. The son is raised above the father, and the people above the king.

46. *Then Saul went up*] and so the Philistines escaped: another result of Saul's sin.

47. *Saul took the kingdom*] took it into his own hands. There seems to be something of disapprobation in this expression, as if Saul took it as his own, rather than received it from God, working by the faith and courage of Jonathan his son.

51. *Ner—was the son of Abiel*] as Kish also was (ix. 1). *Josephus*, vi. 6. 6.

52. *sore war against the Philistines all the days of Saul*] Very different had been the state of things when Samuel ruled Israel. Then "the Philistines were subdued, and they came no more into the coast of Israel; and the hand of the Lord was against the Philistines all the days of Samuel."

— *he took him*] As Samuel had foretold (viii. 11, 16), "He will take your sons, and appoint them for himself. He will take your goodliest young men, and put them to his work." Saul was himself distinguished by physical strength, and relied on outward means, and forsook God in the end, and perished miserably. And the people, who looked for protection to an arm of flesh rather than to God who was their King, were punished by that instrument—Saul—which they had chosen for themselves, in order that they might be saved by it.

CH. XV. 1. *hearken thou unto the voice of the words of the LORD*] This was Saul's second trial. Before he had been commanded by *Samuel*, the Prophet of the Lord, to do nothing, but

to tarry till Samuel came to Gilgal. He had failed in that trial; and had received one solemn warning of God's anger for his disobedience (see x. 8; xiii. 8—14).

But now he receives an express order from *God Himself*, commanding him to perform a certain act: "Hearken thou unto the voice of the LORD."

2. *I remember that which Amalek did to Israel*] God does not forget sins; rather, "He writes them with a pen of iron and point of a diamond" (Jer. xvii. 1). It is not in the power of Time to rase out the arrears of God (*Bp. Hall*). Cp. 2 Sam. xxi. 1, which narrates the punishment inflicted after Saul's death, for Saul's sin.

God had already declared by Balaam that His wrath was hanging over Amalek: see Num. xxiv. 20.

Although God does not immediately punish sins, but spares the guilty for a time, in order that they may repent; yet if they do not repent, He then inflicts punishment. See above, on Gen. xv. 16, "the iniquity of the Amorites is not yet full." God has "a book of remembrance written before Him;" and if men and nations do not repent, their former sins rise up in judgment against them: see Matt. xviii. 33, 34; xxiii. 34, 35. Luke xi. 51; and *Waterland*, Ser. Vindicated, p. 142.

3. *Now go and smite Amalek*] It pleased God to set a brand of infamy on the Amalekites, on account of their inhumanity, treachery, and impiety, and to take the most exemplary vengeance of them, in order to create the utmost abhorrence of such practices in the eyes of all men (*Waterland*).

— *infant and suckling*] See above on Num. xxxi. 17. Josh. vi. 17, 21.

4. *Telaim*] Perhaps the same as Telem in Josh. xv. 24, on the eastern verge of the south country of Judah. Cp. *Pfeiffer*, 197.

5. *a city of Amalek*] The principal city of that people.

Kenites, ^e Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ^f ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

⁷ ^g And Saul smote the Amalekites from ^h Havilah until thou comest to ⁱ Shur, that is over against Egypt. ⁸ And ^k he took Agag the king of the Amalekites alive, and ^l utterly destroyed all the people with the edge of the sword. ⁹ But Saul and the people ^m spared Agag, and the best of the sheep, and of the oxen, and ⁿ of the fatlings, and the lambs and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

¹⁰ Then came the word of the LORD unto Samuel, saying, ¹¹ ^a It repenteth me that I have set up Saul to be king: for he is ^o turned back from following me, ^p and hath not performed my commandments. And it ^q grieved Samuel; and he cried unto the LORD all night. ¹² And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to ^r Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

¹³ And Samuel came to Saul: and Saul said unto him, ^s Blessed be thou of the LORD: I have performed the commandment of the LORD. ¹⁴ And Samuel said, What ^t meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? ¹⁵ And Saul said, They have brought them from the Amalekites: ^u for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

6. *Kenites*] On the contrast between the Kenites and Amalekites, see on Num. xxiv. 21.

7. *Havilah—to Shur*] See Gen. xvi. 7; xxv. 18. Exod. xv. 22.

8. *Agag*] The official title of the kings of Amalek: see Num. xxiv. 7.

9. *Saul and the people spared Agag*] Thus disobeying the command of God (v. 3), and being swayed by his own private fancy, and by what he supposed to be his own personal interest (*Josephus*, vi. 7. 2). But thereby he lost his kingdom (v. 28).

— *the best of the sheep*] As spoil for himself.

— *fatlings*] Heb. *mishenim*: properly, those which were brought forth at the second birth, which were considered the best (*Kimchi*, *Rödiger*, *Keil*).

— *the lambs*] Heb. *carim*: properly, *fat-lambs*. Cp. Deut. xxxii. 14. *Gesen*. 412.

10. *came the word of the LORD*] The command came directly from God (see v. 1), so did the condemnation for disobedience to it.

11. *It repenteth me*] God does not feel the pain of remorse (says *S. Augustine* in Ps. cxxxi.); nor is He ever deceived, so as to desire to correct any thing in which He has erred. But, as a man desires to make a change when he repents, so when God is said in Scripture to repent, we may expect a change from Him. He changed Saul's kingdom, when it is said that He repented of making him king. Cp. *Tertullian* c. Marcion. ii. 219. *Theodoret*, Qu. 32. But God's repentance is not like ours: for He is not a man that He should repent, i. e., as man repents: see below, v. 29, where it is said, "The Strength of Israel will not lie nor repent," and Num. xxiii. 19, "God is not a man that He should lie, neither the son of man that He should repent:" and cp. above, Gen. vi. 6.

When God changes His doings by His unchangeable counsel, then by reason of the change of His doing, and not of His design, He is said to repent. *S. Augustine*, who thus speaks (*Confess.* i. 4) in his address to God,—"Amas nec æstuas; zelas et securus es; *pœnitel te*, et non doles; opera mutas, et non mutas consilium."

— *he cried unto the LORD all night*] in prayer for Saul (*Joseph*. vi. 7. 4).

So tender-hearted was Samuel towards the sinner, while he condemned his sin: see xii. 23; below, v. 35. Samuel was like Moses in this respect also. Exod. xxxii. 25—29. 31, 32. Cp. below, v. 35, and xvi. 1.

12. *Carmel*] Not Mount Carmel; but Carmel in the hill-country of Judah, s.e. of Hebron, now *Kürmul*: see xxvii. 3, and Josh. xv. 55.

— *a place*] Literally, a hand, a monument. Cp. 2 Sam. xviii. 18. So well satisfied was Saul with his own conduct, that he proceeded to commemorate his recent action by a memorial or trophy (*Jeromias*).

13. *Saul said unto him, Blessed be thou of the LORD*] Saul is well satisfied with himself; and in a tone of self-complacency comes forward to boast his own obedience at a time when God was angry with him for disobedience. Here is a proof that a man may be blinded by his own self-will, and that he may imagine that his own way is right, while it is leading him to the gate of death (Prov. xiv. 12; xvi. 25). It is not enough for a man to be approved by his own conscience; but it is necessary to regulate the conscience by God's Will and Word: see below on Acts xxvi. 9, and on 1 Tim. i. 13; and *Bp. Sanderson*, Sermon on Rom. xiv. 23, vol. ii. p. 122. The only safety for man is in obedience to God.

— *I have performed the commandment of the LORD*] When a man boasts of holiness, it is a sure sign that he is unholly.

14. *this bleating of the sheep*] which God commanded thee to destroy.

15. *the people*] Saul lays the blame on the people, whom, as king, he ought to have restrained; as Adam laid the blame on Eve, and Eve on the serpent.

— *to sacrifice unto the LORD thy God*] He pleads a good intention; as if evil might be done in order that good may come! See Rom. iii. 8, and the excellent remarks of *Bp. Sanderson*, in his Lectures on Conscience, Lect. ii. § 13, where he comments on this case of Saul, and exposes the futility of the pretence that good intention is a right rule of conscience, and a safe guide of conduct.

Probably Saul saved the cattle in order in part to enrich himself; and this plea of religion was a mere mask for covetousness. "Saul" (says *Bp. Sanderson* on 1 Pet. ii. 16, vol. iii. 291) "spared Agag and the fatter cattle, contrary to the Lord's express command, and the offering of sacrifice must be the cloak. Jezebel murdereth Naboth, and the punishment of blasphemy must be the cloak." Men do not set themselves "*colere virtutes, sed colorare vitia*" (*S. Bernard*).

Samuel does not now pause to expose the hollowness of this plea; but proceeds to pronounce sentence on him for disobedience.

¹⁶ Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

n ch. 9. 21.

¹⁷ And Samuel said, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? ¹⁸ And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until † they be consumed. ¹⁹ Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? ²⁰ And Saul said

† Heb. they consume them.

x ver. 13.

unto Samuel, Yea, * I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. ²¹ But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. ²² And Samuel said,

y ver. 15.

² Hath the LORD as great delight in burnt offerings and sacrifices,

As in obeying the voice of the LORD?

Behold, ^a to obey is better than sacrifice,

And to hearken than the fat of rams.

²³ For rebellion is as the sin of † witchcraft,

And stubbornness is as iniquity and idolatry

Because thou hast rejected the word of the LORD,

^b He hath also rejected thee from being king.

²⁴ ^c And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I ^d feared the people, and obeyed their voice. ²⁵ Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. ²⁶ And Samuel said unto Saul, I will not return with thee:

^e For thou hast rejected the word of the LORD,

And the LORD hath rejected thee from being king over Israel.

z Ps. 50. 8, 9.
Prov. 21. 3.
Isa. 1. 11, 12, 13, 16, 17.
Jer. 7. 22, 23.
Mic. 6. 6, 7, 8.
Heb. 10. 6, 7, 8, 9.
a Eccles. 5. 1.
Hos. 6. 6.
Matt. 5. 24.
& 9. 13.
& 12. 7.
Mark 12. 33.
† Heb. divination.
Deut. 18. 10.
b ch. 13. 14.

c Sec 2 Sam. 12. 13.
d Ex. 23. 2.
Prov. 29. 25.
Isa. 51. 12, 13.

e See ch. 2. 30.

16. *Stay*] Saul was going away as if nothing was amiss; or perhaps he was exasperated by Samuel's rebuke; but the prophet detains him, in order that he may hear his condemnation from God,—“I will tell thee what the LORD hath said to me this night.”

17. *When thou wast little in thine own sight*] Then thou wast great in the sight of God; but now thou art great in thine own eyes, and art little in His sight. Observe the contrast between Saul and Paul. Saul of Gibeah lost an earthly kingdom by pride, but Saul of Tarsus gained a heavenly kingdom by humility. “I am the least of the Apostles, that am not meet to be called an Apostle” (1 Cor. xv. 10). The name *Paulus*, which he received, proclaimed his littleness in his own sight: see below, notes on Acts ix. 21, and on xiii. 9.

21. *thy God*] *thy God*; as if he had been showing honour to Samuel, as well as God, when he was disobeying both!

— *in Gilgal*] The place consecrated by Joshua, as a memorial of his faith and obedience. How different was his temper and conduct from that of Saul!

22. *And Samuel said*] We behold here the holy seer coming forward as the interpreter of God's will. There is a poetical rhythm in the original, which gives it the tone of a Divine oracle uttered by the Spirit of God, imparting to it an awful solemnity, and making it sink deep in the memory of the hearers in all generations.

— *burnt offerings*] In which men offer the flesh of irrational animals; these are not to be put in comparison with that sacrifice which man offers of himself; God required of Saul the latter, and without it the former were an abomination (Prov. xv. 8). Cp. Isa. i. 11, 12—16; lxi. 3. Jer. vii. 21—23. Micah vi. 6—8. Rom. xii. 1. 1 Pet. ii. 5. Mark xiii. 33. “Per victimas aliena caro, per obedientiam voluntas propria, mactatur” (*S. Gregory*, Moral. xxxv. 10). “Deum citius placeat quando gladio præcepti se immolat” (*S. Bernard de Ordine Vitæ*).

Here was a foreshadowing of the spiritual worship of the Gospel, when burnt-offerings would cease. *S. Iren. c. Hæc. iv. 32*, “Docet eos Samuel, quoniam obauditionem vult Deus, quæ servat eos [magis] quam sacrificia et holocausta; et Novum simul prophetans Testamentum.”

23. *rebellion—witchcraft, And stubbornness is as—idolatry*] Literally, according to the order of the words in the original,—“for as the sin of witchcraft is rebellion:” the emphatic word *rebellion* is reserved for the last place in the sentence; and so in the next clause, and (as) *teraphim* (is) *stubbornness*. Concerning *teraphim*, images used for consultation, see Gen. xxxi. 19; below, xix. 13.

The principle of this solemn sentence of Samuel is, that the man who disobeys God, is virtually guilty of consulting familiar spirits, and of resorting to sorcery, instead of obeying God's will as revealed in His Word; and that he is guilty of setting up idols in his own heart in the place of God, and in opposition to Him. He who disobeys God, is chargeable with infidelity and idolatry. Saul had been chosen out of all the tribes of Israel by the Lord to be king; and by disobeying the word of the Lord, he, the king of Israel, the chosen servant of Jehovah, had been guilty of apostasy from Him, and had consulted the familiar spirit of his own carnal wilfulness, and had bowed down before the idols which he had made for himself.

This saying of Samuel came literally true in Saul's case. Through disobedience he was forsaken of God, and became a prey to the Evil Spirit; and was led on in time to resort to *witchcraft* (xxviii. 7), and perhaps to consult *teraphim*: see below on xix. 13. Here is a solemn warning for these latter days.

24. *I have sinned*] These were not the words of sincere repentance: see r. 30.

— *I feared the people*] Thou shalt not follow a multitude to do evil (Exod. xxiii. 2). And as king he ought to have restrained the people from doing it.

26. *the LORD hath rejected thee*] See above, xiii. 14.

²⁷ And as Samuel turned about to go away, 'he laid hold upon the skirt of his mantle, and it rent. ²⁸ And Samuel said unto him,

²⁸ The LORD hath rent the kingdom of Israel from thee this day, And hath given it to a neighbour of thine, *that is better than thou.*

²⁹ And also the || Strength of Israel ^b will not lie nor repent : For he is not a man, that he should repent.

³⁰ Then he said, I have sinned: yet ¹ honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. ³¹ So Samuel turned again after Saul; and Saul worshipped the LORD.

³² Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. ³³ And Samuel said,

³³ As thy sword hath made women childless, So shall thy mother be childless among women.

And Samuel hewed Agag in pieces before the LORD in Gilgal.

³⁴ Then Samuel went to Ramah; and Saul went up to his house to ¹ Gibeah of Saul. ³⁵ And ^m Samuel came no more to see Saul until the day of his death: nevertheless Samuel ⁿ mourned for Saul: and the LORD ^o repented that he had made Saul king over Israel.

XVI. ¹ And the LORD said unto Samuel, ^a How long wilt thou mourn for Saul, seeing ^b I have rejected him from reigning over Israel? ^c fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for ^d I have provided me a king among his sons. ² And Samuel said, How can I go? if Saul hear it,

²⁸. The LORD hath rent the kingdom of Israel from thee this day, And hath given it to a neighbour of thine, that is *better than thou*] Compare the words of Ahijah the prophet to Jeroboam, 1 Kings xi. 30, 31.

In this rendering of the mantle, and the words of Samuel pronouncing sentence of the disruption of the kingdom of Saul for unbelief and disobedience, and for carnal wilfulness and obstinacy, and in the transfer of the kingdom to David, the ancestor and type of Christ, the ancient Fathers saw a prophetic figure of the removal of God's kingdom from the literal Israel, the Jew, for stubbornness and unbelief, and of the transfer of it to the seed of David, who believe in Christ: see *S. Augustine* de Civ. Dei xvii. 7, "Populi Israel personam figuratè gerebat homo iste (Saul); qui populus regnum fuerat amissurus, Christo Jesu Domino nostro per Novum Testamentum non carnaliter sed spiritualiter regnatura."

The histories of Samuel and David acquire a new interest for us Christians, when we see in the former a picture of those sins for which the literal Israel has been cast off by God, and in the latter an image of those graces, by which alone we can hope to be partakers of His kingdom in Christ.

²⁹. the Strength of Israel] or, the Glory of Israel. The Hebrew *netsah* signifies what is bright and shines continually, and therefore what may be relied upon—as the sun and stars. (*Gesen.* 562.) Cp. James i. 17, "The Father of lights, with whom is no variableness, neither shadow of turning."

³⁰. I have sinned] This was a confession of the lips, not of the heart. This is evident from what follows, and from Samuel's answer, as compared with that of Nathan to David, who uttered the same words, but with a different spirit (2 Sam. xii. 13).

— honour me now—before the elders of my people] Saul's repentance was not genuine repentance: he did not sorrow for his sin, as offensive to God, but as prejudicial to himself: his was not "dolor admissi," but "dolor amissi," sorrow for his punishment, not for his sin; it corresponded to the description of *worldly sorrow* as described by St. Paul (see below, on 2 Cor. vii. 10); and while he was asking for pardon, he was all the while thinking of himself, and of the appearance he would make in the eyes of the people. He did not seek for God's honour and glory, but for his own. If Saul had been really penitent, he would have prayed to be humbled, rather than to be honoured (*S. Gregory*).

"Many men who pass so little (i.e. care so little) for their consciences, yet stand so much upon their credit; as Saul, who using no diligence to regain the favour of God, was yet very solicitous that his honour might be preserved in the opinion of the people" (*Bp. Sanderson*, ii. 321).

³¹. Samuel turned again after Saul] Samuel had said nothing in anger, but had spoken the truth in love, and was willing to cherish the weakest tendencies of Saul toward repentance: see above, on xiii. 15; and below, God's speech concerning Ahab, 1 Kings xxi. 29.

³². delicately] or *joufully*; the Hebrew *ma-adannoth* is from *adan*, to live softly, voluptuously (*Gesen.* 491. 509).

³³. Samuel hewed Agag in pieces] He commanded it to be done by the public executioner of justice: cp. *Josephus*, vi. 7. 5. Cp. Matt. xxvii. 26. John xix. 1, and iv. 1, 2. He did it before the Lord, that is, in execution of the Divine justice for Agag's sins; so Phineas slew Zimri and Cozbi (Num. xxv. 8—15), and Elijah slew the prophets of Baal (1 Kings xviii. 40). Samuel was a Judge of Israel, as well as a Prophet (see above, vii. 15); and in Saul's default, the charge of executing God's will (v. 3) devolved on him in his public capacity. Samuel's act was not one of personal revenge, but of official obedience.

³⁵. of his death] Of his own death. On this mode of expression see *Bp. Pearson*, Art. iii., p. 174.

— Samuel mourned for Saul] As for one dead, while still alive: cp. xv. 11; and xvi. 1. Here is a proof that Samuel was free from all personal considerations for himself in his prophetic denunciations against Saul. He mourned for the king, whose appointment to the throne was a disparagement of himself.

Samuel mourned for Saul, but we do not hear that Saul mourned for himself.

CH. XVI. 1. I have rejected him] Saul, the persecutor of David, was rejected, and David, who was persecuted, was made king in his place; so the literal Israel (the Jew), who persecuted the spiritual Israel (the Christian), has been rejected by God, and the Christian has received the kingdom in his room. *S. Aug.* de Civ. Dei xvii. 7.

— Beth-lehemite] of Bethlehem; the future birth-place of Christ, the King of Israel, of the seed of David.

— I have provided me a king among his sons] "Mediator Novi Testamenti Christus figurabatur in chrismate, quo unctus

f See 1 Kings 11. 30.

g ch. 23. 17, 19. 1 Kings 11. 31.

|| Or, Eternity, or, Victory.

h Num. 23. 19.

Ezek. 24. 14.

2 Tim. 2. 13.

Tit. 1. 2.

i John 5. 44. & 12. 43.

k Ex. 17. 11.

Num. 14. 45.

See Judg. 1. 7.

l ch. 11. 4.

m See ch. 19. 24.

n ver. 11.

ch. 16. 1.

o ver. 11.

a ch. 15. 35.

b ch. 15. 23.

c ch. 9. 16.

2 Kings 9. 1.

d Ps. 78. 70. & 89.

19, 20.

Acts 13. 22.

† Heb. *in thine hand*.
e ch. 9. 12. & 20. 29.
f Ex. 4. 15.
g ch. 9. 16.

he will kill me. And the LORD said, Take an heifer † with thee, and say, "I am come to sacrifice to the LORD." ³ And call Jesse to the sacrifice, and † I will shew thee what thou shalt do: and ⁵ thou shalt anoint unto me *him* whom I name unto thee.

h ch. 21. 1.
† Heb. *meeting*.
i 1 Kings 2. 13.
2 Kings 9. 22.
k Ex. 19. 10, 14.

⁴ And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town ^h trembled at his † coming, and said, "Comest thou peaceably?" ⁵ And he said, Peaceably: I am come to sacrifice unto the LORD: ^k sanctify yourselves, and come with me to the sacrifice. And he sanctified

l ch. 17. 13.
Called *Eliab*.
1 Chron. 27. 18.
m 1 Kings 12. 26.
n Ps. 147. 10, 11.
o Isa. 55. 8.

Jesse and his sons, and called them to the sacrifice. ⁶ And it came to pass, when they were come, that he looked on ^l Eliab, and ^m said, Surely the LORD's anointed *is* before him. ⁷ But the LORD said unto Samuel, Look not on ⁿ his countenance, or on the height of his stature; because I have refused him: ^o for the LORD seeth not as man seeth; for man ^p looketh on the † outward appearance, but the LORD looketh on the ^q heart. ⁸ Then Jesse called ^r Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. ⁹ Then Jesse made ^s || Shammah to pass by. And he said, Neither hath the LORD chosen this. ¹⁰ Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. ¹¹ And Samuel said unto Jesse, Are here all *thy* children?

p 2 Cor. 10. 7.
† Heb. *eyes*.
q 1 Kings 8. 39.
1 Chron. 28. 9.
Ps. 7. 9.

And he said, "There remaineth yet the youngest, and, behold, he keepeth the sheep." And Samuel said unto Jesse, "Send and fetch him: for we will not sit † down till he come hither." ¹² And he sent, and brought him in. Now he was ^x ruddy, and withal † of a beautiful countenance, and goodly to look to. ^y And the LORD said, Arise, anoint him: for this *is* he. ¹³ Then Samuel took the horn of oil, and ^z anointed him in the midst of his brethren: and ^a the

Jer. 11. 20. & 17. 10. & 20. 12.
Acts 1. 24.
r ch. 17. 13.
s ch. 17. 13.
|| *Shimeah*,
2 Sam. 13. 3.
Shimma,
1 Chron. 2. 13.

t ch. 17. 12.
u 2 Sam. 7. 8.
Ps. 78. 70.

† Heb. *round*.

x ch. 17. 42.
Cant. 5. 10.
† Heb. *fair of eyes*.
y So ch. 9. 17.
z ch. 10. 1.
Ps. 89. 20.

a See Num. 27. 18. Judg. 11. 29. & 13. 25. & 14. 6. ch. 10. 6, 10.

est David" (*S. Augustine* de Civ. Dei xvii. 6, 7). See above on xv. 28. (See v. 5).

2. *he will kill me*] A proof that Saul had not repented of his sin.

The Sacred Historian does not conceal from us that Samuel himself was afraid, but relates the fact: here is an evidence of veracity.

— *Take an heifer with thee, and say, I am come to sacrifice*] At this time, when the Ark was separated from the Tabernacle, there was *no one* fixed place for sacrifice; and Samuel, though only a Levite, being established as God's prophet, was authorized and commissioned by Him to offer sacrifice: cp. vii. 9. 16, 17; ix. 12.

There was no falsehood here; God willed that His prophet should be safe by means of the exercise of a function which Samuel was authorized and commissioned to perform at that time.

Samuel did as he was commanded by God, Who ordered him *κρῖνον μὲν ἔργον, εἰπεῖν δὲ τὸ πάρεργον* (*Theodoret*).

3. *thou shalt anoint*] It was to be done *privately*, out of tenderness to Saul himself as well as to David. God would not provoke Saul to envy and jealousy by openly setting up any rival against him: but would give him time to repent; and though David was to succeed Saul in the kingdom, yet Saul might have reigned long and happily, if he had not obstinately resisted God's gracious dealings with him. But Saul would not repent, but became more froward and wilful in rebelling against God.

Saul resembled the Jewish Nation, which ought to have acquired in God's unction of Christ, Whose kingdom—like David's—came "not with observation," and they ought to have rejoiced in it; and those among the Jews were blessed, who did so. But the nation was envious of Christ, as Saul was of David, and rejected God's merciful overtures of grace in Christ.

The successive unctions of David—first among his brethren at Bethlehem, then as King at Hebron, and afterwards at Jerusalem—were figurative of the successive unctions of CHRIST, conceived by the Holy Ghost in the Virgin's womb, then anointed publicly at His Baptism, and finally set at God's

right hand as King of the universal Church, in the heavenly Jerusalem: see notes below, on 2 Sam. ii. 4.

4. *trembled at his coming*] They supposed that God's prophet was come to rebuke them for some sin. Probably they had heard of Samuel's denunciation of Saul, and of his execution of God's judgments on Agag, related in the foregoing chapter.

5. *sanctify yourselves*] See Exod. xix. 10. 22.

7. *Look not on—the height of his stature*] For the moral inference from this, see on ix. 2.

9. *Shammah*] Called Shimeah, 2 Sam. xiii. 3. Cp. 1 Chron. ii. 13.

11. *There remaineth yet the youngest*] Slighted by men, but beloved of God—such was Christ.

Such, also, was the younger brother, the Gentile World, despised by the elder, the Jew, but chosen of God, and anointed with the unction of the Holy Spirit in Christ: see *S. Hilary* in Ps. xcviii.

As to David's age, it is to be remembered, that at Saul's death and at his own accession to the throne of Judah, David was only thirty years of age (2 Sam. v. 4). It is probable, that he was about eighteen years old at this time: and that his conflict with Goliath took place when he was about twenty years old.

— *he keepeth the sheep*] In this respect also David was a type of the "Good Shepherd," Jesus Christ.

— *we will not sit down till he come*] To the feast that followed the sacrifice of the peace-offering. There is no comfortable participation in any sacrifice without the presence of the true David. We cannot sit down till He come.

12. *ruddy*] golden-haired, *πυρρόκνης* (*Sept.*); "rufus" (*Fulg.*). Cp. Gen. xxv. 25. *Gesen.* 14.

— *of a beautiful countenance*] Literally, beautiful as to his eyes: see xvii. 42. Cp. the description of Christ (Ps. xlv. 2. 8).

— *Arise, anoint him*] God acknowledged Samuel's act as His own act: "I have found David My servant—with My holy oil have I anointed him" (Ps. lxxxix. 20).

On the typical character of this act see *Angelomus* here, and note below, on 2 Sam. ii. 4.

Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

¹⁴ ^b But the Spirit of the LORD departed from Saul, and ^c an evil spirit from the LORD || troubled him. ¹⁵ And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. ¹⁶ Let our lord now command thy servants, *which are* ^d before thee, to seek out a man, *who is* a cunning player on an harp : and it shall come to pass, when the evil spirit from God is upon thee, that he shall ^e play with his hand, and thou shalt be well. ¹⁷ And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. ¹⁸ Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and ^f a mighty valiant man, and a man of war, and prudent in || matters, and a comely person, and ^g the LORD *is* with him. ¹⁹ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, ^h *which is* with the sheep. ²⁰ And Jesse ⁱ took an ass *laden* with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. ²¹ And David came to Saul, and ^k stood before him : and he loved him greatly ; and he became his armourbearer. ²² And Saul sent to Jesse, saying, Let David, I pray thee, stand before me ; for he hath found favour in my sight. ²³ And it came to pass, when ^l the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him.

XVII. ¹ Now the Philistines ^a gathered together their armies to battle, and were gathered together at ^b Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in || Ephes-dammim. ² And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and [†] set the battle in array against the Philistines. ³ And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side : and *there was* a valley between them. ⁴ And there went out a champion out of

b Judg. 16. 20.
ch. 11. 6.
& 18. 12.
& 28. 15.
Ps. 51. 11.
c Judg. 9. 23.
ch. 18. 10.
& 19. 9.
|| Or, *terrified*.
d Gen. 41. 46.
ver. 21. 22.
e 1 Kings 10. 8.
e ver. 23.
2 Kings 3. 15.

f ch. 17. 32, 34.
35, 36.
|| Or, *speech*.
g ch. 3. 19.
& 18. 12, 14.
h ver. 11.
ch. 17. 15, 34.
i See ch. 10. 27.
& 17. 18.
Gen. 43. 11.
Prov. 18. 16.
k Gen. 41. 46.
l Kings 10. 8.
Prov. 22. 29.

l ver. 14, 16.

a ch. 13. 5.

b Josh. 15. 35.
2 Chron. 28. 18.
|| Or, *The coast of*
Dammim, called
Pasdammin,
1 Chron. 11. 13.
† Heb. *ranged*
the battle.

13. *the Spirit of the LORD came upon*] Lit. *leapt upon* : *ἤλατο*, Sept. See *Gesen.* 709, and see above, x. 6 ; xi. 6, where the word is applied to Saul. Cp. Judg. xiv. 6. 19 ; xv. 14. The word is often rendered by *prosper* in our Version : see Deut. xxviii. 29. 1 Kings xxii. 12. Isa. liii. 10.

14. *an evil spirit from the LORD sent by the LORD* ; it is never called "an evil spirit of the LORD." Cp. v. 15—23 ; xviii. 10.

Saul, who at first was humble and hid himself among the stuff, that he might not be king, is now transported with vainglory. Satan takes vantage of his melancholic dejection, and turns this passion into frenzy. God will have even evil spirits work by means ; and He Himself works out His own purposes by the powers of darkness. Cp. *Bp. Hall* here.

— *troubled*] *terrified* him. The original word is from *báath*—to frighten by a sudden attack : see 1 Chron. xxi. 30. Ps. xviii. 5. Job iii. 5. Dan. viii. 17 (*Gesen.* 133). Saul became melancholy, gloomy, irritable, envious, suspicious, and distracted, as a man wandering about in the dark (*Abarinel*, *Josephus*) ; like another Cain—another type of the Jews, who reject Christ : see Gen. iv. 15.

On the moral decline and downfall of Saul, see *Tertullian* c. Marcion. ii. 24 ; *Bp. Andrewes*, iv. 36—38.

16. *he shall play with his hand, and thou shalt be well*] David with his holy psalms soothed Saul, and is ever soothing the troubled spirit (cp. *Josephus*, vi. 8. 2. *S. Basil*, Proem. to the Psalms) ; a beautiful passage, translated by *Hooker*, V. xxxvii. 2 : "Let there be any grief or disease incident unto the soul of man, for which there is not in this treasure-house (the Psalms) a present comfortable remedy." This is done by the spiritual music of the Divine David in the Gospel.

We see music allied with prophecy in this book (x. 5), and in the history of Elisha (2 Kings iii. 15).

18. *a mighty valiant man*] As was proved by David's conflict with the lion and the bear : see xvii. 34.

21. *his armourbearer*] One of many. Joab had ten armour-bearers (2 Sam. xviii. 15)

23. *Saul was refreshed, and was well*] David played with his hand, and Saul was refreshed. So Jesus Christ, the true David, came to the literal Israel, which Saul represents (see xv. 29), and spoke sweet music to their ears, and cast out devils by his Word (see Ps. xlv. 2) ; and they who listened to that Divine Voice were refreshed and were well (see John v. 25) ; and when the Jewish Nation turns to Him, and receives that Voice into its heart by faith, then it will be "refreshed and be well."

CH. XVII. 1. *Shochoh*] about eleven miles s.w. of Jerusalem and of Bethlehem ; now *Shuweikeh*, in *Wady-es-Sunt*. Saul encamped on the north side, opposite the Philistines (*Robinson*, ii. 350. *Dr. Thomson*, p. 567. Cp. *Stanley's* Lectures, xxii. p. 54).

— *Ephes-dammim*] now *Dammim*, a ruined village, four miles n.e. of *Shuweikeh*. *Azekah* is to the east of *Ephes-dammim*.

2. *the valley of Elah*] or of the *terebinth*. It is now called *Wady-es-Sunt*. The largest specimen of a terebinth which we saw in Palestine still stands in the vicinity. It took its ancient name (Elah) from the *terebinth*, just as now it takes its name (*es-Sunt*) from the *acacias* there (*Robinson*, ii. 350).

DAVID AND GOLIATH COMPARED WITH CHRIST AND SATAN.

4. *a champion*] Literally, *the middleman*, the *mediator* (*ὁ μεσστής*, cp. *Gesen.*, p. 115), "one who comes between," *ὁ μεσσίος* (*Sept.* in v. 23 : such probably ought to be the reading for *ὁ ἀμεσσίος*), that is, the famous man who came between the two armies (see vv. 8—10), and challenged the host of Israel ; and who, as champion of the Philistines, asked that a man should be given him, so that by single combat he might decide the war between Philistia and Israel. Cp. *Pfeiffer*, *Dubia*, p. 199.

This word, "*the mediator*," applied to Goliath, the Philistine champion, is remarkable in connexion with the spiritual interpretation of this history, in which David, the shepherd, vanquishing Goliath in single combat, is a signal type of our

c 2 Sam. 21. 19.
d Josh. 11. 22.

† Heb. clothed.

|| Or, gorget.

e 2 Sam. 21. 19.

f ch. 8. 17.

g ch. 11. 1.

h ver. 26.
2 Sam. 21. 21.

i ver. 58.
Ruth 4. 22.
ch. 16. 1, 18.
k Gen. 35. 19.
l ch. 16. 10, 11.
See 1 Chron. 2.
13, 14, 15.
m ch. 16. 6, 8, 9.
1 Chron. 2. 13.

n ch. 16. 19.

the camp of the Philistines, named ^c Goliath, of ^d Gath, whose height *was* six cubits and a span. ⁵ And *he had* an helmet of brass upon his head, and he *was* † armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass. ⁶ And *he had* greaves of brass upon his legs, and a || target of brass between his shoulders. ⁷ And the ^e staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him. ⁸ And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye ^f servants to Saul? choose you a man for you, and let him come down to me. ⁹ If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and ^g serve us. ¹⁰ And the Philistine said, I ^h defy the armies of Israel this day; give me a man, that we may fight together. ¹¹ When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

¹² Now David *was* ⁱ the son of that ^k Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had ^l eight sons: and the man went among men for an old man in the days of Saul. ¹³ And the three eldest sons of Jesse went and followed Saul to the battle: and the ^m names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. ¹⁴ And David *was* the youngest: and the three eldest followed Saul. ¹⁵ But David went and returned from Saul ⁿ to feed his father's sheep at Beth-lehem. ¹⁶ And the Philistine drew near morning and evening, and presented himself forty days.

¹⁷ And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

† Heb. cheeses of milk. ¹⁸ And carry these ten † cheeses unto the † captain of *their* thousand, and ^o look

Great MEDIATOR (ὁ μεσίτης, 1 Tim. ii. 5), overcoming the champion of the spiritual Philistines, the Enemy of the Israel of God: see *S. Augustine*, Sermon 32, and in Ps. 33: "In figurâ CHRISTI, David; sicut Goliath in figurâ Diaboli; quod David prostravit Goliath, Christus est, qui occidit Diabolum;" and in Ps. 143; and cp. *Angelomus* here, and *A Lapid*.

Observe the contrast. Goliath the type, and Satan the antitype of Goliath, is a Mediator who comes forward as an enemy to shed the blood of his adversary; but Christ, the "One Mediator between God and men" (1 Tim. ii. 5), comes forward to make peace by shedding His *own* blood, even for His enemies (Eph. ii. 14, 15. Rom. v. 10. Col. i. 21).

— *six cubits and a span*] about ten feet.

6. *a target*] Rather, *a dart*: see *Gesen.* 395. *Keil*, 128; and cp. *Joseph.* vi. 9. 1.

7. *a shield*] Literally, *the shield*.

8. *a Philistine*] Rather, *Am not I the Philistine?* Am not I their famous champion and representative, who have already performed great exploits against you? (See the *Targum* here.)

Such is our spiritual Enemy: the Champion of the powers of darkness; the arch-enemy of the Israel of God; "the Philistine" of their souls.

— *ye servants to Saul*] Time was, when Saul slew forty thousand Philistines in one day, and now one Philistine is suffered by him to brave him and all Israel for forty days. Whence this difference? The Spirit of God had departed from him, on account of his disobedience, and his people suffer with him. If it had not been so, "one of them would chase a thousand" (Deut. xxxii. 30).

10. *give me a man, that we may fight*] The first challenge to a duel that we ever find, came out of the mouth of an uncircumcised Philistine (*Bp. Hall*).

12. *David*] who had returned from the court of Saul (xvi. 21—23) to his shepherd's life: see v. 15; cp. v. 55. Probably some years had elapsed since he had attended upon Saul.

— *eight sons*] See 1 Chron. ii. 13—15.

— *and the man . . . Saul*] Literally, *and the man (ish) in the days of Saul was old, coming among the feeble (banoshim)*—that is, declining to a place among the aged and feeble. The difference between *ish* and *enosh* is here strongly marked. Cp. above, on Gen. iv. 26; and *Keil*, p. 131.

16. *forty days*] The same time as the Temptation of Christ. The true David "was in the wilderness *forty days*, tempted of Satan" (Mark i. 13). "In David, CHRISTUS." In David is Christ, says *S. Augustine*, commenting on this history, and he shows how it is to be applied to Christ's conflict with Satan at the Temptation, and to the conflict of every Christian with his Ghostly Enemy.

Jesus Christ, in His Temptation, was our pattern; and we are in Him our Head. "Do not, therefore," adds *Augustine*, "read this history of David, as if it did not concern you, who are members of Christ." "In David, CHRISTUS; CHRISTUS caput et corpus; non ergo sic audiat, quasi ad vos non pertineat qui estis membra Christi. Hoc tanquam fundamento posito videte quæ sequantur" (*Augustine* in Ps. 143); an excellent observation, applicable to the whole history of David, as written in this book, which can never be rightly understood without an eye to CHRIST. David, after that he had been anointed by Samuel, when the Spirit of God came upon him, went forth to meet the Philistine,—so our Divine David, after that He had been anointed with the Holy Ghost and with power, at His Baptism, was led up by the Spirit into the wilderness to encounter Satan there. Compare what is said on this analogy between David and Christ by *S. Ambrose* de Offic. i. 35; on Ps. 118. *Chrys.*, Hom. 46 in Genesim, et Homil. de Dav. et Saule; de Victoriâ David; and in Ps. 50. *S. Basil Seleuc.*, Orat. 15. *Bernard* in Dom. 4 post Pentecost.

18. *look how thy brethren fare*] Literally, *visit them in peace*; namely, salute them. David is sent by his father, to his brethren, from Bethlehem. So the Divine David, Jesus Christ, who was born at Bethlehem, was sent to His brethren by His Heavenly Father.

now thy brethren fare, and take their pledge. ¹⁹ Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. ²⁰ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the || trench, as the host was going forth to the || fight, and shouted for the battle. ²¹ For Israel and the Philistines had put the battle in array, army against army. ²² And David left † his carriage in the hand of the keeper of the carriage, and ran into the army, and came and † saluted his brethren. ²³ And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake ^p according to the same words: and David heard them. ²⁴ And all the men of Israel, when they saw the man, fled † from him, and were sore afraid. ²⁵ And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and ^a will give him his daughter, and make his father's house free in Israel. ²⁶ And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away ^t the reproach from Israel? for who is this ^s uncircumcised Philistine, that he should ^t defy the armies of ^u the living God? ²⁷ And the people answered him after this manner, saying, ^x So shall it be done to the man that killeth him. ²⁸ And Eliab his eldest brother heard when he spake unto the men; and Eliab's ^y anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. ²⁹ And David said, What have I now done? ^z Is there not a cause? ³⁰ And he turned from him toward another, and ^a spake after the same † manner: and the people answered him again after the former manner. ³¹ And when the words were heard which David spake, they rehearsed them before Saul: and he † sent for him. ³² And David said to Saul, ^b Let no man's heart fail because of him; ^c thy servant will go and fight with this Philistine. ³³ And Saul said to David, ^d Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. ³⁴ And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a || lamb out of the flock: ³⁵ And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. ³⁶ Thy servant slew both the

|| Or, place of the carriage. ch. 26. 5.

|| Or, battle array, or, place of fight.

† Heb. the vessels

from upon him.

† Heb. asked his brethren of peace,

as Judg. 18. 15.

p ver. 8.

† Heb. from his face.

q Josh. 15. 16.

r ch. 11. 2.

s ch. 14. 6.

t ver. 10.

u Deut. 5. 26.

x ver. 25.

y Gen. 37. 4, 8, 11.

z ver. 17.

a ver. 26, 27.

† Heb. word.

† Heb. took him.

b Deut. 20. 1, 3.

c ch. 16. 18.

d See Num. 13. 31.

Deut. 9. 2.

|| Or, kid.

— and take their pledge] Bring pledges to assure me of their safety. Compare the message sent by Jacob to his elder sons, through Joseph the younger (Gen. xxxvii. 13, 14).

Joseph and David, when performing acts of kindness to their brethren at their fathers' bidding, were ill received by those to whom they came (cp. Gen. xxxvii. 4. 18. 20); so Christ, when sent by His Father from heaven on an embassy of love, was ill received by His own brethren the Jews. "He came unto His own, and His own received Him not" (John i. 11).

20. trench] Rather, the wagon-rampart; constructed of the wagons and other baggage of the army (Gesen. 491).

22. his carriage] the things which he had carried with him (rv. 17, 18); τὰ σκεύη αὐτοῦ (Sept.); "vasa quæ attulerat" (Vulg.). On this use of the word "carriage," compare the Authorized Version, Acts xxi. 15.

23. the champion] the middleman: see v. 4.

25. give him his daughter] Such was the king's promise to the victor. The true David, Jesus Christ, by His victory over our ghostly Goliath, has gained to Himself the Bride—"the king's daughter, all glorious within" (Ps. xlv. 14).

29. Is there not a cause?] Rather, Is it not merely a word that I have spoken (not any act that I have done), and wouldst thou make me an offender for a word? See Sept., Vulg., Arabic.

33. Thou art not able to go] Such was the language of Saul to David; and such was the language of the Jewish people to Christ. They had no faith in His power to overcome the enemy.

34. a lion] Heb. the lion: the beast of prey well known as the enemy of the sheep.

The promise to the true David was, "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet" (Ps. xci. 13). Christ delivers His sheep from the lion who goeth about seeking whom he may devour (1 Pet. v. 8). Cp. S. Prosper de Promiss. ii. 25.

On lions in Palestine, especially in David's country, see Jer. iv. 7; xxv. 38; xlix. 19, and the frequent references to the Psalms and Amos quoted by Wilton, Negeb, p. 44, and Ibid. pp. 216, 217. Stanley, Lectures, pp. 52, 53, Lect. xxii.

lion and the bear : and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. ³⁷ David said moreover, ^e The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and ^f the LORD be with thee.

³⁸ And Saul [†] armed David with his armour, and he put an helmet of brass upon his head ; also he armed him with a coat of mail. ³⁹ And David girded his sword upon his armour, and he assayed to go ; for he had not proved it. And David said unto Saul, I cannot go with these ; for I have not proved *them*. And David put them off him. ⁴⁰ And he took his staff in his hand, and chose him five smooth stones out of the ^{||} brook, and put them in a shepherd's [†] bag which he had, even in a scrip ; and his sling *was* in his hand : and he drew near to the Philistine. ⁴¹ And the Philistine came on and drew near unto David ; and the man that bare the shield *went* before him.

⁴² And when the Philistine looked about, and saw David, he ^g disdained him : for he was *but* a youth, and ^h ruddy, and of a fair countenance. ⁴³ And the Philistine said unto David, ⁱ Am I a dog, that thou comest to me with staves ? And the Philistine cursed David by his gods. ⁴⁴ And the Philistine ^k said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. ⁴⁵ Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : ^l but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast ^m defied. ⁴⁶ This day will the LORD [†] deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give ⁿ the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; ^o that all the earth may know that there is a God in Israel. ⁴⁷ And all this assembly shall know that the LORD ^p saveth not with sword and spear : for ^q the battle is the LORD's, and he will give you into our hands.

⁴⁸ And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. ⁴⁹ And David put his hand in his bag, and took thence a stone,

e Ps. 18. 16, 17.
& 63 7.
& 77. 11.
2 Cor. 1. 10.
2 Tim. 4. 17, 18.
f ch. 20. 13.
1 Chron. 22. 11, 16.
† Heb. clothed David with his clothes.

|| Or, valley.
† Heb. vessel.

g Ps. 123. 3, 4.
1 Cor. 1. 27, 28.
h ch. 16. 12.

i ch. 24. 14.
2 Sam. 3. 8.
& 9. 8. & 16. 9.
2 Kings 8. 13.
k 1 Kings 20. 10, 11.

l 2 Sam. 22. 33, 35.
Ps. 124. 8.
& 125. 1.
2 Cor. 10. 4.
l Heb. 11. 33, 34.
m ver. 10.
† Heb. shut thee up.
n Deut. 28. 26.

o Josh. 4. 24.
1 Kings 8. 43.
& 18. 36.
2 Kings 19. 19.
Isa. 52. 10.
p Ps. 44. 6, 7.
Hos. 1. 7.
Zech. 4. 6.
q 2 Chron. 20. 15

37. *The LORD that delivered me*] “Ad prælium procedere cepit, fortis non in se, sed in Domino; armatus non ferro, sed fide” (*Augustine*).

38, 39. *Saul armed David with his armour—I cannot go with these*] It was so ordered that the carnal weapons of this world should be offered to David, and that they should be refused by him, in order that it might be seen from this refusal, and from the simplicity of the means used, that the victory was of the Lord.

The Jewish nation, like Saul, relied on the weapons of this world ; but Jesus Christ, the true David, in His conflict with the spiritual Goliath, and in the preaching of His Gospel, did not resort to the armour of this world's wisdom, power, and wealth ; but chose those things which are despised of men, and overcame Satan with the Word of God, and by the Ministry of things and persons despised as weak and foolish by the world, especially by the doctrine of the Cross, preached by publicans and fishermen. 1 Cor. i. 27. 2 Cor. iv. 7 ; x. 4.

40. *he took his staff in his hand*] His pastoral staff, as a shepherd ;

So our David, the Good Shepherd, went forth to meet the enemy, not with sword or spear, but with a pastoral staff ; nor did He put forth His Divine power, by any miraculous exercise of it, against the Tempter. “The Shepherd and Bishop of our souls” (1 Pet. ii. 25) taught us by His example how to overcome temptation and vanquish our ghostly enemy.

— *chose him five smooth stones out of the brook*] David, the Shepherd of Bethlehem, chose five smooth stones out of the

stream for his sling, and with one of them he overthrew the enemy ;

So our Divine David, the Good Shepherd of Bethlehem, when He went forth at the Temptation to meet Satan, our ghostly Goliath, chose five stones out of the brook ; He took the five books of Moses (“*quinque lapides Lex erat, quæ continetur in quinque libris Moysi*,” says *S. Augustine*) out of the flowing stream of Judaism ; He took what was solid out of what was fluid ; He took what was permanent out of what was transitory ; He took what was moral and perpetual out of what was ceremonial and temporary. He took stones out of a brook, and with one of these he overthrew Satan ; all Christ's answers to the Tempter are moral precepts, taken from one book of the Law, DEUTERONOMY (see on Matt. iv. 4), and He prefaced His replies with the same words, “*It is written*,” and with this sling and stone of Scripture He laid our Goliath low, and He has taught us by His example how we may also vanquish the Tempter. See *S. Augustine*, Sermon 32, and the parallel drawn of David's combat with Goliath, and Christ's conflict with Satan, by *S. Prosper* de Promiss. ii. 25, where he traces the analogy ; and *Bede* (Question. in 1 Reg., q. 9).

The analogies between the histories of David and Christ are expressed in the Second Hymn for the First Sunday in Lent in the “*Holy Year*,” beginning with the words :—

“Five pebbles from the brook
The Shepherd David drew,
One of those five he took,
And proud Goliath slew

and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. ⁵⁰ So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David. ⁵¹ Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, ^s they fled. ⁵² And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to ^t Shaaraim, even unto Gath, and unto Ekron. ⁵³ And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. ⁵⁴ And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

⁵⁵ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, "whose son *is* this youth?" And Abner said, *As* thy soul liveth, O king, I cannot tell. ⁵⁶ And the king said, Enquire thou whose son the stripling *is*. ⁵⁷ And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul ^x with the head of the Philistine in his hand. ⁵⁸ And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, ^y *I am* the son of thy servant Jesse the Beth-lehemite. XVIII. ¹ And it came to pass, when he had made an end of speaking unto

49. *smote the Philistine in his forehead*] All pride comes forth with boldness of forehead; and therefore the wound was on the forehead, the seat of impious effrontery. But we conquer, because we have the cross on our foreheads; for we are bold only by Christ's Cross, the sign of His humility, by which He attained to glory. *S. Augustine*, Sermon 32, "Evacuata est frons (Philistei) quæ habuit impudentiam superbie suæ; si portas (he adds) in fronte signum humilitatis Christi, porta in corde imitationem humilitatis Christi;" and *S. Aug.* in Ps. 33, "In figurâ Christi David, et Goliath in figurâ Diaboli; et quod David prostravit Goliath, Christus est qui occidit Diabolum. Humilitas occidit superbiam."

— *the stone sunk*] by preternatural power: see the note above, on Judg. iv. 21.

51. *David—took his sword—and cut off his head therewith*] "Gladium ejus abstulit, et inde caput illi abscidit; hoc fecit noster David, dejecit Diabolum de suis" (*S. Augustine*). Our divine David, Jesus Christ, cut off our Goliath's head with his own sword. "By death He destroyed him that had the power of it—the devil" (Heb. ii. 14). The devil excited the Jews to stir up the Romans to crucify Christ, but by the Crucifixion the devil himself was overthrown: he was beheaded with his own sword (*Theodoret*, Qu. 41).

52. *the men of Israel—arose*] When David had conquered Goliath, then Israel arose and routed their enemies. So when Christ, our David, had overcome Satan, the Israel of God arose, and routed the armies of the Evil One (*Theodoret*).

— *Shaaraim*] in the lowland of Judah; perhaps *Kefer Zakaria*: see Josh. xv. 36 (*Keil*).

54. *took the head of the Philistine—Jerusalem*] The city, where Israelites dwelt already (see Josh. xv. 63. Judg. i. 8), although the stronghold of Zion was still in the hands of the Jebusites; and thus David gave an omen of his future victory over them: cp. *Theodoret*, Qu. 42.

David brings the head of the Philistine champion in triumph to Jerusalem. Our David, Jesus Christ, ascended in triumph to the heavenly Jerusalem, bearing His trophies with Him, "leading captivity captive" (Ps. lxxviii. 18. Eph. iv. 8).

— *he put his armour in his tent*] in his abode at Bethlehem. The word *ohel*, here rendered *tent*, often means any dwelling-place: see iv. 10; xiii. 2 (*Keil*). He afterwards dedicated the sword of Goliath to the Lord: see on xxi. 8, 9; xxii. 20.

So our David did His mighty acts for His Father's glory, and consecrated the spoils of His victories to Him, and teaches us to do the same (John vii. 18; viii. 50).

According to the Chaldee Paraphrast, the ninth Psalm was composed by David as a Thanksgiving for this victory,—"I will praise Thee, O Lord, with my whole heart: I will show forth all Thy marvellous works."

55. *whose son is this youth?*] In the time which had elapsed between David's residence at Saul's court and his appearance at Shochoh (*Josephus* says that it was an interval of a few years, vi. 9. 1), and in the multitude of persons daily passing before his eyes, and in Saul's disordered state of mind, it is not improbable (as has been observed by *Theodoret*, *Augustine*, and others), that he did not even recognize David himself, who now appeared, not as before in the costume of a courtier or warrior, but in the homely dress of a shepherd. *Dr. Thomson* observes (in his interesting work, "The Land and the Book," p. 569) that great alterations take place in the physical appearance of the young men of Palestine in a very short time. "I have often (he says) been accosted by such persons, formerly intimate acquaintance, who had suddenly grown entirely out of my knowledge; nor could I without difficulty recognize them." The growth of the beard especially would make a great change. But, it may be added, this question of Saul does not necessarily imply ignorance on his part as to *who* the youth himself was; but he asks who his *father* was? and David does not reply by giving his own name, but his father's name.

Saul asks Abner, "Whose *son* is this youth?" because he had promised, that whosoever killed the Philistine should have his own *daughter* in marriage (v. 25), and he naturally wished to know what the parentage was of his own future son-in-law.

May we not also add, that there is a *spiritual* meaning here, as in the rest of this history? Abner said, "As thy soul liveth, O King, I cannot tell." Saul, in his unbelief and disobedience, and in his disordered mind, prefigured, as we have seen, the literal Israel—the Jew—who disobeyed God and resisted the True David, Jesus Christ, the Bethlehemite. The Jew asks, "Whose son is this youth?" The Jew even to this hour does not know whose son Christ is, and his Abners cannot tell him (see Matt. xxii. 41—44). Cp. *Angelomus*, p. 331, who says, "Cæcitas Judæorum Jesum Christum Filium Dei esse non approbare poterat; sed dicunt ei, Ubi est pater tuus?" (John viii. 19.)

a Gen. 44. 30.
b ch. 19. 2.
& 20. 17.
2 Sam. 1. 26.
Deut. 13. 6.
c ch. 17. 15.

Saul, that ^a the soul of Jonathan was knit with the soul of David, ^b and Jonathan loved him as his own soul. ² And Saul took him that day, ^c and would let him go no more home to his father's house. ³ Then Jonathan and David made a covenant, because he loved him as his own soul. ⁴ And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

|| Or, prospered,
ver. 14, 15, 30.

⁵ And David went out whithersoever Saul sent him, and || behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

|| Or, Philistines.
d Ex. 15. 20.
Judg. 11. 34.

⁶ And it came to pass as they came, when David was returned from the slaughter of the || Philistine, that ^d the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with ^f instruments of musick. ⁷ And the women ^e answered *one another* as they played, and said,

† Heb. three-
stringed instru-
ments.
e Ex. 15. 21.
f ch. 21. 11.
& 29. 5.

^f Saul hath slain his thousands,
And David his ten thousands.

† Heb. *was evil*
in his eyes.
g Eccles. 4. 4.

⁸ And Saul was very wroth, and the saying [†] displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but ^h the kingdom? ⁹ And Saul eyed David from that day and forward.

h ch. 15. 28.

i ch. 16. 14.

k ch. 19. 24.
l Kings 13. 29.
Acts 16. 16.
l ch. 19. 9.

¹⁰ And it came to pass on the morrow, that ⁱ the evil spirit from God came upon Saul, ^k and he prophesied in the midst of the house: and David played with his hand, as at other times: ^l and *there was* a javelin in Saul's hand.

m ch. 19. 10.
& 20. 33.
Prov. 27. 4.

¹¹ And Saul ^m cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

n ver. 15, 29.
o ch. 16. 13, 13.
p ch. 16. 14.
& 28. 15.

¹² And Saul was ⁿ afraid of David, because ^o the LORD was with him, and was ^p departed from Saul. ¹³ Therefore Saul removed him from him, and made him his captain over a thousand; and ^q he went out and came in before the people. ¹⁴ And David || behaved himself wisely in all his ways; and ^r the LORD *was* with him. ¹⁵ Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. ¹⁶ But ^s all Israel and Judah loved David, because he went out and came in before them.

q ver. 16.
Num. 27. 17.
2 Sam. 5. 2.
|| Or, prospered,
ver. 5.
r Gen. 39. 2, 3,
23.
Josh. 6. 27.
s ver. 5.

CH. XVIII. 1—4. *the soul of Jonathan was knit*] bound, as by a cord (Gen. xxxviii. 28; xlv. 30. Deut. vi. 8). Jonathan, the son, is contrasted with Saul, the father (see above, xiv. 1). Saul is more and more estranged from David. Jonathan is more and more attached to him. Jonathan prefigured the faithful Israel of God, who hailed the advent of the true David and rejoiced in his triumphs; Saul typified the envious and malignant Scribe and Pharisee who desired to destroy him.

Jonathan represents those loving souls who were born and lived under the Law, like John the Baptist and St. Paul, and who gladly *stripped themselves of their own robes* (the robe of legal and ceremonial righteousness, and all the privileges of the Levitical dispensation), in order that they might do honour to the true David, who fulfilled all the righteousness of the Law, and who spiritualized the Law by the Gospel. The Baptist said, "He must increase, but I must decrease" (John iii. 30); and St. Paul's words are, "I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord, that I may be found in Him" (Phil. iii. 8, 9). Such is the language of the Jonathans of the Gospel.

The Hebrew preposition (*ed, to*), "even to his sword," &c., is repeated thrice to show that Jonathan divested himself *entirely* of his own princely raiment and armour, and gave them to David. Such was the temper of the Apostles and Saints of old. They emptied themselves of all things: they divested themselves of all notions of strength or grace in themselves, and gave all the glory to Christ: see 1 Cor. xv. 10. Phil. iv. 13.

We must be evangelical Jonathans, if we would have our souls knit with Christ.

6. *the women*] like Miriam (Exod. xv. 20), and Deborah (Judg. v. 1), and Jephthah's daughter (Judg. xi. 34).

— *tabrets*] timbrels.

— *instruments of musick*] Literally, *triangular instruments* (Gesen. 828).

8. *Saul was very wroth*] So the Jews were angry, and envious of the triumph of Christ at Jerusalem (Luke xix. 39), and at the success of the Gospel in heathen lands (1 Thess. ii. 15, 16).

10. *he prophesied*] Rather, *he raved*: see 1 Kings xviii. 29. Jer. xxix. 26. Gesen. 526. Keil, 139.

11. *Saul cast the javelin; for he said, I will smite David*] In this and the following narrative of Saul persecuting David, we may see a foreshadowing of the history of the Jew madly raging against the true David, Jesus Christ. "*Saul, Saul, why persecutest thou Me?*" (Acts ix. 4), the words of Christ Himself to Saul of Tarsus, suggest the comparison. Saul of Gibeah gave place to the Evil Spirit, and came to a miserable end. Saul of Tarsus listened to the voice of the Holy Spirit, and is glorious among the saints: cp. above, on ix. 2.

This is the first of the series of persecutions which David suffered from Saul. The earlier expositors reckon seven such principal persecutions (*Rupertus, A Lapide*), and compare them with the persecutions which David's great Antitype endured on earth from His enemies: e. g., Saul twice attempted to smite David with a dart; so the Jews twice attempted to stone Christ (John viii. 59; x. 31); and they observe that David came forth more glorious from each of his persecutions, and so was a figure of Christ.

¹⁷ And Saul said to David, Behold my elder daughter Merab, 'her will I give thee to wife: only be thou † valiant for me, and fight "the LORD's battles. For Saul said, *Let not mine hand be upon him, but let the hand of the Philistines be upon him. ¹⁸ And David said unto Saul, † Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king? ¹⁹ But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto *Adriel the ^a Meholahite to wife.

²⁰ ^b And Michal Saul's daughter loved David: and they told Saul, and the thing † pleased him. ²¹ And Saul said, I will give him her, that she may be 'a snare to him, and that ^d the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt 'this day be my son in law in the one of the twain. ²² And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law. ²³ And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed? ²⁴ And the servants of Saul told him, saying, † On this manner spake David. ²⁵ And Saul said, Thus shall ye say to David, The king desireth not any 'dowry, but an hundred foreskins of the Philistines, to be 'avenged of the king's enemies. But Saul ^h thought to make David fall by the hand of the Philistines. ²⁶ And when his servants told David these words, it pleased David well to be the king's son in law: and ⁱ the days were not † expired. ²⁷ Wherefore David arose and went, he and ^k his men, and slew of the Philistines two hundred men; and ^l David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife. ²⁸ And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him. ²⁹ And Saul was yet the more afraid of David; and Saul became David's enemy continually. ³⁰ Then the princes of the Philistines ^m went forth: and it came to pass, after they went forth, that David ⁿ behaved himself more wisely than all the servants of Saul; so that his name was much † set by.

XIX. ¹ And Saul spake to Jonathan his son, and to all his servants, that they should kill David. ² But Jonathan Saul's son ^a delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now

t ch. 17. 25.

† Heb. a son of valour.
u Num. 32. 20, 27, 29.

ch. 25. 28.
x ver. 21, 25.
2 Sam. 12. 9.
y See ver. 23.
ch. 9. 21.
2 Sam. 7. 18.

z 2 Sam. 21. 8.
a Judg. 7. 22.

b ver. 28.

† Heb. was right in his eyes.
c Ex. 10. 7.
d ver. 17.

e See ver. 26.

† Heb. According to these words.

f Gen. 34. 12.
Ex. 22. 17.
g ch. 14. 24.
h ver. 17.

i See ver. 21.

† Heb. fulfilled, k ver. 13.

l 2 Sam. 3. 11.

m 2 Sam. 11. 1.

n ver. 5.

† Heb. precions, ch. 26. 21.
2 Kings 1. 13.
Ps. 116. 15.
a ch. 18. 1.

18. what is my life?] Literally, who is my life? i. e., who are the class of persons in my state of life and in my family, that I should be exalted to this honour? Cp. David's language in 2 Sam. vii. 18, "Who am I, and what is my house, that thou hast brought me hitherto?"

21. the hand of the Philistines may be against him] Saul endeavoured to destroy David, the deliverer of Israel, by means of the Philistines, the enemies of Israel.

So the Jewish nation (which is typified by Saul in his persecution of David as in other respects) contrived that the Divine Son of David should be destroyed by the hands of the Romans, their own heathen oppressors.

— in the one of the twain] Rather, in this second time. Cp. Job xxxiii. 14. Neh. xiii. 20. Gesen. 841.

25. foreskins] Why not heads? Here is a sign of Saul's suspicious and malignant spirit; he, judging from himself, impiously suspected, that David would go forth and destroy some of the Israelites, Saul's own subjects, as he himself desired to destroy David, his own deliverer; and the foreskins were required as a proof that they who were killed were not Israelites (Theodoret, Procop. Gaz.).

— Philistines] enemies of Israel and of God, who were oc-

cupying the land which God had given to His people. Saul could profess zeal for God, while he was seeking to kill David—as the Pharisees professed zeal for God, when seeking to kill Christ.

27. two hundred] David's men, as well as David himself, were employed in this campaign against the Philistines; and therefore it was not possible to limit the slaughter of the enemy to the exact number.

Some have seen a spiritual meaning in this act of David, who is a figure of Christ. The Gentile world is called the ἀκροβυστία, or "the Uncircumcision," in the New Testament (Rom. ii. 26; iii. 30. Eph. ii. 11); and Christ gained a peaceful and bloodless victory for the Gospel over the Gentile world before He espoused to Himself a Church from the Jews—typified by the daughter of Saul. Bede (Quæst. 10) says, "Prius in nationibus resecevit Christus carnis pollutionem; et postea copulatus est Synagogæ;" and he refers to Rom. xi. 25.

30. the princes of the Philistines went forth] to battle, in order to avenge the act which David had done before his marriage; and perhaps supposing (as the Rabbis suggest) that according to the Hebrew law he would claim exemption from warfare for a year after his marriage (Deut. xxiv. 5).

therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: ³ And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee. ⁴ And Jonathan ^b spake good of David unto Saul his father, and said unto him, Let not the king ^c sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: ⁵ For he did put his ^d life in his hand, and ^e slew the Philistine, and ^f the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: ^g wherefore then wilt thou ^h sin against innocent blood, to slay David without a cause? ⁶ And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain. ⁷ And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, ⁱ as [†] in times past.

⁸ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from [†] him.

⁹ And ^k the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand. ¹⁰ And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. ¹¹ ¹ Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. ¹² So Michal ^m let David down through a window: and he went, and fled, and escaped. ¹³ And Michal took an [†] image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. ¹⁴ And when Saul sent messengers to take David, she said, He is sick. ¹⁵ And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. ¹⁶ And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. ¹⁷ And Saul

^b Prov. 31. 8, 9.

^c Gen. 42. 2.
Ps. 35. 12.
& 109. 5.
Prov. 17. 13.
Jer. 18. 20.
^d Judg. 9. 17.
& 12. 3.
ch. 28. 21.
Ps. 119. 109.
^e ch. 17. 49, 50
^f 1 Sam. 11. 13.
1 Chron. 11. 14
^g ch. 20. 32.
^h Matt. 27. 4.

ⁱ ch. 16. 21.
& 18. 2, 13.
[†] Heb. yesterday
third day.

[†] Heb. his face.

^k ch. 16. 14.
& 18. 10, 11.

Ps. 59, title.

in So Josh. 2. 15.
Acts 9. 24, 25.
[†] Heb. teraphim.
Gen. 31. 19.
Judg. 17. 5.

CH. XIX. 5. *he did put his life in his hand*] ventured his life. What is put into the hand (*cap*) may easily fall out: see Judg. xii. 3; below, xxviii. 21. Job xiii. 11. See *Bp. Andrewes*, iv. 27.

9. *the evil spirit from the LORD was upon Saul*] in consequence of David's recent success. The evil spirit is said to be from the LORD. God uses evil spirits to work His own purposes in punishing evil men, who persecute His servants: see xvi. 13, 14. 12. *through a window*] as the spies escaped at Jericho (Josh. ii. 15—21), and St. Paul at Damascus (2 Cor. xi. 33).

13. *And Michal took*] She thus gained time for David. On the typical relations of this history to the resurrection of Christ, see below on Ps. lix. at end.

— *an image*] Literally, the *teraphim*. The word here used, *teraphim*, occurs in thirteen other places in the Hebrew Scriptures, and in all these it seems to mean *image* (literally, *images*). See Gen. xxxi. 19, 34, 35, where Rachel secretes the images of Laban; and Judg. xvii. 5; xviii. 14, 17, 18, 20, concerning the *teraphim* of Micah; and 2 Kings xxiii. 24, where it is connected with idols. Ezek. xxi. 21. Hosea iii. 4. Zech. x. 2.

What is the meaning of *the teraphim* here? The sense in which it is used in all these passages, and in a place in the present book, xv. 23 (“iniquity and idolatry,” literally *teraphim*), is probably the same in which it is employed here. Rachel was Jacob's wife, but was also Laban's daughter; and Laban's religion was idolatrous, and she took her father's *teraphim*; Michal was David's wife, but she was also Saul's daughter; and the willfulness of Saul's character, and the disorder of his mind, possessed by an evil spirit and forsaken by God, may have already led him to resort to *teraphim*, not for worship, but for oracular consultation, as they did afterwards lead Saul to practise *witchcraft*.

Is there not also something mysterious and prophetic in Samuel's speech to him (xv. 23)?—“Rebellion (is as) the sin of *witchcraft*, and stubbornness (is as) iniquity and *teraphim*.” The setting up of *idols in thy own heart*, by following thine own will, in opposition to God's will, is *witchcraft* and *teraphim*. Did it not lead Saul on to both?

Michal might have had *teraphim* without David's knowledge, as *Kilto* observes (p. 243). The women's apartments in eastern houses were separate; and David, being a military commander, would be often from home.

Whatever Michal did in this respect, David, we have reason to believe, found his help in God: see Ps. lix. “Deliver me from mine enemies, O my God;” probably written, as the title intimates, at this time, “when Saul sent, and they watched the house to kill him.”

— *a pillow of goats' hair*] or, the *coverlid of goats' hair*; or, the *hair mattress*. The word is derived from *cabar*, to bind together, to plait, to braid (*Gesen.* 383). *S. Jerome* (Epist. ad Marcell.) thus comments on the passage,—“Venerant nuntii et ecce *κεντραρία* (*Sept.*) in lecto. Pro cenotaphiis in Hebræo *Teraphim*, id est, *μορφώματα* juxta Aquilæ interpretationem posita sunt; et pulvillus caprarum, qui intonsis capillis caput hominis in lecto involuti mentiretur.”

— *for his bolster*] or, *for its head*, to cover the image.

— *with a cloth*] *with the cloth*, or *mantle*; or his cloak, as if he were sick.

16. There was *an image in the bed*] and thus David escaped; and Saul said unto Michal, “Why hast thou deceived me so, and sent away mine enemy?” The falsehood of Michal, by which she deceived her father Saul, was a retribution on him; it was the fruit of his own evil example, teaching her to practise

said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

n 2 Sam. 2. 22.

¹⁸ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

¹⁹ And it was told Saul, saying, Behold, David is at Naioth in Ramah. ²⁰ And

Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

o See John 7. 32, 45, &c.
p ch. 10. 5, 6,
1 Cor. 11. 3, 24, 25.

²¹ And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

q Num. 11. 25.
Joel 2. 28.

²² Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. ²³ And he went thither to Naioth in

r ch. 10. 10.

Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. ²⁴ And he stripped off his

s Isa. 20. 2.

clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also

+ Heb. fell.
Num. 24. 4.
t Mic. 1. 8.
See 2 Sam. 6. 14, 20.
u ch. 10. 11.

among the prophets?

XX. ¹ And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin

before thy father, that he seeketh my life? ² And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or

small, but that he will shew it me: and why should my father hide this thing from me? it is not so. ³ And David sware moreover, and said, Thy father

+ Heb. uncover mine ear,
ver. 12.
ch. 9. 15.

certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and

deceit by his own acts: see ch. xviii. 17. 19. 21. 25. His falsehood and treachery recoiled on himself, as Laban's falsehood and treachery against Jacob recoiled on Laban himself, by the conduct of his daughters to him (Gen. xxxi. 14—20. 35). Saul had cheated David of his wife, as Laban had cheated Jacob of his wife. The daughters of Laban and Saul practised against their fathers the lessons of deceit which they had learnt at their own homes.

May there not also be an instance of a similar *nemesis* in these *teraphim*, or images? Perhaps Saul, forsaken by God, and possessed by the Evil Spirit, had resorted to *teraphim* (as he afterwards resorted to witchcraft); and God overruled evil for good, and made his very *teraphim* (by the hand of his own daughter) to be an instrument for David's escape.

Thus, in the history of the true David—Jesus Christ—God has used Kings' Daughters and heathen Temples as means for promoting the Gospel, and for celebrating the worship of Himself.

^{18. came to Samuel} Samuel's forbearance toward Saul appears from the fact that he never attempted to raise up any rival party against him, and in favour of David. Nor did David attempt to engage Samuel as his ally against Saul. The only instance, where Samuel and David are seen together, after Samuel had anointed David at Bethlehem, is in this chapter.

^{19. at Naioth} Rather, in the *abodes* or *dwelling*s of the prophets at Ramah. The word here rendered *Naioth* is derived from *nava*, to rest, to abide (Gesen. 538). It is rendered "the house of learning" (or college) by the *Chaldee Targum*. This college, or school of the Prophets, was near Ramah, Samuel's birth-place.

On the schools or colleges of the Prophets among the Hebrews, see below, on 2 Kings ii. 3—23. *S. Jerome*, Epist. ad Rusticum, and Epist. ad Paulinum, c. 5. *Vitringa*, Syn. Vet. i. 2. *Buddei* Hist. v. 7; ii. 276. *Kranichfeld's* Essay, Berlin, 1865. *Oehler* in Herz. Realencycl. xii. p. 215. *Winer*, R. W. B. ii. 282. *Rev. F. Meyrick*, in Bib. Dict. ii. 928. *Keil's* note, pp. 146—151.

^{20. they also prophesied} This portion of Scripture, from v. 18 to the end of the chapter, which relates the illapse of the Spirit on Saul's messengers, and even on Saul himself, the persecutor of David, is appointed by the Church to be read on *Whitsun Tuesday*, in order to show the existence and working of the Holy Ghost before the times of the Gospel, and the freedom and power of His divine agency. Cp. above, Num. xi. 26—30, the history of Eldad and Medad, which is read on *Whitsun Monday*.

^{22. Sechu} Perhaps *Bir-Neballa*, between Gibeah and Ramah.

^{23. prophesied} as Balaam and Caiaphas did: see above, on Num. xxiv. 2.

^{24. stripped off his clothes} his upper garments; his royal robe (*Lyranus*).

— *naked* without his upper garment: see Isa. xx. 2. Micah i. 8. So the word *γυμνός* is used (Mark xiv. 51, 52. John xxi. 7), and "*nudus*" in Latin, as *Virg. Geor. i. 299*, "*nudus ara, sere nudus*."

— *Is Saul also among the prophets?* A saying which was afterwards verified in the best sense in St. Paul: cp. on x. 11, and on Acts ix. 21. If Saul the King had obeyed God, and had cherished the Holy Spirit within him, he might have been like Paul the Apostle; and Paul the Apostle would have been like Saul the King, if he had grieved the Holy Ghost.

Many are the gifts of God (says *Augustine*), which are possessed by evil men. Evil men have often great talents, great skill, great wealth. The gift of the Sacrament of Baptism is a great gift, but it was possessed by a Simon Magus (Acts viii. 13). The gift of prophecy is a great gift, but it was possessed by Saul. Saul, an evil king, prophesied at the very time that he was persecuting holy David. Let not, therefore, men boast if they have God's gifts: those gifts will profit them nothing without charity (1 Cor. xiii. 1, 2). But let them think of the fearful account they must one day give to God, if they use not holy things holily (*S. Aug.* in Ps. 103).

as thy soul liveth, *there is* but a step between me and death. ⁴ Then said Jonathan unto David, || Whatsoever thy soul †desireth, I will even do *it* for thee.

⁵ And David said unto Jonathan, Behold, to morrow is the ^a new moon, and I should not fail to sit with the king at meat: but let me go, that I may ^b hide myself in the field unto the third *day* at even. ⁶ If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run ^c to Beth-lehem his city: for *there is* a yearly || sacrifice there for all the family. ⁷ ^d If he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, *then* be sure that ^e evil is determined by him. ⁸ Therefore thou shalt ^f deal kindly with thy servant; for ^g thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, ^h if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

⁹ And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

¹⁰ Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly? ¹¹ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. ¹² And Jonathan said unto David, O LORD God of Israel, when I have †sounded my father about to morrow any time, or the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and †shew it thee; ¹³ ⁱ The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and ^k the LORD be with thee, as he hath been with my father. ¹⁴ And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: ¹⁵ But *also* ^l thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth. ¹⁶ So Jonathan †made a covenant with the house of David, *saying*, ^m Let the LORD even require *it* at the hand of David's enemies. ¹⁷ And Jonathan caused David to swear again, || because he loved him: ⁿ for he loved him as he loved his own soul.

¹⁸ Then Jonathan said to David, ^o To morrow is the new moon: and thou shalt be missed, because thy seat will be †empty. ¹⁹ And *when* thou hast stayed three days, *then* thou shalt go down || †quickly, and come to ^p the place where thou didst hide thyself †when the business was *in hand*, and shalt remain by the stone || Ezel. ²⁰ And I will shoot three arrows on the side *thereof*, as though I shot at a mark. ²¹ And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on

CHR. XX. 6. Beth-lehem . . . there is a yearly sacrifice *there*] a yearly sacrificial feast. According to the Levitical Law (Deut. xii. 5, 6) sacrifices could only be killed at the door of the tabernacle. But in the present disordered and unsettled condition of religion in Israel, when the tabernacle was without the visible symbol of God's presence, the ark; and when God had not as yet chosen any one fixed place to put His name there, altars existed in various places, where sacrifices were offered. Cp. above, on ch. iv. 11.

10. or what if] Rather, or *what*—that is, who shall tell me what thy father is resolved to do to me, or what rough answer he may make to thee? He may *prevent* thee from having any intercourse with me. *Who* then shall give me intelligence?

12. O LORD God of Israel] Rather, the Lord God of Israel is witness, or knows that (Syriac, Arabic, Sept.).

14, 15. And thou shalt not only . . . earth] Or, perhaps these words may be rendered thus,—and it shall not be, that

while I am alive, thou shalt not show the mercy of the Lord (i. e. thou shalt not fail to show the mercy of the Lord) to me (personally), and I shall not die—i. e., so that I myself die not; be not destroyed; and thou shalt not cut off thy mercy from my house for ever; no, not when the Lord shall cut off the enemies of the Lord, every one from the face of the earth.

The sense is,—The time shall never come when thou shalt not show kindness to Jonathan himself, so that he shall not be put to death when thine enemies perish; and more than this, thou shalt show mercy to his posterity after his death, when all thine enemies are cut off: see v. 42. Some versions (Syriac and Arabic) seem to read *tu* (utinam) for *lo* (non). Cp. Gesen. 432; and so Ewald, Thenius, and Keil; but this does not seem necessary. Some read the sentence interrogatively, And wilt thou not show mercy? And this rendering gives a good sense. This requirement of Jonathan was fulfilled by David, in the case of Mephibosheth (2 Sam. ix. 1. 3, 7; xxi. 7).

this side of thee, take them; then come thou: for *there is* peace to thee, and † no hurt; ^aas the LORD liveth. ²² But if I say thus unto the young man, † Heb. *not any thing.* Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away. ²³ And *as touching* ^rthe matter which thou and I have spoken of, behold, ^rver. 14, 15. the LORD *be* between thee and me for ever. ^{See ver. 42.}

²⁴ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. ²⁵ And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. ²⁶ Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is ^snot clean; surely he is not clean. ^{Lev. 7. 21. & 15. 5, &c.} ²⁷ And it came to pass on the morrow, *which* was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? ²⁸ And Jonathan ^tanswered Saul, David earnestly ^{ver. 6.} asked *leave* of me to go to Beth-lehem: ²⁹ And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to *be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

³⁰ Then Saul's anger was kindled against Jonathan, and he said unto him, † Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? ³¹ For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he † shall surely die. ³² And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he done?" ³³ And Saul ^xcast a javelin at him to smite him: ^{† Heb. is the son of death.} ^ywhereby Jonathan knew that it was determined of his father to slay David. ^uch. 19. 5. ^{Matt. 27. 23.} ^{Luke 23. 22.} ^xch. 18. 11. ³⁴ So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame. ^y ver. 7.

³⁵ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. ³⁶ And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow † beyond him. ³⁷ And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee? ³⁸ And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. ³⁹ But the lad knew not any thing: only Jonathan and David knew the matter. ⁴⁰ And Jonathan gave his † artillery unto † his lad, and said unto him, Go, carry *them* to the city. ^{† Heb. instru-ments.} ^{† Heb. that was his.}

⁴¹ *And* as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

24. So David hid himself in the field] having gone first to Bethlehem (v. 6. 28).

27. the son of Jesse] Saul seems to hate the name of David, and in contempt he calls him "the son of Jesse."

30. son of the perverse rebellious woman] Literally, son of a perverse woman of rebellion: see *Gesen.* 611. Such was

Saul's madness: his curse recoils on his wife and on himself.

31. he shall surely die] Literally, he is a son of death.

33. Saul cast a javelin] Saul tries to kill his own son, for loving David; so the Jews killed their own relatives for believing in Christ: cp. on v. 42.

40. artillery] his weapons,—bow, quiver, and arrows.

z ch. 1. 17.
 || Or, the Lord be
 witness of that
 which &c.
 See ver. 23.

42 And Jonathan said to David, ^z Go in peace, || forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever—And he arose and departed: and Jonathan went into the city.

a ch. 14. 3,
 called *Ahiach*.
 Called also
Abiathar,
 Mark 2. 26.
 b ch. 16. 4.

XXI. ¹ Then came David to Nob to ^a Ahimelech the priest: and Ahimelech was ^b afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? ² And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place. ³ Now therefore what is under thine hand? give *me* five loaves of bread in mine hand, or what there is [†] present. ⁴ And the priest answered David, and said, *There is* no common bread under mine hand, but there is ^c hallowed bread; ^d if the young men have kept themselves at least from women. ⁵ And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the ^e vessels of the young men are holy, and *the bread is* in a manner common, || yea, though it

† Heb. *found*.

c Ex. 25. 30.
 Lev. 24. 5.
 Matt. 12. 4.
 d Ex. 19. 15.
 Zech. 7. 3.

e 1 Thess. 4. 4.

|| Or, especially
 when this day
 there is *other sanctified in the vessel*.

JONATHAN'S COVENANT WITH DAVID.

42. *forasmuch*] Literally, *that which*.

— *for ever*] After these words we must supply the clause,—let that remain established. There is something very pathetic in this apostrophe, as if Jonathan's words were broken off by emotion, and by sobs stifling his utterance. But *David exceeded*. He said nothing: his sorrow was too deep for words.

How much more touching and true to nature is this simple narrative of Holy Scripture than the elaborate description of Josephus, who makes them spend their time in long speeches to one another! (*Joseph.*, Antt. vi. 11. 10.)

The Christian reader, who contemplates the affecting and beautiful scene presented to his view in the foregoing chapter, can hardly fail to be reminded of higher things;

Saul, the persecutor of David, was a type of the unbelieving and disobedient Jew,—once endued with great spiritual gifts and privileges, but falling away from God by pride, vain-glory, self-will, and obstinacy, and at length rejecting Christ.

But Jonathan, Saul's son, was a figure of all those faithful Israelites, such as John the Baptist, Nathanael, and the loving Apostle St. Peter, and the penitent thief, and the beloved disciple St. John, and St. Paul, who were born under the Law, and who hailed the rising glory of the true David, and stripped themselves of the legal insignia in which they were attired (see above, xviii. 4), and whose hearts were knit to Christ, and who made a solemn covenant with Him, even at the time when He was rejected and persecuted by the Jewish Saul; and who looked forward with faith to the time when the kingdom of the true David would be established, and His foes made His footstool, and His enemies be cut off before His face, and who prayed to Him to show mercy to themselves personally in their own lifetime, and to their posterity after their death, for evermore (see vv. 14, 15), and who incurred danger, scorn, and death from their own parents and relatives, for the sake of Christ: see v. 33.

Jonathan loved David as he loved his own soul (v. 17), and made a covenant with him, "The Lord be between me and thee, and between my seed and thy seed for ever," and they kissed one another, and wept one with another, until *David exceeded*.

What tears could be compared with those shed by the true David at the grave of Lazarus, and when He looked down upon Jerusalem and wept over it! What tears could be compared with those tears of blood which He shed in His agony in the garden, when "in the days of His flesh, He offered up prayers and supplications with *strong crying and tears*, and was heard in that He feared; and though He were a Son, yet learned He obedience by the things which He suffered!" (Heb. v. 7, 8.)

CH. XXI. 1. *Nob*] A priestly city (xxii. 19), a little to the north of Jerusalem, and between it and Anathoth (Isa. x. 30. 32). It is supposed by some to have been situated at the place now called *Isawijeh* (i. e. *Esau's town*, or *Edom-town*), about a mile

and a half N. of Jerusalem: by others it is placed near *Shafat*: see *Hackett* in B. D. ii. 576; and *Keil*, p. 159. Some place it on the N. summit of Olivet (*Thrupp, Stanley, Palest.* 187).

— *Ahimelech*] the high priest, son of Ahitub, son of Phinehas, son of Eli: see below, xxii. 9. 11.

For a reply to the allegation, that there is a discrepancy between the statement here and that in Mark ii. 26, see the note below on that passage of St. Mark, p. 119.

— *Why art thou alone?*] Thou, the king's son-in-law, why art thou without any retinue?

2. *The king hath commanded me a business*] The Sacred Historian does not conceal the failings of David: cp. v. 8. He here informs us that David in his distress resorted to an untruth. He also shows us in the sequel the consequences of this untruth in the slaughter of the priests at Nob: see xxii. 9—19.

With regard to this and other similar cases, see the treatises of *S. Augustine* de Mendacio and contra Mendacium, ad Consentium, vol. vi. pp. 711—791; and *Bp. Sanderson*, ii. 63; and on Conscience, Lect. iii. 6—9, § 9; and notes above, on Exod. i. 21, and on Josh. ii. 5.

The record of these failings of David is an evidence of the truth of the sacred narrative, and reminds us that human examples are no safe rule of conduct; that there is but one perfect example, that of the Divine David, Jesus Christ; and that His Will and Word are the only right standard of practice. David afterwards confessed his failings in this respect, and prayed to God for pardon and grace; "My soul melteth for heaviness: strengthen Thou me according unto Thy Word. Remove from me *the way of lying*, and grant me Thy Law graciously" (Ps. cxix. 28, 29).

Here also we have an evidence of the *Inspiration* of Holy Scripture. David, as a man, was not exempt from human infirmities, but as "the sweet Psalmist of Israel," whose divine songs are in the mouth of the Universal Church, he was guided and inspired by the Holy Ghost, the Spirit of Truth. David, the Prophet and Psalmist, laments the errors of David the King. And at this very time, when he failed and faltered through human weakness, he was made an instrument in the hands of the Holy Ghost for inditing Divine Psalms, such as the 9th, the 34th, the 56th, the 59th, and the 142nd, in one of which he says:—

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from *speaking guile*" (Ps. xxxiv. 12, 13).

4. *hallowed bread*] shewbread; which might only be eaten by the priest and his sons in the holy place: see Lev. xxiv. 5. 8, 9.

— *if the young men*] The priest would give the shewbread (under certain conditions) out of regard for the higher law, that of love, to which, in his view, the ceremonial law must give place; and rightly, as the Divine Author of the Law declares in the Gospel: see Matt. xii. 3, 4. Mark ii. 25, 26. Luke vi. 3.

5. *the vessels of the young men*] i. e. their bodies: see below, on 1 Thess. iv. 4; 1 Pet. iii. 7; and see also the next note.

— *and the bread is in a manner common—in the vessel*]

were sanctified this day 'in the vessel. ⁶ So the priest ⁸ gave him hallowed bread: for there was no bread there but the shewbread, ^h that was taken from before the LORD, to put hot bread in the day when it was taken away. ⁷ Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* ⁱ Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul. ⁸ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste. ⁹ And the priest said, The sword of Goliath the Philistine, whom thou slewest in ^k the valley of Elah, ^l behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take it: for *there is* no other save that here. And David said, *There is* none like that; give it me.

¹⁰ And David arose, and fled that day for fear of Saul, and went to || Achish the king of Gath. ¹¹ And ^m the servants of Achish said unto him, *Is not this* David the king of the land? did they not sing one to another of him in dances, saying, ⁿ Saul hath slain his thousands, and David his ten thousands? ¹² And David ^o laid up these words in his heart, and was sore afraid of Achish the king of Gath. ¹³ And ^p he changed his behaviour before them, and feigned himself mad in their hands, and ||scrabbled on the doors of the gate, and let his spittle fall down upon his beard. ¹⁴ Then said Achish unto his servants, Lo, ye see the man ||is mad: wherefore *then* have ye brought him to me? ¹⁵ Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

XXII. ¹ David therefore departed thence, and ^a escaped ^b to the cave Adullam: ^a Ps. 57, title, & 142, title. ^b 2 Sam. 23. 13.

The words *the bread* are not in the original; and the sense rather is, *the way* (on which I am going), and in which I ask for bread of you, who are priests, *is a secular one*. Let it be granted that it is so: true it is, I am *not* engaged in any *priestly* or sacred ministry, as *ye* are. I do not walk in the courts of the sanctuary, as *ye* do; still it (the way) will be sanctified this day (though not a Sabbath) by the vessel or instrument employed in it. The vessel is David himself, who was the Lord's anointed (cp. *Theodoret*, Qu. 53, and in part, *Jeromaster*), and the word *vessel* may be extended also to David's associates, who were ceremonially clean: see the foregoing note, and *Lyranus* here, and *A Lapide*.

The Hebrew word (*eli*) and the Greek σκεῦος, rendered *vessel*, are often applied to *men* in the Old and New Testament. David compares himself to a *vessel* (Ps. xxxi. 12); and wicked men are likened to broken *vessels* (Ps. ii. 9). Cp. Isa. xiii. 5. Jer. xxii. 28; xlviii. 38; 1. 25. Hos. xviii. 8. Acts ix. 15. Rom. ix. 21—23. 2 Cor. iv. 7. 2 Tim. ii. 21.

Our Lord seems to sanction this interpretation, when He justifies the act of David eating the shewbread, in consideration of the condition of the *vessel* (his body, then suffering hunger) into which the bread was received; and this interpretation is confirmed by *S. Irenæus* (iv. 20, p. 305, ed. Grabe), who refers to the words of our Lord justifying David on this occasion, and adds, "Sacerdos autem scitus (qu. sanctus) fuerat David apud Deum, quamvis Saul persecutionem faceret ei; πᾶς βασιλεὺς δίκαιος ἱερατικῇ τῶν ἔχει;" cp. *Tertullian* de Exhort. Cast. c. 7.

S. Augustine remarks on this and other acts of David, that they were prophetic of Christ, who would unite in Himself the priestly with the royal functions: "Nonne commutatum regnum in David, reprobatu Saule, elamat prænuntiari novum sacerdotium, novumque regnum reprobatu vetere, quod erat umbra futuri in Domino nostro Jesu Christo venturum? Nonne ipse David, cum panes propositionis manducavit, quos non licebat manducare nisi soli sacerdotibus, in unâ personâ utrumque futurum, id est, in uno Jesu Christo regnum et sacerdotium figuravit?"

In his note on the passage of *Irenæus*, *Dr. Grabe* applies this passage to the consideration of the question whether, in cases of necessity, where a lawful minister may not be had, the Sacrament of Baptism may not be administered by lay hands? Cp. *Hooker*, V. lxii.

⁶. *the day when it was taken away*] The Sabbath (Lev. xxiv. 8).

⁷. *detained before the LORD*] Perhaps as a proselyte for

instruction, or for some religious purification. Doeg was engaged in the performance of an act of religion, before the Lord, at His sanctuary, and yet he harboured malignant thoughts, and was ready to perform an impious and bloody deed: see below, xxii. 18. The sins of blasphemy and cruelty seem to have spread from Saul to his servants.

Doeg the Edomite, the betrayer of David, is compared by the fathers to Judas, the betrayer of Christ: cp. *Bede*, Qu. 13. Judas the traitor, and the chief priests and people who joined with him, were engaged in a work "before the Lord," viz., in keeping the passover, when they crucified Christ.

⁹. *The sword of Goliath*] See above, xvii. 51. 54.

— *valley of Elah*] or, *of the terebinth*: see xvii. 2.

¹⁰. *Achish*] Called Ahimelech (the official title of the kings of Gath) in the superscription to Ps. xxxiv.

— *Gath*] Gath was near David's native mountains, and probably had more friendly relations with the Israelites than the more distant cities of the Philistines (*Dr. Thomson*, p. 569).

¹¹. *David the king of the land*] The Gentile Philistines acknowledge him as such, even when Saul is persecuting him. So Pilate, the heathen governor, wrote on the Cross, "Jesus, the King of the Jews," when they rejected him.

¹³. *he changed his behaviour*] Literally, *he changed his sense, his reason*. Cp. Ps. xxxiv. 1. *Gesen.* 323.

— *scrabbled*] scrawled: see on Ps. lxxviii. 41.

¹⁴. *ye see the man is mad*] So speaks Achish concerning David. David feigned madness. In Christ, the true David, there are none of the infirmities of David. David said that he came on the king's business. This was not true of him, but it is true of Christ, who said, "Wist ye not that I must be about My Father's business?" (Luke ii. 49.) "I came not to do mine own will, but the will of Him that sent Me" (John v. 30; vi. 38). David feigned to be mad, and was despised as such. Christ is the wisdom of God, but even His own friends said of Him, "He is beside Himself" (Mark iii. 21); and His Gospel was rejected as foolishness by the princes of this world (1 Cor. i. 22. 26; ii. 6—8), and to Christ's Apostle it was said, "Much learning doth make thee mad" (Acts xxvi. 24). Cp. *S. Augustine* in Ps. xxxiii.

Ср. XXII. 1. *Adullam*] in the lowlands of Judah; probably near Shochoh and Azekah, about eight miles from Bethlehem, from which place David's brethren came to him.

c Judg. 11. 3.
† Heb. *had a creditor*.
† Heb. *bitter of soul*.

and when his brethren and all his father's house heard *it*, they went down thither to him. ² *c* And every one *that was* in distress, and every one that *† was* in debt, and every one *that was* *†* discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

d 2 Sam. 21. 11.
1 Chron. 21. 9.
2 Chron. 29. 25.

³ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me. ⁴ And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. ⁵ And the prophet *d* Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

|| Or, *grove in a high place*.

e ch. 8. 14.

† Heb. *uncovereth mine ear*, ch. 20. 2.
f ch. 18. 3. & 20. 30.

⁶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a || tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;) ⁷ Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse *e* give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds; ⁸ That all of you have conspired against me, and *there is* none that *†* sheweth me that *f* my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

g ch. 21. 7.
Ps. 52, title, & ver. 1, 2, 3.
h ch. 21. 1.
i ch. 14. 3.
k Num. 27. 21.
l ch. 21. 6, 9.

⁹ Then answered *g* Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to *h* Ahimelech the son of *i* Ahitub. ¹⁰ *k* And he enquired of the LORD for him, and *l* gave him victuals, and gave him the sword of Goliath the Philistine.

† Heb. *Behold me*.

¹¹ Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king. ¹² And Saul said, Hear now, thou son of Ahitub. And he answered, *†* Here I *am*, my lord. ¹³ And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day? ¹⁴ Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? ¹⁵ Did I then begin to enquire of God for him? be it far from me: let not the king

2. *every one that was in distress—in debt—discontented*] A foreshadowing of what was afterwards said of the true David, Jesus Christ,—“This man receiveth sinners, and eateth with them” (Luke xv. 2). Cp. Matt. xi. 19. David's men were improved under his command and influence: see xxv. 15. Christ received sinners in order that they might not continue sinners, but be released from the burden of their sins, and become holy in word and deed (Matt. xi. 28).

—*four hundred men*] A list of the principal among them is given in 1 Chron. xii. 8—18; and some of their acts are described in 2 Sam. xxiii. 13—22. 1 Chron. xi. 15—24.

3. *Mizpeh of Moab*] Perhaps he resorted to Moab for refuge because his ancestress Ruth was from that country (Ruth i. 2, 4; iv. 21, 22).

—*Let my father and my mother—be with you*] and be in safety, as Ruth was hospitably received at Bethlehem. In this solicitude of David for his parents, we see a faint glimpse of the tender care of the true David, when on the Cross, for His mother (John xix. 26, 27).

4. *the hold*] the fortified cave. The original word is derived from *tsur*, a rock (*Gesen*. 51). Probably it means the rock near Mizpeh (*Syriac, Arabic*); and *Josephus* (vi. 12. 4) seems to

countenance this interpretation. God came to David there, and directed him to return to Judah.

5. *Gad*] who was probably brought up in Samuel's school of the Prophets, and was informed that David had been anointed by him, and afterwards is called his seer (2 Sam. xxiv. 11. 1 Chron. xxi. 9. 2 Chron. xxix. 25), and the chronicler of his acts (1 Chron. xxix. 29).

—*Hareth*] the site of which is unknown. In the Onomas-ticon it is placed to the west of Jerusalem.

6. *under a tree in Ramah*] Rather, under the terebinth on the hill, or high place, of Gibeah, Saul's own city. On the word *eshel*, here rendered *tree*, see Gen. xxi. 33; below, xxxi. 13. 1 Chron. x. 12. *Gesen*. 86; and as to the word *Ramah* (here with the article), *high place*, see Ezek. xvi. 24; and *Gesen*. 769; and *Keil*, 64.

14. *goeth at thy bidding*] Rather, who is admitted to thy private audience. The Hebrew word here rendered *goeth* is from *sur*, to retire, to draw near (*Gesen*. 582); and the words seem to mean, *who retires to thy audience*, i. e., is admitted to thy secret counsels: see 2 Sam. xxiii. 23. 1 Chron. xi. 25; and *Gesen*. 518.

15. *for him*] No, it was not for *him*, but for *thee*, whose son-in-law and loyal subject he is.

impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, † less or more. ¹⁶ And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house. ¹⁷ And the king said unto the † footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king ^m would not put forth their hand to fall upon the priests of the LORD. ¹⁸ And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and ⁿ slew on that day fourscore and five persons that did wear a linen ephod. ¹⁹ ^o And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

²⁰ ^p And one of the sons of Ahimelech the son of Abitub, named Abiathar, ^q escaped, and fled after David. ²¹ And Abiathar shewed David that Saul had slain the LORD's priests. ²² And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house. ²³ Abide thou with me, fear not: ^r for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

XXIII. ¹ Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors. ² Therefore David ^b enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah. ³ And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? ⁴ Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand. ⁵ So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. ⁶ And it came to pass, when Abiathar the son of Ahimelech ^c fled to David to Keilah, *that* he came down *with* an ephod in his hand.

17. *the servants . . . would not*] And thus they were more faithful to Saul, than if they had obeyed his order, which was against the commandment of the Lord, whose servant the king was, no less than they.

The heinousness of Saul's sin in killing the Priests made the cup of his guilt to overflow, and is made more conspicuous by this refusal of his servants to do it (*Theodoret*).

The three years' famine in David's time was "for Saul and his bloody house, because he slew the Gibeonites," the ministers of the tabernacle: see 2 Sam. xxi. 1.

18. *a linen ephod*] See above, ii. 18; xv. 27.

19. *And Nob, the city of the priests*] who were treated by Saul in his rage as if they had been Amalekites (xv. 3).

Yet even in this barbarous act, Saul unconsciously fulfilled the prophecy of God against the house of Eli for its sins: as *Josephus* observes (vi. 12. 6). See above, ii. 27. 36; iii. 11—18.

God owed a revenge to the house of Eli, and now, by the delation of Doeg, He takes occasion to pay it. Saul's cruelty and Doeg's treachery were made the instruments for the execution of God's counsel; but they lose nothing of their guilt thereby, nor does God's holy counsel gather any blemish by their guilt (*Bp. Hall*).

The fifty-second Psalm was composed by David on this occasion; perhaps also Psalms xvii., xxxv., lxiv., and cxl. *S. Hilary*, commenting on the Psalms, observes that Doeg the Edomite, the herdsman of Saul, who betrayed David's visit to the Tabernacle, and to Abimelech, and who murdered the

priests, is a figure of the Jews in their treachery to the true David. Judas was a Doeg. Such were the unbelieving Jews; such are all who betray Christ and persecute His Church.

23. *Abide thou with me, fear not*] By saving David he saved himself. Abiathar received a testimony from Solomon: "Thou barest the ark before David my father, and thou hast been afflicted in all wherein my father was afflicted;" therefore "I will not put thee to death" (1 Kings ii. 26).

But he was treacherous to Solomon, and was thrust out of the priesthood, and so another prophecy was fulfilled: see 1 Kings ii. 27, and on Num. xxv. 11—13.

CH. XXIII. 1. *Keilah*] in the lowlands of Judah (Josh. xv. 44).

— *the threshingfloors*] on the high open ground outside the town. Cp. on Ruth iii. 2. 15.

2. *David enquired of the LORD*] By the Urim and Thummin of the breastplate, which Abiathar the Priest had brought to him.

The murder of the priests had deprived Saul of this access to God, and had opened it to David: see v. 6.

6. *Abiathar—fled to David to Keilah*] Not as though Abiathar had then fled to David for the first time; but he showed his faith and attachment to David (see above, on xxii. 23) by going to David for a refuge, when David was supposed, even by his own men, to be in the greatest danger (v. 3).

— *he came down with an ephod in his hand*] Rather, *the ephod came down in his hand*. God's oracle came with him to David.

† Heb. *little or great*.

‡ Or, *guard*.
† Heb. *runners*.

^m See Exod. i. 17.

ⁿ See ch. 2. 31.

^o ver. 9, 11.

^p ch. 23. 6.

^q ch. 2. 33.

^r 1 Kings 2. 26.

a Josh. 15. 44.
b ver. 4. 6, 9.
c ch. 30. 8.
2 Sam. 5. 19, 25.

c ch. 22. 20.

⁷ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. ⁸ And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. ⁹ And David knew that Saul secretly practised mischief against him; and ^d he said to Abiathar the priest, Bring hither the ephod. ¹⁰ Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, ^e to destroy the city for my sake. ¹¹ Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. ¹² Then said David, Will the men of Keilah ^f deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up. ¹³ Then David and his men, ^g which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth. ¹⁴ And David abode in the wilderness in strong holds, and remained in ^h a mountain in the wilderness of ⁱ Ziph. And Saul ^j sought him every day, but God delivered him not into his hand. ¹⁵ And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

¹⁶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. ¹⁷ And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and ^k that also Saul my father knoweth. ¹⁸ And they two ^l made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

¹⁹ Then ^m came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is ⁿ on the south of ^o Jeshimon? ²⁰ Now therefore, O king, come down according to all the desire of thy soul to come down; and ^p our part shall be to deliver him into the king's hand. ²¹ And Saul said, Blessed be ye of the LORD; for ye have compassion on me. ²² Go, I pray you, prepare yet, and know and see his place where his ^q haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly. ²³ See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. ²⁴ And they arose, and went to Ziph before Saul: but David and his men were in the wilderness ^r of Maon, in the plain on the south of Jeshimon.

9. *Bring hither the ephod*] with the Urim and Thummim. Cp. *Hengst.*, Auth. ii. 67.

11. *the LORD said, He will come down*] God corrects the order of David's questions.

12. *They will deliver thee up*] Hence it is clear (as many of the Schoolmen have observed) that God's foreknowledge extends to contingencies; that is, to events which would take place, if other events (which may not take place) should take place. God foreknows what would be, and will not be, as well as what will be.

On the importance of this proposition, in its bearing on the question of Predestination, the Editor may perhaps be allowed to refer to his Occasional Sermons (Serm. iv. p. 71).

14. *the wilderness*] between the hill-country of Judah and the Dead Sea.

— *Ziph*] now *Tell-Zif*; a hill about four miles S.E. of Hebron (*Robinson*, ii. 191). Cp. *Josh.* xv. 55.

16. *in God*] in God's promises—not by human aid: another

proof of Jonathan's faith, which confirmed that of David himself.

17. *I shall be next unto thee*] So said Jonathan to David, and so the faithful soul of the true Israelite is permitted to say to the Divine David: see *Rev.* iii. 21.

19. *the Ziphites*] whose treachery forms a striking contrast to the love of Jonathan, and makes it more conspicuous.

The complaint of David for the treachery of the Ziphites may still be heard in the fifty-fourth Psalm, written (as is commonly supposed) at this time.

— *Hachilah*] on the south side of *Tell-Zif* (v. 14), whence is a fine panoramic view of the scene here described (*Vandervelde*).

— *Jeshimon*] the wilderness; on the west side of the Dead Sea.

20. *come down*] from Gibeah.

22. *where his haunt is*] Literally, where his foot is—track him, as if he were a beast of prey.

²⁵ Saul also and his men went to seek *him*. And they told David: wherefore he came down || into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon. ²⁶ And Saul went on this side of the mountain, and David and his men on that side of the mountain: ^p and David made haste to get away for fear of Saul; for Saul and his men ^q compassed David and his men round about to take them. ²⁷ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have ^r † invaded the land. ²⁸ Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place || Sela-hammahlekoth. ²⁹ And David went up from thence, and dwelt in strong holds at ^s En-gedi. XXIV. ¹ And it came to pass, ^a when Saul was returned from [†] following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi. ² Then Saul took three thousand chosen men out of all Israel, and ^b went to seek David and his men upon the rocks of the wild goats. ³ And he came to the sheepcotes by the way, where *was* a cave; and ^c Saul went in to ^d cover his feet: and ^e David and his men remained in the sides of the cave. ⁴ And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of [†] Saul's robe privily. ⁵ And it came to pass afterward, that [†] David's heart smote him, because he had cut off Saul's skirt. ⁶ And he said unto his

|| Or, *from the rock.*

p Ps. 31. 22.

q Ps. 17. 9.

r See 2 Kings 19. 9.

† Heb. *spread themselves upon,* &c.

|| That is, *The rock of divisions.*

s 2 Chron. 20. 2.

a ch. 23. 28.

† Heb. *after.*

b Ps. 38. 12.

c Ps. 141. 6.

d Judg. 3. 24.

e Ps. 57. title, & 142. title, f ch. 26. 8.

† Heb. *the robe which was Saul's.* g 2 Sam. 24. 10.

25. *a rock*] *the rock*: probably the circular hill of *Main*, on which are ruins of a tower. It commands an extensive view eastward toward the Dead Sea; and northward toward Hebron, which is visible from it: see *Robinson* ii. 194, who says, "Here we found ourselves surrounded by the towns and mountains of Judah, and could enumerate before us not less than nine places still bearing apparently their ancient names—Maon, Carmel (now *Kurmül*), and Zipb, and Juttah; Jattir, Socoh (now *Shuweikeh*), Anab, and Eshtemoa (now *Semuah*), and 'Kirjath Arba, which is Hebron' (*Josh.* xv. 48). The feelings with which we looked upon those ancient sites were a sufficient reward for our whole journey."

— *Maon*] now *Main*, about nine miles south of Hebron (*cp. Josh.* xv. 55), and about five miles south of *Tell-Zif*, whence it is visible.

27. *Haste thee, and come; for the Philistines have invaded the land*] The Philistine invasion was providentially the means of David's escape. So Jerusalem was delivered by God, sending a blast on Sennacherib, by a rumour of the inroad of the king of Ethiopia (*Isa.* xxxvii. 7. 9). So the primitive "Church of Judæa had rest," because the Jews, their persecutors, were driven off by the assault of the Romans upon them (see on *Acts* ix. 31); so St. Paul escaped by means of the quarrels of the Pharisees and Sadducees (*Acts* xxiii. 9, 10).

28. *Sela-hammahlekoth*] *rock of escapings*: from *chalak*, to be smooth, and in *hiphil*, to slip away, to escape (*Gesen.* 283). Another meaning of *chalak* is to divide, and this meaning is assigned to this word here in some ancient versions (*Sept., Vulg., Syr., Arabic*), whence perhaps the sense is *rock of divisions*, because Saul's attention was distracted between two enemies; and so David escaped.

29. *En-gedi*] now *Ain Jidy*, i.e. *fountain of the kid*, a beautiful fountain on the west coast of the Dead Sea (*Josh.* xv. 62). There David lived among "the rocks of the wild goats." On all sides the country is full of caverns, which might serve as lurking-places for David and his men. We ascended the summit of a perpendicular cliff overhanging *Ain Jidy* and the *Dead Sea*, fifteen hundred feet below us, which lay before us, in its vast deep chasm, shut in on both sides by ranges of precipitous mountains. The more ancient Hebrew name of *Engedi* was *Hazezon Tamar* (felling of palm-trees); as such it is first mentioned before the destruction of Sodom (*Gen.* xiv. 7. 2 *Chron.* xx. 2). Under the name of *Engedi* it occurs as a city of Judah in the desert, giving its name to that part of the desert to

which David withdrew for fear of Saul. According to *Josephus* (*Antt.* ix. 1. 2) it lay upon the lake Asphaltites, and was celebrated for beautiful *palm-trees*, whence its name *Hazezon Tamar*; and its vineyards are likewise mentioned in the Old Testament (*Cant.* i. 14). *Robinson*, ii. 204. 214. *Cp. Dr. Thomson's* descriptions, *Land and Book*, pp. 602, 603; and the description and view in the *Rev. H. B. Tristram's* *Land of Israel*, pp. 281, 282.

CH. XXIV. 3. *a cave*] Supposed by some to be a large cave called *Elmaamah* in *Wady Chareitun* (N.E. of Tekoa), described by *Pococke* (ii. 41), and by *Vandevelde* (ii. 74), but this seems to be too far from Engedi.

— *to cover his feet*] One of the modes of expression by which Holy Scripture teaches reserve and delicacy of language. *Cp. Judg.* iii. 24, and *Josephus* vi. 3, 4; and see note below, on 1 *Thess.* iv. 6.

4. *cut off the skirt of Saul's robe*] The skirt (literally, *the wing*) of his long outer mantle (*meil*). Saul had probably laid aside his loose mantle, when he retired for the purpose mentioned in v. 3, and had left his mantle on the ground, which David espied (perhaps it was of a bright colour, such as was worn by kings), and he advanced from his retreat, and cut off the skirt of it.

Probably David would have felt too much reverence for Saul, to injure his robe, if it had been actually on his royal person at the time; as it was, "his heart smote him because he had cut off Saul's skirt."

5—8.] For lessons of Christian loyalty to kings, derivable from this history, see the sermon of *Bp. Andrewes* on this text, iv. 151—182.

Many divines of the Roman Church, especially among the Jesuits, have not hesitated to affirm that David would have been justified in killing Saul, as an act of self-defence: see *Lessius* de *Justitia* ii. 9, dub. 8, and *Covaruvias*, *Corduba*, *Navarrus*, and others quoted by *A Lapide* here; an opinion which contravenes David's own declaration, v. 6. 10, 11; xxvi. 9. 11; and 2 *Sam.* i. 14—16. *Cp. S. Chrys.*, tom. iv. p. 757. *S. Augustine* c. litt. Petilian, "David Saulem, propter sacro-sanctam unctionem, et honoravit vivum, et vindicavit occisum;" and below, on iv. 13.

5. *David's heart*] Here *heart* is used for *conscience*, as often in Hebrew: see *Prov.* iv. 23. *Ecl.* vii. 22; note below, on 1 *John* iii. 21; and *Bp. Sanderson* on *Conscience*, *Præl.* i. § 3.

h ch. 26. 11.

men, ^h The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD. ⁷ So David [†] stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

† Heb. cut off.
i Ps. 7. 4.
Matt. 5. 44.
Rom. 12. 17, 19.

⁸ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. ⁹ And David said to Saul,

k Ps. 141. 6.
Prov. 16. 28.
& 17. 9.

^k Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

¹⁰ Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed. ¹¹ Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is ^l neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou ^m huntest my soul to take it. ¹² ⁿ The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. ¹³ As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. ¹⁴ After whom is the king of Israel come out? after whom dost thou pursue? ^o after a dead dog, after ^p a flea. ¹⁵ ^q The LORD therefore be judge, and judge between me and thee, and ^r see, and ^s plead my cause, and [†] deliver me out of thine hand.

l Ps. 7. 3.
& 35. 7.

m ch. 26. 20.

n Gen. 16. 5.
Judg. 11. 27.
ch. 26. 10.
Job 5. 8.

o ch. 17. 43.
2 Sam. 9. 8.
p ch. 26. 20.
q ver. 12.
r 2 Chron. 24. 22.
s Ps. 35. 1.

& 43. 1.
& 119. 154.
Micah 7. 9.
† Heb. Judge.
t ch. 26. 17.
u ch. 26. 21.
x Gen. 38. 26.
y Matt. 5. 44.

¹⁶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, ^z Is this thy voice, my son David? And Saul lifted up his voice, and wept. ¹⁷ ^a And he said to David, Thou art ^x more righteous than I: for ^y thou hast rewarded me good, whereas I have rewarded thee evil. ¹⁸ And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when ^z the LORD had [†] delivered me into thine hand, thou killedst me not. ¹⁹ For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day. ²⁰ And now, behold, ^a I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. ²¹ ^b Swear now therefore unto me by the LORD, ^c that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. ²² And David sware unto Saul. And Saul went home; but David and his men gat them up unto ^d the hold.

z ch. 26. 23.
† Heb. shut up,
ch. 23. 12.
& 26. 8.

a ch. 23. 17.

b Gen. 21. 23.

c 2 Sam. 21. 6, 8.

d ch. 23. 29.

6. *The LORD forbid*] Lit. a curse be to me from the LORD (*Gesen.* 280). Cp. Josh. xxii. 29; below, xxvi. 11. 1 Kings xxi. 3. "There is not in any tongue so earnest, passionate an abnegation, abjuration, abrenunciation as this" (*Bp. Andrews*, iv. 168).

David showed more heroism in conquering his own anger, ambition, and revenge, and in sparing Saul, than in conquering Goliath the champion of the Philistines. *S. Chrys.* in the homilies quoted at the end of this chapter, p. 761.

7. *suffered them not*] Lit. tore them away. Cp. *Gesen.* 841. 13. *Wickedness proceedeth from the wicked*] It comes from the wicked; but does not proceed from me.

David, though he could not but desire the accomplishment of God's gracious promise to advance him to the kingdom, which was not his yet, otherwise than by God's designation, but another's (i. e. Saul's); yet when he was urged by his followers to lay hold of a fair opportunity, which, they thought, God had put into his hand for the effect thereof, his soul did so much abhor the very mention of such a fact, that at two several times (cp. xxvi. 11) he would not so much as take the advice into the

least deliberation, but rejected it, with an Absit! too. "Shall I lay these hands upon the LORD's anointed? God forbid! No; I will not do it for a kingdom; such wicked facts I leave for wicked men to act. God can, and will, in His own due time make good His own promise without my sin. I shall be content to wait His leisure, and to remain in the sad condition I now am in, till it shall please Him to bring me out of it." *Bp. Sanderson*, i. 129.

Wickedness proceedeth from the wicked—a prophetic speech. Thy death will not be from me, who have no such evil thoughts—but from the wicked. And so it was: Saul perished by his own wicked hands (xxx. 4).

14. *a flea*] Lit. one flea: a single one; and so *Sept.*, *Fulg.* Cp. xxvi. 20; the only other place where it is mentioned in the Bible (*Thomson*).

16. *Is this thy voice, my son David?*] David, by his tenderness and forbearance, heaped coals of fire—of burning shame, remorse, and love, on Saul's head. Cp. below, xxvi. 17; and note on Rom. xii. 20; and *S. Chrys.* Hom., quoted below, p. 778.

22. *David—gat—unto the hold*] David sware to Saul, and was true to him; but David could not trust Saul.

XXV. ¹ And ^a Samuel died; and all the Israelites were gathered together, and ^b lamented him, and buried him in his house at Ramah. And David arose, and went down ^c to the wilderness of Paran.

² And *there was* a man ^d in Maon, whose ||possessions *were* in ^e Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. ³ Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb. ⁴ And David heard in the wilderness that Nabal did ^f shear his sheep. ⁵ And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and ^g greet him in my name: ⁶ And thus shall ye say to him that liveth *in prosperity*, ^h Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast. ⁷ And now I have heard that thou hast shearers: now thy shepherds which were with us, we ⁱ hurt them not, ^j neither was there ought missing unto them, all the while they were in Carmel. ⁸ Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in ^k a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. ⁹ And when David's young men came, they spake to Nabal according to all those words in the name of David, and ^l ceased. ¹⁰ And Nabal answered David's servants, and said, ^m Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. ¹¹ Shall I then take my bread, and my water, and my ⁿ flesh that I have killed for my shearers, and give it

a ch. 28. 3.

b Num. 20. 29.

Deut. 34. 8.

c Gen. 21. 21.

Ps. 120. 5.

d ch. 23. 24.

|| Or, *business*.

e Josh. 15. 55.

f Gen. 38. 13.

2 Sam. 13. 23.

† Heb. *ask him in**my name of peace*,

ch. 17. 22.

g 1 Chron. 12. 18.

Ps. 122. 7.

h Luke 10. 5.

† Heb. *shamed*.

h ver. 15, 21.

i Neh. 8. 10.

Esth. 9. 19.

† Heb. *rested*.

k Judg. 9. 28.

Ps. 73. 7. 8. &

123. 3, 4.

l Judg. 8. 6.

† Heb. *slaughter*.

Certain Psalms of David appear to be connected with the incidents related in this chapter; especially Psalm lvii., see the title to that Psalm, "when he fled from Saul in the cave" ("Be merciful unto me, O God"); and cp. Ps. lviii., and Ps. lxiii., which will be read with interest in reference to these incidents.

There are three eloquent homilies of *S. Chrysostom*, on Saul and David, which relate to this portion of the history: see *S. Chrys.* iv. pp. 748—783, ed. Montfaucon. Meditate, he says, on this example of David; and do thou imitate it. Imitate it, in his self-control and in his love of his enemy. The cave in which he was, became like a Christian Church; and he was like a Christian Bishop, who first preaches a sermon, and then offers the sacrifice of the altar. (On the sense in which *S. Chrysostom* used the words, "offers the sacrifice of the altar," see below, notes on Heb. ix. 12, p. 411.) So David preached a sermon by his example; and offered a true sacrifice, the spiritual sacrifice of himself, of his own anger: he became as it were a priest, a sacrifice, and an altar; and having offered this victim, he gained a glorious victory (*S. Chrys.*, tom. iv. p. 761).

CH. XXV. 1. *Samuel died*] According to *Josephus* (vi. 13. 5) he had judged Israel twelve years after Eli's death, and eighteen years together with Saul the king: see above, on xv. 33.

After the death of Samuel the Prophet his protector and friend, David seemed to be more desolate, and retired to a greater distance from the persecution of Saul.

— *Ramah*] where Samuel was born and lived: see on i. 1.

— *wilderness of Paran*] the northern tract of the desert of Arabia: see Num. x. 12. "Woe is me (he says, Ps. exx. 5) that I sojourn in Mesech, and dwell in the tents of Kedar. My flesh longeth for thee, in a dry and thirsty land, where no water is" (Ps. lxiii. 1; xliii. 6).

2. *Maon*] in the hill-country of Judah, where he had been before: see xxiii. 24.

— *Carmel*] not the Carmel on the sea-coast, celebrated in the history of Elijah (1 Kings xviii. 19), but in the hill-country of Judah, about a mile N.W. of Maon. It is now called *Kurmul*; "where are more extensive ruins than we yet had seen any where unless, perhaps, at Bethel. The ruins of the town lie around the head, and along the two sides, of a valley, the head of which forms a semicircular amphitheatre shut in by rocks;

the bottom of which is formed by a beautiful grass-plot with an artificial fountain in the middle. Here Saul set up the trophy of his victory over Amalek, and here Nabal was shearing his sheep, when the affair took place in which Abigail bore so conspicuous a part" (*Robinson*, ii. 196. 199).

3. *Nabal*] On the meaning of which name see v. 25.

— *Abigail*] which means *whose father is joy* (*Gesen.* 5).

— *he was of the house of Caleb*] Lit. *and he was a Calebite*; which *Josephus* (vi. 13. 6) interprets by *κυνικός, cur-like*; and so *Sept., Arabic, and Syriac*; and this seems to be the true sense.

4. *David heard in the wilderness*] of Paran: see v. 1. He was drawn from his retreat by these tidings.

5. *go to Nabal, and greet him*] In all these particulars (says *Dr. Robinson*) when we were at *Kurmul*, and were in the midst of scenes memorable for the adventures of David, we were deeply struck with the truth and strength of the biblical description of manners and customs, almost identically the same as those that exist at the present day. On such a festive occasion as a sheep-shearing, near a town or village, an Arab Sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message would be a transcript of that of David to Nabal (*Robinson*, ii. 200, 201).

6. *that liveth*] or, literally, *to life*. It seems to be a salutation like *vivas! valeas!* See *Bp. Pearson* on the Creed, Art. xii., note, p. 395.

9. *and ceased*] See *Gesen.* 539. Some interpret it "they sat down," waiting for a reply. They added nothing of their own, but delivered the message of their master, precisely as David had uttered it.

11. *my bread*] Nabal says,—*my bread, my water, my flesh, my shearers*; as if any thing were really his own, and not lent to him by God! Our Lord, describing the *Nabal* (or *fool*) of the Gospel; who had said, "I have no room where to bestow my fruits; I will pull down my barns, and will build greater, and there will I bestow all my fruits, and my goods; and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry," adds, that God said unto him, "Thou fool (*ἄφρον*), (thou second *Nabal*), this night shall thy soul be required of thee; and then whose shall those things be which thou hast provided?" See below, on Luke xii. 17—20.

unto men, whom I know not whence they be? ¹² So David's young men turned their way, and went again, and came and told him all those sayings. ¹³ And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred ^m abode by the stuff.

¹⁴ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he [†]railed on them. ¹⁵ But the men *were* very good unto us, and ⁿ we were not [†]hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: ¹⁶ They were ^o a wall unto us both by night and day, all the while we were with them keeping the sheep. ¹⁷ Now therefore know and consider what thou wilt do; for ^pevil is determined against our master, and against all his household: for he *is such* a son of ^qBelial, that *a man* cannot speak to him. ¹⁸ Then Abigail made haste, and ^rtook two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred ^{||} clusters of raisins, and two hundred cakes of figs, and laid *them* on asses. ¹⁹ And she said unto her servants, ^sGo on before me; behold, I come after you. But she told not her husband Nabal. ²⁰ And it was *so, as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. ²¹ Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath ^trequited me evil for good. ²² ^uSo and more also do God unto the enemies of David, if I ^{*}leave of all that *pertain* to him by the morning light ^vany that pisseth against the wall.

²³ And when Abigail saw David, she hasted, and ^zlighted off the ass, and fell before David on her face, and bowed herself to the ground, ²⁴ And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*: and let thine handmaid, I pray thee, speak in thine [†]audience, and hear the words of thine handmaid. ²⁵ Let not my lord, I pray thee, [†]regard this man of Belial, *even Nabal*: for as his name is, so is he; ^{||} Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send. ²⁶ Now therefore, my lord, ^aas the LORD liveth, and as thy soul liveth, seeing the LORD hath ^bwithholden thee from coming to *shed*

m ch. 30. 24.

[†] Heb. flew upon them.
ⁿ ver. 7.
[†] Heb. shamed.

^o Ex. 14. 22.
Job 1. 10.

p ch. 20. 7.

^q Dent 13. 13.
Judg. 19. 22.
^r Gen. 32. 13.
Prov. 18. 16. & 21. 14.

|| Or, lumps.

s Gen. 32. 16, 20.

^t Ps. 109. 5.
Prov. 17. 13.
^a Ruth 1. 17.
ch. 3. 17. & 20. 13, 16.
^x ver. 34.
^y 1 Kings 14. 10. & 21. 21.
^z 2 Kings 9. 8.
^z Josh. 15. 18.
Judg. 1. 14.

[†] Heb. ears.

[†] Heb. lay it to his heart.
|| That is, Fool.

a 2 Kings 2. 2.

b Gen. 20. 6.
ver. 33.

13. the stuff] See Gen. xxxi. 37; xlv. 20 above, x. 22; below, xxx. 24.

17. son of Belial] See on Dent. xiii. 13, and Judg. xix. 22.

20. covert of the hill] A deep dip into the hill, into which she came down from the north, when David came down to it from the south.

22. So and more also do God unto—David] David swears that he will destroy every male of Nabal's household. Yet he did not keep this oath; and he afterwards blessed God that he was prevented from keeping it (see v. 33), for he was under a previous obligation to obey God, and not to commit murder. He sinned in swearing such an oath; but he would have sinned more, if he had added the sin of murder to the sin of swearing a rash oath.

Here is instruction with regard to rash oaths and unlawful vows: see Bp. Sanderson de Joram. iii. 16; and note below, on Matt. xiv. 9. Aets xxiii. 12. Observe the contrast between the cases of David and Herod. David is deterred by the expostulations of Abigail, a prudent and fair woman, from keeping his oath, and from putting to death an evil man, Nabal; and he blesses God for it. Herod is urged by Herodias and her mother, two women fair in countenance, but foul in heart, to keep his rash oath, and to put to death a holy man, John the Baptist; and

he suffered remorse for doing so (Matt. xiv. 1, 2), and afterwards fell into greater sin, and mocked the Divine David (Luke xxiii. 11), and came to a miserable end.

— any . . . wall] any male (so R. Levi, Elias, Bochart, Keil, Assemann), especially the youngest boy of the family. See Gesen. 853. Cp. 1 Kings xiv. 10; xvi. 11; xxi. 21. 2 Kings ix. 8.

23. lighted off the ass] as Achsah did, before her father (Josh. xv. 18).

25. man of Belial] man of naught, a weak creature: see on Deut. xiii. 13: above, v. 17; below, xxx. 22.

— Nabal is his name, and folly is with him] Rather, silliness is with him. He is by nature a weak creature. Do not therefore heed what he says. Abigail apologizes for her husband, and represents him as offending out of stolidity and silliness, rather than of malice prepense. Nabal, i. e. ἀφρων, the word used by our Lord in St. Luke's Gospel: see above, on v. 11 (from the word nabal, to fade away, Gesen. 528), and the Sept. here has ἀφροσύνη μετ' αὐτοῦ, and Josephus (vi. 13. 7) says that Ναβάλος κατὰ τὴν Ἑβραίων γλῶτταν ἀφροσύνην δηλοῖ, not so strong a word as μωρίαν. Job applies the word Nabal to his wife (Job ii. 10), as Abigail does to her husband.

blood, and from †^cavenging thyself with thine own hand, now ^dlet thine enemies, and they that seek evil to my lord, be as Nabal. ²⁷ And now ^ethis || blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that † follow my lord. ²⁸ I pray thee, forgive the trespass of thine handmaid: for 'the LORD will certainly make my lord a sure house; because my lord ^gfighteth the battles of the LORD, and ^hevil hath not been found in thee *all* thy days. ²⁹ Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he ⁱsling out, † *as out* of the middle of a sling. ³⁰ And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; ³¹ That this shall be † no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

³² And David said to Abigail, ^kBlessed *be* the LORD God of Israel, which sent thee this day to meet me: ³³ And blessed *be* thy advice, and blessed *be* thou, which hast ^lkept me this day from coming to *shed* blood, and from avenging myself with mine own hand. ³⁴ For in very deed, *as* the LORD God of Israel liveth, which hath ^mkept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had ⁿnot been left unto Nabal by the morning light any that pisseth against the wall. ³⁵ So David received of her hand *that* which she had brought him, and said unto her, ^oGo up in peace to thine house; see, I have hearkened to thy voice, and have ^paccepted thy person.

³⁶ And Abigail came to Nabal; and, behold, ^qhe held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light. ³⁷ But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone. ³⁸ And it came to pass about ten days *after*, that the LORD smote Nabal, that he died. ³⁹ And when David heard that Nabal was dead, he said, ^rBlessed *be* the LORD, that hath ^spleaded the cause of my

† Heb. *saving thyself*.
c Rom. 12. 19.
d 2 Sam. 18. 32.
e Gen. 33. 11.
ch. 30. 26.
2 Kings 5. 15.
|| Or, *present*.
† Heb. *walk at the feet of*, &c.
ver. 42.
Judg. 4. 10.
f 2 Sam. 7. 11, 27.
1 Kings 9. 5.
1 Chron. 17. 10, 25.
g ch. 18. 17.
h ch. 24. 11.
i Jer. 10. 18.
† Heb. *in the midst of the*
bought of a sling.

† Heb. *no staggering, or, stumbling*.

k Gen. 24. 27.
Ex. 18. 10.
Ps. 41. 13. & 72. 18.
Luke 1. 68.
1 ver. 26.

m ver. 26.

n ver. 24.

o ch. 20. 42.
2 Sam. 15. 9.
1 Kings 5. 19.
Luke 7. 50. & 8. 48.
p Gen. 19. 21.

q 2 Sam. 13. 23.

r ver. 32.
s Prov. 22. 23.

26. *as Nabal*] weak, and insignificant, unable to hurt thee; Abigail refers to the etymology of the name, which means to wither, to fade away, like a flower or a leaf: see v. 25.

27. *this blessing*] εὐλογία (*Sept.*), *gift*: see Gen. xxxiii. 11; below, xxx. 26. 2 Kings v. 15. 2 Cor. ix. 5, 6.

29. *Yet a man is risen*] Literally, *and a man is risen*. She spares the name of the king, and the case is put almost hypothetically. "Si enim surrexerit" (*Fulg.*).

— *in the bundle of life*] in the bundle of the living ones with the LORD; i. e., of those who live with JEHOVAH, the Ever-living One, both in time and eternity. Cp. Pfeiffer, p. 200.

The word *bundle* is the same as that in Gen. xlii. 35. Job xiv. 17. Prov. vii. 20, where it is rendered *bag*, i. e. purse. Comp. Luke xii. 33, "bags which wax not old, a treasure in the heavens." How expressive therefore are the words of the Apostle, who seems to refer to the same metaphor, "Your life is hid with CHRIST in GOD"—as money in a safe treasury (Col. iii. 3).

— *sling out*, as out of the middle of a sling] from the middle, or hollow cavity (Gen. xxxii. 25), in which the stone is placed by the slinger in order to be slung out. This figure is adopted in Jer. x. 18, "I will sling out the inhabitants of the land at this once."

30. *when the LORD shall have done to my lord*] Abigail therefore had heard that David was appointed by God to be king.

31. *That this shall be no grief unto thee*] Like a wise woman, she reserves the strongest argument for the last.

"*This shall be no grief unto thee*." The remembrance that thou hast heard my prayer, and spared Nabal, shall be no grief, literally, no offence, no stumbling-block, to thee, nor offence of heart, no stone of stumbling to thy conscience: see xxiv. 5.

— *either that thou hast shed blood causeless*] Rather, *both for shedding blood without a cause, and for avenging thyself*, instead of committing thy cause to God. This clause hangs upon the foregoing word, *stumbling-block*. The sparing of Nabal will be no such stumbling-block as thou wouldest have for killing him, and for taking vengeance into thine own hands, instead of reserving it to God. Cp. Rom. xii. 19, and the words of Solomon (Prov. xx. 22), "Say not thou, I will recompense evil; but wait on the LORD, and He shall save thee."

32. *Blessed be the LORD*] David knew the corruption of his own heart. "Keep back thy servant from presumptuous sins," was his prayer to God (Ps. xix. 13); and if he was kept back from sinning, he praised God for it. Here is a double lesson to us, not to rely on ourselves, but on God's grace. See *Bp. Sander-son*, i. 103, on Ps. xix. 13.

34. *and come*] On the unusual Hebrew form here used, *tabothi*, see *Ewald*, Gr. § 191. *Keil*, p. 179. Cp. Deut. xxxiii. 16.

t ver. 26, 34.

u 1 Kings 2. 44.
Ps. 7. 16.

reproach from the hand of Nabal, and hath 'kept his servant from evil: for the LORD hath "returned the wickedness of Nabal upon his own head.

And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let *thine handmaid be a servant to wash the feet of the servants of my lord.

x Ruth 2. 10, 13.
Prov. 15. 33.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went † after her; and she went after the messengers of David, and became his wife. 43 David also took Ahinoam † of Jezreel; † and they were also both of them his wives. 44 But Saul had given † Michal his daughter, David's wife, to † Phalti the son of Laish, which was of † Gallim.

† Heb. at her feet,
ver. 27.

y Josh. 15. 56.
z ch. 27. 3. & 30.
a 2 Sam. 3. 14.

‖ Phaltiel,
2 Sam. 3. 15.
b Isa. 10. 30.
c 1 Chron. 2. 16.
Ps. 54. title.

XXVI. 1 And the Ziphites came unto Saul to Gibeah, saying, † Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? 2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. 3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. 4 David therefore sent out spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and † Abner the son of Ner, the captain of his host: and Saul lay in the † trench, and the people pitched round about him.

b ch. 14. 50. & 17.
55.

‖ Or, midst of his
carriages,
ch. 17. 20.

c 1 Chron. 2. 16.

d Judg. 7. 10, 11.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai † the son of Zeruiah, brother to Joab, saying, Who will † go down with me to Saul to the camp? And Abishai said, I will go down with thee. 7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. 8 Then said Abishai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. 9 And David said to Abishai, Destroy him not: † for who

† Heb. shut up,
ch. 24. 18.

e ch. 24. 6, 7.
2 Sam. 1. 16.

39. And David sent and communed with Abigail] We are not told how long a time elapsed between her husband's death and her marriage with David.

41. bowed herself] She knew he would be king (v. 30).

42. and became his wife] after the death of Nabal, whose character and acts have been described. S. Ambrose compares the espousals of Abigail to David, after Nabal's death, to the union of the Church to Christ after the cessation of its connexion with heathenism (Ambrose, Epist. 31, ad Irenem).

43. Ahinoam] which means, whose brother is grace. — Jezreel] not the Jezreel in Issachar, but in Judah (Josh. xv. 56).

44. to Phalti] or, Phaltiel (2 Sam. iii. 15). But David received Michal back again after Saul's death (2 Sam. iii. 14).

— Gallim] between Gibeah and Jerusalem (Isa. x. 30).

CHR. XXVI. 1. And the Ziphites came] the old enemies of David: see xxiii. 19. In reply to the allegation of some modern critics (such as Thenius, who has revived the objections of Bayle), that it is not credible that the Ziphites and Saul should have renewed their combined hostilities against David, and that the present narrative is only a repetition of that in ch. xxiii., in a modified form, the reader may refer to Dr. Chandler's life of David, ch. xiii., and Keil here; and he may be reminded of the repeated combinations of the same foes, the Scribes and Pharisees, against the Divine David in the Gospel (Matt. xii. 14; xxi. 45, 46; xxii. 15, 16. John xi. 47; xviii. 3).

— Hachilah—Jeshimon] See xxiii. 19.

2. the wilderness of Ziph] That entire region is now almost deserted, except by Bedouin robbers, who render it as dangerous to honest shepherds as it was in David's time: see Dr. Thomson, p. 601.

— three thousand chosen men] His body-guard: see xiii. 2.

6. Abishai] brother to Joab, son of David's sister Zeruiah (1 Chron. ii. 16).

7. his spear stuck in the ground] See on v. 11.

8. God hath delivered thine enemy] him whom thou hast saved, and who on several occasions has sought to kill thee (xviii. 11. 25; xix. 1. 10. 15). Cp. Bp. Andrewes (iv. 27).

— let me smite him] At the cave of Engedi, David's men had prompted David himself to smite Saul, whom they said the Lord had delivered into his hand; and David then said, "The Lord forbid that I should do this thing unto my master, the Lord's anointed" (xxiv. 4—6).

Abishai does not ask David to smite Saul, but asks his leave that he himself may do it—"Let me smite him." David might have pleaded that it was not his own act; but he will not do this. He forbids Abishai to smite Saul: "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?" For the lessons of Christian loyalty to be derived from these words, the reader may refer to the Sermon of Bp. Andrewes on this text, vol. iv. pp. 24—42.

These inferences with regard to the duty of reverence to kings may be extended further, to all rulers, spiritual and temporal.

can stretch forth his hand against the LORD's anointed, and be guiltless?

¹⁰ David said furthermore, *As the LORD liveth, 'the LORD shall smite him; or 'his day shall come to die; or he shall 'descend into battle, and perish.* ¹¹ The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go. ¹² So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because ^k a deep sleep from the LORD was fallen upon them.

f ch. 25. 38.
Ps. 94. 1, 2, 23.
Luke 18. 7.
Rom. 12. 19.
g See Gen. 47. 29.
Deut. 31. 14.
Job 7. 1, & 14. 5.
Ps. 37. 13.
h ch. 31. 6.
i ch. 24. 6, 12.

k Gen. 2. 21. &
15. 12.

¹³ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them: ¹⁴ And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king? ¹⁵ And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. ¹⁶ This thing *is* not good that thou hast done. *As the LORD liveth, ye are* † worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster. ¹⁷ And Saul knew David's voice, and said, *'Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king. ¹⁸ And he said, ^m Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand? ¹⁹ Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ⁿ stirred thee up against me, let him † accept an offering: but if *they be* the children of men, cursed *be* they before the LORD;

† Heb. *the sons of death*,
2 Sam. 12. 5.

l ch. 24. 16.

m ch. 24. 9, 11.

n 2 Sam. 16. 11.
& 24. 1.
† Heb. *smell*,
Gen. 8. 21.
Lev. 26. 31.

11. *the spear that is at his bolster, and the cruse of water*] "I noticed (says Dr. Thomson, Land and Book, p. 367), at all the encampments which we passed, that the sheikh's tent was distinguished from the rest by a tall spear stuck upright in the ground in front of it; and it is the custom, when a party is out on an excursion for robbery or for war, that when they halt to rest, the spot where the chief reclines or rests, is thus designated. So Saul, when he lay sleeping, had his spear stuck in the ground at his bolster, and Abner and the people lay round about him (1 Sam. xxvi. 7). The whole of that scene is eminently Oriental and perfectly natural, even to the deep sleep into which all had fallen, so that David and Abishai could walk among them in safety. The Arabs sleep heavily, especially when fatigued. Often, when travelling, my muleteers and servants have resolved to watch by turns in places thought to be dangerous; but in every instance I soon found them fast asleep, and generally their slumbers were so profound that I could not only walk among them without their waking, but might have taken the very *aba* with which they were covered. Then the cruse of water at Saul's head is in exact accordance with the customs of the people at this day. No one ventures to travel over these deserts without his cruse of water, and it is very common to place one at the 'bolster,' so that the owner can reach it during the night. The Arabs eat their dinner in the evening, and it is generally of such a nature as to create thirst; and the quantity of water which they drink is enormous. The *cruse* is, therefore, in perpetual demand. Saul and his party lay in a shady valley, steeped in heavy sleep, after the fatigue of a hot day. The camp-ground of Sheikh Fareij, in *Wady Shukaiyif*, is adapted in all respects to be the scene of the adventure. David from above marks the spot where the king slumbers, creeps cautiously down, and stands over his unconscious persecutor. Abishai asks permission to smite him once, only once, and promises not to smite a second time; but David forbade him, and, taking the spear and cruse of water, ascended to the top of the hill afar off, and cried aloud to Abner: 'Art not thou a valiant man? and who is like to thee in Israel? . . . As the LORD liveth, ye are worthy to die, because ye have not kept your master,

the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster' (1 Sam. xxvi. 15, 16). What a strange sensation must have run through the camp as David's voice rang out these cutting taunts from the top of the hill! But David was perfectly safe, and there are thousands of ravines where the whole scene could be enacted, every word be heard, and yet the speaker be quite beyond the reach of his enemies."

The spear was the emblem of royalty, and this taking away of the spear from Saul's head as he slept was like an omen of the transfer of his royalty to David (*Bp. Patrick*).

14. *David cried to the people, and to Abner*] He did not make an appeal now to Saul (as he had done before, xxiv. 9), having had bitter experience of his faithlessness.

16. *worthy to die*] Literally, *sons of death*.

17. *Is this thy voice, my son David?*] See above, xxiv. 16.

19. *let him accept an offering*] Literally, *let him smell* (as a sweet savour) *an offering* (see Gen. viii. 21; xxvii. 27. *Gesen.* 760); literally, a *minchah* or *gift* (Lev. ii. 1). If the LORD have stirred thee up against me, for any fault of mine [cp. the case of Absalom's sin (2 Sam. xii. 11), and of Shimei's (2 Sam. xvi. 10), and of David's (2 Sam. xxiv. 10), and the note there], let me know mine offence, and I am ready to make an offering for it to the LORD, that I may be forgiven: so the *Arabic Version*, and *Chaldee Targum*. Others suppose that David suggests to Saul that *he* should offer a sacrifice to God, in order that he may be relieved of his unworthy suspicions; but the other interpretation seems preferable.

— *if they be the children of men*] Without any offence of mine.

— *cursed be they before the LORD*] David does not utter a wish, but states a fact; he does not pray that they may be cursed, but he asserts that they are incurring a curse from God by driving him from God's sanctuary, and from communion with God's people.

The *Vulg.* translates the words well "*maledicti sunt*;" not "*maledicti sint*;" and in our Authorized Version the word *be* is equivalent to *are*.

o Deut. 4. 28.
Ps. 120. 5.
† Heb. *cleaving*.
p 2 Sam. 14. 16.
& 20. 19.

q ch. 24. 14.

r ch. 15. 24. & 24.
17.

s ch. 18. 30.

t Ps. 7. 8. & 18.
20.

v Gen. 32. 28.

† Heb. *be consumed*.

a ch. 25. 13.
b ch. 21. 10.

c ch. 25. 43.

° for they have driven me out this day from † abiding in the ° inheritance of the LORD, saying, Go, serve other gods. 20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek ° a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, 'I have sinned: return, my son David: for I will no more do thee harm, because my soul was ° precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. 22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it. 23 'The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed. 24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation. 25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still ° prevail. So David went on his way, and Saul returned to his place.

XXVII. 1 And David said in his heart, I shall now † perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. 2 And David arose, ° and he passed over with the six hundred men that were with him ° unto Achish, the son of Maach, king of Gath. 3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David ° with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

— saying, Go, serve other gods] He does not so much quote their words as represent the tendency of their acts (*Keil*).

20. let not my blood fall to the earth before the face of the LORD] for He will surely avenge it. The word here rendered before is *neged* with *n* prefix, and is rendered by some *far from*, as in Ps. xxxviii. 11 (so *Keil*). Drive me not to a foreign land that my blood may be spilt there. But the former interpretation seems preferable, and this sense of *mi-neged* is illustrated by Gen. xxi. 16, and other passages: see *Gesen.* 531.

— a partridge] Heb. *koré*. The word is only found here, and in Jer. xvii. 11. Its name is derived from the Hebrew *kara*, to cry. The Sept. renders it by *νυκτιόραξ*: *Vulg.* and other ancient versions by *perdix*, partridge; and this seems to be the right rendering.

The sense is, Thou, the King of Israel, huntest me, who am not worth thy pains; and thou doest it in strange places; and when thou mightest employ thy time in other pursuits, as in conquests over the enemies of Israel. As if a hunter, who might find coveys of partridges in the fields, should leave the lowlands, and come and range the mountains in quest of some one solitary bird. The species of partridge here described is probably that which when chased will not rise into the air, but runs rapidly along the ground, and which is pursued by the Arabs, and when weary and can run no further, is knocked down by them with their staves. *Shaw*, *Travels*, p. 236. Cp. *Winer*, R. W. B. ii. 307.

David's language in Ps. xi. is very appropriate here, and seems to have been suggested by the incidents in the text,—"In the Lord put I my trust: how say ye then to my soul that she should flee, as a bird unto the hill?"

25. thou shalt both do great things, and also shalt still prevail] Saul is here also "among the prophets," and foretells David's exaltation and victory. "Vicisti, Nazarene!" was the exclamation of Julian.

CH. XXVII. 1. I shall now perish] These words, extorted from David, prove Saul's faithlessness and impenitence—like that of Pharaoh—after protestations of remorse: see ch. xxvi. 21. This narrative prepares us for Saul's desperate resolve, described in the next chapter; and it accounts for God's refusal to hear him.

There was some infirmity in this act of David, saying that he should perish by the hand of Saul. It may be compared with the

temporary weakness of Abraham, leading him to dissemble, first with Pharaoh, and afterwards with Abimelech (Gen. xx. 12).

Although David had a promise of the kingdom from God, yet he feared that he should perish one day by the hand of Saul; and in a kind of distrust of God's truth and protection, he ventured so far upon his own head, never so much as asking counsel at the hand of God, as to expose himself to great inconveniences, hazards, and temptations, in the midst of a hostile and idolatrous people; and he was sensible of the imperfection, and acknowledgeth it as an infirmity, and striveth against it (Ps. lxxvii. 10—12). *Bp. Sanderson* (i. 414).

— there is nothing better for me than] Literally, there is not any good for me here: but I will escape into the land of the Philistines. That which he had most deprecated (xxvi. 19), "They have driven me out from abiding in the inheritance of the LORD," is now forced upon him by Saul.

Here was another sign of distrust in David, of which he afterwards repented. He says, there is nothing good for him in the land of Israel. But he afterward said, "It is good for me to hold me fast by God; to put my trust in the LORD God" (Ps. lxxiii. 27); and he censured those who said, "Who will show us any good? LORD, lift Thou up the light of Thy countenance upon us" (Ps. iv. 6), and he encouraged himself in the LORD his God: see below, xxx. 6.

2. Achish] See xxi. 11. 1 Kings ii. 39. Whether this Achish is the same person as there mentioned, or whether Achish may not have been an official title of the princes of Gath, cannot be determined.

3. Ahinoam the Jezreelitess, and Abigail the Carmelitess] Ahinoam means my brother is delight; and Jezreel signifies sown of God. Abigail means my father is exaltation; and Carmel means fruitful field.

Some of the ancient Fathers regard the wives of David as types of Christian Churches (see *Ambrose*, Epist. 31); and these names might be applied in a spiritual sense to Churches of Christ.

David was a type of Christ; but what in the human type was sinful, was, as it were, purified from its sinfulness in the Divine Antitype. David sinned in taking many wives; but Christ's love is seen in His spiritual union with all Churches and with faithful souls in them: see below, 2 Sam. v. 13.

⁴ And it was told Saul that David was fled to Gath: and he sought no more again for him.

⁵ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? ⁶ Then Achish gave him Ziklag that day: wherefore ^d Ziklag pertaineth unto the kings of Judah unto this day. ⁷ And † the time that David dwelt in the country of the Philistines was † a full year and four months.

⁸ And David and his men went up, and invaded ^e the Geshurites, ^f and the † Gezrites, and the ^g Amalekites: for those *nations were* of old the inhabitants of the land, ^h as thou goest to Shur, even unto the land of Egypt. ⁹ And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. ¹⁰ And Achish said, † Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of ⁱ the Jerahmeelites, and against the south of ^k the Kenites. ¹¹ And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines. ¹² And Achish believed David, saying, He hath made his people Israel † utterly to abhor him; therefore he shall be my servant for ever.

XXVIII. ¹ And ^a it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men. ² And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

³ Now ^b Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away ^c those that had familiar spirits, and the wizards, out of the land. ⁴ And the Philistines

^d See Josh. 15. 31. & 19. 5.
† Heb. *the number of days.*

† Heb. *a year of days.*
See ch. 29. 3.
^e Josh. 13. 2.
^f Josh. 16. 10.
Judg. 1. 29.
† Or, *Gezrites.*
^g Ex. 17. 16.
See ch. 15. 7. 8
^h Gen. 25. 18.

† Or, *Did you not make a road, &c.*

ⁱ See 1 Chron. 2. 9, 25.
^k Judg. 1. 16.

† Heb. *to stink.*

^a ch. 29. 1.

^b ch. 25. 1.

^c ver. 9.
Ex. 22. 18.
Lev. 19. 31. & 20. 27.
Deut. 18. 10, 11.

6. *Ziklag*] on the west side of the south country of Judah: see Josh. xv. 31. Here, or in its neighbourhood, David sojourned for a year and four months; cp. xxx. 14. 26. 1 Chron. xii. 1—7. 20, where is a list of the mighty men who came to him there; and there he received the tidings of Saul's death (2 Sam. i. 1; iv. 10): its exact site has not been determined: see *Grove*, B. D. ii. 1851. It has been conjectured to be at *Aslag*, three hours E. of *Sebata* (*Rowlands, Robinson, Wilton*).
7. *a full year*] Literally, *days*. Cp. Lev. xxv. 22; above, i. 3. 20; ii. 19.

8. *went up*] to the mountainous region, south of Judah, and north of Paran.

— *Geshurites*] on the south of Philistia: see Josh. xiii. 2. They and the Gezrites were Canaanites, whom God had commanded Israel to dispossess (*Grotius*). David was not a private person, but had been anointed king of Israel, and acted as such (*A Lapidé*).

— *Amalekites*] who were under the Divine malediction for their cruelty and treachery toward Israel: see above, xv. 1. 2.

10. *Whither*] So the ancient versions render the Hebrew *el* here: cp. *Gesen.* 46. Some modern expositors interpret it as equivalent to an interrogative *not*: "Ye have not made any excursion to-day, have ye?" Compare the margin here, and *Gesen.*, p. 44. *Keil*, p. 188.

— *Against the south of Judah*] Here David is betrayed into an equivocation by his distrust in God, and by his recourse to Achish: see on v. 1.

It was true that the country on which he had made an invasion was to the south of Judah, and of the regions here mentioned; but it was not true that it was the land of Israel, or of their allies, as Achish was led to believe (v. 12). Cp. on xxi. 1.

— *Jerahmeelites*] the descendants of Jerahmeel, the first-born of Hezron, the grandson of Judah (1 Chron. ii. 9. 25).

— *Kenites*] who were under the protection of Judah (Judg. i. 16).

11. *So did David, and so will be his manner*] Rather, *so did David*. Here should be a full stop; and here the historian makes an addition of his own: *and so was his manner all the while he dwelt in the country of the Philistines*. So *Sept.*, *Vulg.*, *Syriac*, *Arabic*, *Targum*. The sacred historian does not disguise from the reader, that David resorted to unworthy shifts and prevarications, and to acts, it may be, of cruelty. Such were the results of his want of trust in the Divine Providence and protection (see v. 1), and of his looking for aid and defence to the arm of flesh, particularly to the enemies of God and His Church—the Philistines—instead of relying upon God. Here is a proof of ingenueness and veracity in the historian; and these incidents in David's life are recorded as a warning to men and churches, that they should not resort to doubtful expedients, but cleave steadfastly to God in all dangers and adversities. Cp. xxi. 1.

CH. XXVIII. 2. *thou shalt know what thy servant can do*] David does not promise his own co-operation against Israel. His answer is ambiguous; and here is another evidence of the effects of his distrust in God: cp. xxvii. 10, 11. But God mercifully interfered to deliver him from the dilemma in which he had placed himself: see xxix. 4.

3. *Samuel was dead*] See xxv. 1.

4. *Saul had put away those that had familiar spirits, and the wizards*] The command of the Levitical law was, "Thou shalt not suffer a witch to live" (Exod. xxii. 18. Lev. xx. 27). Saul had put away, not destroyed, those that had familiar spirits

d Josh. 19. 13.
2 Kings 4. 8.
e ch. 31. 1.

f Job 18. 11.

g ch. 14. 37.
Prov. 1. 28.
Lam. 2. 9.
h Num. 12. 6.
i Ex. 28. 30.
Num. 27. 21.
Deut. 33. 8.

k Deut. 18. 11.
l Chron. 10. 13.
Isa. 8. 19.

l ver. 3.

gathered themselves together, and came and pitched in ^dShunem: and Saul gathered all Israel together, and they pitched in ^eGilboa. ⁵ And when Saul saw the host of the Philistines, he was ^fafraid, and his heart greatly trembled. ⁶ And when Saul enquired of the LORD, ^gthe LORD answered him not, neither by ^hdreams, nor ⁱby Urim, nor by prophets. ⁷ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

⁸ And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and ^khe said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. ⁹ And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath ^lcut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? ¹⁰ And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing. ¹¹ Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

¹² And when the woman saw Samuel, she cried with a loud voice: and the

(*oboth*: see Lev. xix. 31), and the *wizards*: see Lev. xix. 31; xx. 6. Deut. xviii. 11.

— *Shunem*] in the tribe of Issachar (cp. Josh. xix. 18), now *Sulem*, or *Solem*, on the eastern side of the plain of Jezreel, or *Esdraelon*, about eight miles s.w. of Mount Tabor, about a mile to the south of Nain, and about four to the south of Nazareth (Robinson, iii. 169. *Vandevelde*, p. 349).

It was the native place of Abishag, “the Shunammite” (1 Kings i. 3), and was afterwards the scene of Elisha’s miracle, related in 2 Kings iv. 8; and the neighbourhood had been rendered illustrious by the victories of Deborah and Gideon over the enemies of Israel (Judg. iv. 7; vii. 1—22), but now it was to be made memorable by a very different event.

Sulem affords an admirable camp-ground for a large army, *Jebel-el-Duhy* rising abruptly behind it, and the top of it commanding a perfect view of the great plain in every direction, so that there could be no surprise, nor their march be impeded, or retreat cut off (Thomson, p. 451).

— *in Gilboa*] now *Jelbon* (Robinson, iii. 157, 158. *Vandevelde*, 316). The mountain range of Gilboa, now called *Jebel Fukuah*, rises on the eastern side of the plain of Esdraelon, and extends its white, bleak, barren cliffs ten miles, from west to east (Porter, Thomson). The Philistines had now penetrated into the very heart of the country, and the king of Israel and his army lay to the south of them, at Gilboa.

6. *Saul enquired of the LORD*] In 1 Chron. x. 14 it is said that Saul did “not inquire of the LORD,” and that therefore “He slew Him.” But the word there used in the original is different. The word here used is *shaal*, to ask; there, it is *darath*, to seek diligently. Saul did, indeed, ask of God, but he did not seek diligently to Him; and the difference is strongly marked in that passage (1 Chron. x. 13), where it is said that he did ask of the familiar spirit: he did seek diligently to it: cp. Aaron Pick, Pref. to Hebr. Concordance.

— *the LORD answered him not*] for Saul was persisting obstinately in his iniquity. He had killed the Lord’s priests, and had not repented of his sin in persecuting David, whom he did not allow to return to his own land; and his unhappy temper is shown by his resort to witchcraft, which God commanded to be exterminated, and which he himself, in a better mood, had put away (v. 4). Therefore God hid His face from him.

— *by Urim*] on the High Priest’s Ephod: see Exod. xxviii. 30. It seems that Abiathar himself, the High Priest who had the ephod, had been compelled to flee to David to Ziklag (see xxx. 7; and cp. xxiii. 6); and it is supposed by some (as *Kimchi*) that Saul sent to Abiathar to ask counsel by him. In v. 15, Saul does not mention the Urim: see note there.

SAUL AND THE WITCH AT ENDOR.

7. *Seek me a woman that hath a familiar spirit*] Literally, one who is mistress of an *ob*: see Lev. xix. 31.

— *En-dor*] still bearing its ancient name, a village on the northern side of *Jebel Duhy*, or Little Hermon, about a mile to the east of Nain, and four miles to the south of Mount Tabor (Robinson, iii. 218. 225. *Tristram*, p. 127), where is a view of Mount Tabor from Endor. Cp. p. 502.

The name Endor occurs in the record of Deborah’s victory over Sisera, as described by the Psalmist (Ps. lxxxiii. 9, 10).

8. *Saul disguised himself . . . by night*] It was a fearful ride (says Dr. Thomson, p. 451) that dark night; for the Philistines lay encamped in Shunem, between Saul’s camp at Gilboa and Endor. Saul probably kept to the east of Jezreel, crossed the valley below *Am Jahud*, and thence over the shoulder of *Jebel-el-Duhy* to Endor.

— *bring me him up*] from *Sheol*, or the place of departed spirits. Since God and the holy angels are in heaven above, and the spirits of the faithful departed are not yet in glory, and those of the ungodly are in misery, it could not be otherwise than that an evocation of a spirit should be called a bringing up; and the holy Apostles speak of their abode as the lower parts of the earth (see below, on Eph. iv. 9. 1 Pet. iii. 19); and the Christian Church has adopted this language into her creed, when she says that Christ in His human soul descended into Hades; without professing to determine the exact local relation of *Sheol* or *Hades* to the earth in which we dwell.

11, 12. *Bring me up Samuel*—*And when the woman saw Samuel*] Was the soul of Samuel really seen by the woman; and was it Samuel who spoke to Saul?

(1) The Sacred Historian appears distinctly to assert that it was Samuel. He says (v. 12) the woman saw *Samuel*: (v. 14) Saul perceived that it was *Samuel*: (v. 15) and *Samuel* said to Saul: (and so v. 16, and v. 20) Saul fell on the earth because of the words of *Samuel*.

(2) The ancient Hebrew Church appears also to have been of opinion that it was *Samuel*;

In Eccles. xlvi. 20 it is recorded of Samuel that “after his death, he prophesied, and showed the king his end.”

In the *Septuagint* Version, made by Jews, we find an addition at 1 Chron. x. 13: “Saul asked counsel of her that had a familiar spirit, to inquire of her; and *Samuel* made answer to him.”

In his history of the Jews, *Josephus* affirms that it was *Samuel* who appeared and prophesied to Saul (Antt. vi. 14. 2).

This opinion is entertained by all the Jewish Expositors, “*fuisse verum Samuelem statuunt Judæi ad unum omnes*” (*Pfeiffer*, *Dubia*, p. 201).

woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

¹³ And the king said unto her, Be not afraid: for what sawest thou? And

(3) Early Christian writers agreed with the Hebrew Church. Thus *Justin Martyr* (c. Trypho. § 105) says, "That the soul lives after death, I have shown from the fact that the soul of Samuel was brought up by the woman with a familiar spirit, as Saul had desired."

The same is asserted by *Origen*, in his second homily on this book (tom. ii. pp. 490—495), where he examines and confutes the opinion of those who alleged that it was only a phantom like Samuel which appeared to the sorceress, and which spoke to Saul. *S. Hippolytus*, the celebrated Bishop of Portus Romanus, in the third century, wrote a treatise on the Witch of Endor, but it is not now extant.

S. Ambrose (in Luc. cap. i.) expresses the same opinion, "Samuel, post mortem, secundum Scripturæ testimonium, futura non tacuit."

S. Augustine, after a discussion of the question in his former treatises, *De divers. Quæst. ad Simplicianum*, ii. Qu. 3, and *De Octo Dulcitius Questionibus*, Qu. 6, appears to have made up his mind in a later work, *De Cura pro Mortuis agenda*, cap. 15, and compares the appearance of Samuel to that of Moses and Elias at the Transfiguration (Matt. xvii. 3. Luke ix. 30). *S. Basil*, Epist. 80; *S. Gregory Nazian.*, Orat. iii.; *S. Jerome* in Esaiam, c. vii.; *Theodoret*, Qu. 63.; *Sulp. Severus*, Hist. lib. i.; *Ivo Veronensis* de Resur., are of the same opinion, which is adopted by many expositors, *Abulensis*, *Cajetanus*, *Lyra*, *Hugo*, *Cornelius a Lapide*, *Tostatus*, *Sanctius*; and, hesitatingly, by *Natalis Alexander*, Hist. Eccles. iii. 124; and others; and in more recent times, by *Dr. Waterland*, in an excellent sermon on this subject (vol. ix. p. 411); see also *Dr. Kitto* (p. 294—298), and among later German writers, *Gerlach*, *Delitzsch*, *Stroebel*, and *Keil*. In the heading of the chapter in our *Authorized Version* we read, "The witch raiseth up Samuel."

On the other side *Tertullian* de Anima, c. 57; *S. Cyril Alex.* de Adorat. 187—191, may be cited, and a sentence of *S. Jerome* in Matt. vi. 34, where he says, "In Samuelis phantasmate Pythonissa loquitur ad Saulem, Cras eris tecum;" *Eustath. Antioch.*, Bibl. Patr. Max. tom. xxviii.; *Galland*. iv. 541; and so *Luther*, *Calvin*, *Bp. Hall*, *Bp. Patrick*, and *M. Henry*, and *Gregory Nyssen*, Epist. p. 867.

The bearing of this narrative, and of that of the pythoness at Philippi (see below, on Acts xvi. 16, and Exod. xxii. 18), on the phenomena of *spiritualism*, is referred to the reader's consideration.

The arguments which are alleged by those on the other side, who are of opinion that it was only a spectral illusion, like to Samuel, which appeared to the sorceress, and which spoke to Saul, and not the spirit of Samuel himself, are these:—

(1) It is not likely that God would have allowed a witch to bring up the holy prophet by her magical art. But here we may reply,—It is not said that *she* brought up Samuel: indeed it appears, that before she had time to resort to her magical arts, or, at least, before she had gone through the mysterious process of her incantations, the spirit of Samuel suddenly appeared, to her great surprise, so that it could not be said that *she* had brought him up. She was greatly amazed and terrified, and cried with a loud voice when Samuel appeared. It was not the witch who brought up Samuel, but it was Almighty God who punished her for her sorceries, and who also punished Saul for his sin in resorting to them, and for asking the witch to bring up Samuel. God punished them both by the very means which they had employed. He used their own instruments against them. As He says by *Ezekiel* (xiv. 4. 7), "The Lord will answer him that cometh" (as an idolater) "according to the multitude of his idols. I will answer him by Myself, and will set My face against that man." God sent forth the spirit of Samuel the Prophet, to confound the witch in her witchcraft, and to do his work of a prophet even after death, and to pronounce sentence on the king for his sins, and to foretell to him his coming death.

(2) Samuel says to Saul, "Why hast thou *disquieted* me to bring me up?" Hence it is alleged, that God would not have allowed the soul of his faithful servant to be disquieted in his repose by Saul or by a sorceress.

But Samuel might well complain of Saul's sin, as the *cause* of his mission, without in any way imputing any thing to God Who sent him. He might also well complain that Saul had resorted to magical arts in order to bring him up, and he might well be disturbed by godly sorrow and indignation on this account. He could not but grieve for Saul; and this declaration of his own disquietude is a beautiful trait in his character: it is a sympathetic expression of sorrow for Saul's lamentable fall,

which was the occasion to Samuel of being the messenger of evil tidings to Saul—tidings that might bring tears into the eyes of the holy angels. Even the Holy One of God, Who dwells in heavenly bliss, said to Saul of Tarsus, on his way to Damascus, "Saul! Saul! why *persecutest thou Me*?" (Acts ix. 4.)

It is not to be inferred from this history, that Sorcerers and Necromancers have power to disturb the repose of the departed spirits of the righteous; but Holy Scripture teaches in this narrative, that, for adequate reasons, God may employ the spirits of his Prophets to amaze and confound those who practise such evil arts, and to punish those who resort to them.

(3) It is objected, that the words of the Spirit to Saul, "*To-morrow shalt thou and thy sons be with me*" (v. 19), could not have proceeded from Samuel himself, inasmuch as Saul did not die on the following day; and the soul of Saul after death cannot be supposed to have been with that of Samuel;

But to this it may be replied, with *S. Jerome* (on Matt. vi. 34), that, according to Hebrew usage, the Hebrew word *môchar* (to-morrow) does not here mean the *next* day, but some near future time. Cp. Exod. xiii. 14. Deut. viii. 20. Josh. iv. 6; xxii. 24. Isa. xxii. 13. *Gesen.* 466. Cp. 1 Cor. xv. 22. And, in saying, "Thou shalt be with me," Samuel does not pronounce Saul's final condemnation; for he had no mission to do so, but rather draws him by tenderness to a better mind. He uses a mild and charitable expression (as St. Paul does in 1 Cor. xi. 30) applicable to all, whether good or bad, "Thou shalt be as I am, no longer among the living." In the vision of the world of spirits, revealed to us by our Blessed Lord, the souls of Dives and Lazarus may be said to be *together* in the abode of departed spirits, for Dives saw Lazarus and conversed with Abraham (Luke xvi. 23), though there was a gulf fixed between them.

If Samuel had said to Saul, "Thou shalt be among the damned," he would have crushed him with a weight of despair, and have hardened him in his impenitence; but by using this gentler expression he mildly exhorted him to repentance. While there was life, there was hope: the door was still open, and by speaking of *to-morrow* he urged him not to delay his repentance; and if Saul had listened to the warning of Samuel, even then, who can say that he might not have been raised again into the favour of God, and have been numbered hereafter with the penitent to whom the Lord said, "To-day thou shalt be with Me in Paradise?" (Luke xxiii. 43. Cp. Heb. iii. 14, 15.)

It is well said by *S. Augustine* (ad Simplician.), "*Mecum eris non ad æqualitatem felicitatis, sed ad parem conditionem mortis referatur; quod uterque homo fuerit, et uterque mori potuerit; jamque mortuus (Samuel) mortem vivo (Sauli) denuntiabat.*"

This history is fraught with spiritual instruction.

(1) It contains a clear, divine testimony to the existence of the human soul after death. Samuel had been dead several years (xxv. 1), but his soul was alive: his soul appears here and speaks to Saul.

(2) It shows the bitter consequences of being forsaken of God, and supplies a solemn warning against disobedience and impenitence, and against the sin of stifling God's voice speaking by Holy Scripture; and of resorting to familiar spirits, or to any other unlawful means, for counsel and guidance.

Saul, at the beginning of his reign, had been endued with many gifts and graces of the Holy Spirit, but he had disobeyed God in not waiting for Samuel (xiii. 9), and in the mission against Amalek (xv. 10—22); and Samuel, when alive, had pronounced God's judgments against him for his disobedience; but Saul had not profited by the warning; and God took away His Spirit from him, and Saul was visited by an evil spirit, and slew God's priests, and persecuted David; and though God strove with him still, and endeavoured to bring him to repentance, especially by means of David, who twice spared his life: yet though Saul was touched for a time with remorse, he hardened his heart more and more, and God became his enemy, and answered him not by dreams, nor by Urim, nor by prophets; and in an hour of deep distress and despondency Saul resorted to witchcraft for counsel, and was caught in his own device; and God met him, as He met Balaam when he sought for enchantments, and spoke to him with the stern voice of prophecy, and pronounced upon him his own doom. Therefore we may well pray, "From hardness of heart, and contempt of Thy Word and Commandment, Good Lord, deliver us!"

12. *thou art Saul*] Probably Samuel had revealed this to her (*Josephus*, vi. 14. 2). Samuel saw through Saul's disguise (v. 8), which had deceived her whom Saul came to consult, and he

m Ex. 22. 28.

† Heb. *What is his form?*
n ch. 15. 27.
2 Kings 2. 8, 13.

o Prov. 5. 11, 12,
13. & 14. 14.
p ch. 18. 12.
q ver. 6.
† Heb. *by the hand of prophets.*

|| Or, *for himself*,
Prov. 16. 4.
r ch. 15. 28.
† Heb. *mine hand*.
s ch. 15. 9.
1 Kings 20. 42.
1 Chron. 10. 13.
Jer. 48. 10.

† Heb. *Made haste, and fell with the fulness of his stature.*

t Judg. 12. 3.
ch. 19. 5.
Job 13. 14.

the woman said unto Saul, I saw ^m gods ascending out of the earth. ¹⁴ And he said unto her, † What form *is* he of? And she said, An old man cometh up; and he *is* covered with ⁿ a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself. ¹⁵ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, ^o I am sore distressed; for the Philistines make war against me, and ^p God is departed from me, and ^q answereth me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. ¹⁶ Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? ¹⁷ And the LORD hath done || to him, ^r as he spake by † me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: ¹⁸ ^s Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. ¹⁹ Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

²⁰ Then Saul † fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. ²¹ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have ^t put my life in my hand, and have hearkened unto thy words which thou spakest unto me. ²² Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. ²³ But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. ²⁴ And the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof: ²⁵ And she

spoke to Saul, as Saul (v. 16). So Ahijah the prophet, though blind by age, saw through the disguise of the wife of Jeroboam (1 Kings xiv. 2. 6).

^{13. I saw gods} *Elohim*, which may signify *princes* or *judges*. Exod. xxi. 6; xxii. 7. Ps. lxxxii. 1. 6. *A Lapid* here, and *Gesen*. 49, suppose it to signify a god-like form—something awfully majestic and august; and Saul seems to have understood the woman as speaking of some single apparition, for he says, “What form is he of?”

— *out of the earth*] See on v. 8. The abode of departed spirits in *Sheol* may hence be inferred to be below the earth; at any rate, the departed spirits of the righteous, which are “in Abraham’s bosom” (see Luke xvi. 22, 23), or “Paradise” (see Luke xxiii. 43), are *not* yet in *heaven*; nor will they be in *heaven*, till their bodies are raised at the general Resurrection, and are joined again to their souls, and they receive their reward of heavenly bliss at the Day of Judgment from the lips of JESUS CHRIST, the Judge of quick and dead.

^{14. a mantle}] Hebrew *meil*: such as Samuel wore in his lifetime (xv. 27).

It is objected, How could a spirit be clothed?

The answer is—God designed that the spirit of Samuel should be recognized by human eyes, and how could this have been done but by means of such objects as are visible to human sense? Our Lord speaks of the *tongue* of the disembodied spirit of Dives, in order to give us an idea of his sufferings; and at the Transfiguration He presented the form of Moses in such a garb to the three disciples as might enable them to recognize him as Moses.

^{15. Why hast thou disquieted me?}] The Hebrew verb here

used is the *hiphil* form of *ragaz*, to be stirred with any emotion, whether of anger, or sorrow, or fear: see Deut. ii. 25. Ps. iv. 4. Prov. xxix. 9. Isa. xxxii. 11. Cp. *Gesen*. 756.

— *answereth me no more, neither by prophets, nor by dreams*] Why does not Saul mention the *Urim*, which is specified by the sacred historian (v. 6), and which was the principal means of learning the Divine Will?

Probably Saul’s conscience smote him for having murdered Ahimelech the priest, who had the *Urim*, and for having killed eighty-four other priests at Nob (xxii. 18), and he did not dare to speak to Samuel of the *Urim* which had been worn by the priest whom he had slain. How natural this is!

^{17. hath done to him}] Rather, hath wrought for *Himself*, for His own glory and truth: though thou hast resisted Him, God has worked out his own purposes by thee, as He did by Pharaoh of old (Exod. ix. 6).

— *to David*] whom Samuel had not mentioned by name to Saul in his own lifetime (cp. xv. 23), lest he should excite Saul’s envy against David; but now that Saul was about to die, this testimony was very seasonable, being made in the hearing of Saul’s companions (v. 8; v. 23), and being thus an additional guarantee for David’s succession to the throne. It was a proclamation of David’s royalty.

An *evil* spirit personating Samuel would not have spoken thus: he would not have wished to help *David*, the man of God’s choice, the “man after God’s own heart,” to the throne of Israel; nor would an evil spirit have spoken in such solemn terms of the punishment due to rebellion against God: see vv. 18, 19. Here is another evidence that the Appearance was Samuel himself.

^{21. I have put my life in my hand}] See xix. 5.

brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

XXIX. ¹ Now ^a the Philistines gathered together all their armies ^b to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel. ² And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward ^c with Achish. ³ Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me ^d these days, or these years, and I have ^e found no fault in him since he fell *unto me* unto this day? ^f ⁴ And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, ^g Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest ^h in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it not be* with the heads of these men? ⁱ ⁵ *Is* not this David, of whom they sang one to another in dances, saying, ^j Saul slew his thousands, and David his ten thousands?

⁶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and ^k thy going out and thy coming in with me in the host *is* good in my sight: for ^l I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless ^m the lords favour thee not. ⁿ ⁷ Wherefore now return, and go in peace, that thou ^o displease not the lords of the Philistines. ⁸ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been ^p with thee unto this day, that I may not go fight against the enemies of my lord the king? ⁹ And Achish answered and said to David, I know that thou *art* good in my sight, ^q as an angel of God: notwithstanding ^r the princes of the Philistines have said, He shall not go up with us to the battle. ¹⁰ Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

¹¹ So David and his men rose up early to depart in the morning, to return into the land of the Philistines. ^s And the Philistines went up to Jezreel.

XXX. ¹ And it came to pass, when David and his men were come to Ziklag on the third day, that the ^t Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; ² And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way. ³ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives. ⁴ Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep. ⁵ And David's ^u two wives were taken captives, Ahinoam the Jezreelitess, and Abigail

CH. XXIX. 1. *Aphek*] Probably in the plain of Jezreel, not the same as Aphek in iv. 1. The name signifies *fastness, fortress* (*Gesen.* 72), and was given to several different places in Palestine: see *Winer*, i. 67. *Grove* in B. D. i. 78. It is placed near Endor by *Eusebius*.

— *fountain* — *Jezreel* — now *Ain Jalut*, i. e., fountain of Goliath, a large and copious spring which, from under a cavern in the conglomerate rock which there forms the base of Gilboa, makes a fine limpid pool of forty to fifty feet in diameter; *Robinson* (iii. 167), who says, "There is every reason to regard this as the ancient fountain of Jezreel, where Saul and Jonathan pitched before the last fatal battle; and where, too, in the days of the Crusades, Saladin and the Christians successively encamped."

4. *the princes*] Probably, the princes of the other cities of Philistia (*Josh.* xiii. 3; above, vi. 18).

5. *Is not this David?*] See xviii. 7. Thus God, in His mercy, made use of the song of the women, which had occasioned Saul's envy, to be the means for delivering David from the dilemma, in which he had been placed by resorting to Achish for shelter: see above, xxvii. 1. 10, 11.

11. *into the land of the Philistines*] Probably to Ziklag (*xxx.* 1. 1 *Chron.* xii. 20. 22).

CH. XXX. 1. *the Amalekites*] As a reprisal for what David had done to them (xxvii. 8). In this disaster we see another evidence of the consequences of his distrust: cp. xxvii. 1.

c Ex. 17. 4.

† Heb. *bitter*,
Judg. 18. 25.
ch. 1. 10.
2 Sam. 17. 8.
2 Kings 4. 27.
d Ps. 42. 5.
& 56. 3, 4, 11.
Hab. 3. 17, 18.
e ch. 23. 6, 9.

the wife of Nabal the Carmelite. ⁶ And David was greatly distressed; ^c for the people spake of stoning him, because the soul of all the people was [†] grieved, every man for his sons and for his daughters: ^d but David encouraged himself in the LORD his God.

f ch. 23. 2, 4.

⁷ ^e And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

g ver. 21.

⁸ ^f And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*. ⁹ So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed. ¹⁰ But David pursued, he and four hundred men: ^g for two hundred abode behind, which were so faint that they could not go over the brook Besor.

h So Judg. 15. 19.
ch. 14. 27.

¹¹ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; ¹² And they gave him a piece of a cake of figs, and two clusters of raisins: and ^h when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights. ¹³ And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. ¹⁴ We made an invasion *upon* the south of ⁱ the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of ^k Caleb; and we burned Ziklag with fire. ¹⁵ And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

i ver. 16.
2 Sam. 8. 18.
1 Kings 1. 38, 44.
Ezek. 25. 16.
Zeph. 2. 5.
k Josh. 14. 1. 3.
& 15. 13.

l 1 Thess. 5. 3.

¹⁶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, ^l eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. ¹⁷ And David smote them from the twilight even unto the evening of [†] the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. ¹⁸ And David recovered all that the Amalekites had carried away: and David rescued his two wives. ¹⁹ And there was nothing lacking to them, neither small nor great, neither sons nor

† Heb. *their*
morrow.

6. *but David encouraged himself in the LORD his God*] His calamities had brought him to repentance. Formerly he had said, "There is nothing good for me, but to fly for help to Philistia" (see xxvii. 1); but having found earthly helps to be weak and vain, he now strengthens himself in the LORD his God,—a striking contrast to Saul.

7. *bring me hither the ephod*] with the Urim and Thummim, which Abiathar, the priest, had brought with him from Nob: see xxiii. 6. 9. If Saul had been faithful to God, God would have answered him by Urim, as He answered David. But Saul disobeyed God; and God answered him not (xxviii. 6). How dreadful was that silence! Cp. Prov. i. 28.

9. *brook Besor*] Supposed by some to be *Wady Sheriah*, which flows down to the sea, south of Ashkelon and Gaza (*Raumer*). But it seems to have been on the south of Ziklag, which was probably about forty miles S.E. of Gaza (*Willon*).

13. *my master left me, because three days ago I fell sick*] An incidental trait of cruelty in the character of the Amalekites, which made them hateful in God's sight: see above, on xv. 2. The Amalekites had camels for their young men (see v. 17); but would not carry with them their sick slave, but left him behind them to die in the desert.

But this act of barbarism cost them their lives. For this

forsaken slave was an instrument in God's hands for the execution of His judgments upon them: see vv. 15. 17.

Here is a warning to Christian Nations, who have, what the Amalekites had not, a clear revelation of God's will in the Gospel with regard to Slavery: see below, *Introduction* to Philemon, pp. 334, 335. It may be expected that He will visit them with retribution in mysterious ways of His Providence, when they least anticipate it, for acts of cruelty to slaves.

On the other hand, we see that David's kindness to a perishing stranger and slave, in the hour of his own sorrow and distress, was the cause of his victory, and of the recovery of his wives and substance, and of that of his people. Mercy is the best policy of Kings and States. In this merciful act of David we see also a typical foreshadowing of what the true David, our Divine Redeemer, is ever doing to the outcast and miserable in this world (*Bede*, Qu. 17).

14. *Cherethites*] Inhabitants of the southern parts of Philistia: cp. Ezek. xxv. 16. Zeph. ii. 5. The *Sept.* and *Syriac* sometimes render it *Cretans*; and by a comparison with Jer. xlvii. 4. Amos ix. 7, some have conjectured that the Philistines were connected with Crete (see *Gesen.* 417); but this is doubtful.

On the Cherethites and Pelethites see further, 2 Sam. viii. 18; xv. 18; xx. 23.

daughters, neither spoil, nor any thing that they had taken to them: ^m David ^{m ver. 8.} recovered all. ²⁰ And David took all the flocks and the herds, which they drave before those other cattle, and said, This is David's spoil.

²¹ And David came to the ⁿ two hundred men, which were so faint that they ^{n ver. 10.} could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he ^{||} saluted them. ²² Then answered ^{||} Or, asked them how they did, all the wicked men and men ^o of Belial, of [†] those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart. ²³ Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. ²⁴ For who will hearken unto you in this matter? but ^p as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. ^{p See Num. 31. 27. Josh. 22. 8.} ²⁵ And it was so from that day [†] forward, that he made it a statute and an ordinance for Israel unto this day. ^{† Heb. and forward.}

²⁶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a [†] present for you of the spoil of the enemies of the LORD; ²⁷ To *them* which were in Beth-el, and to *them* which were in ^q south Ramoth, and to *them* which were in ^r Jattir, ²⁸ And to *them* which were in ^s Aroer, and to *them* which were in Siphmoth, and to *them* which were in ^t Esh-temoa, ²⁹ And to *them* which were in Rachal, and to *them* which were in the cities of ^u the Jerahmeelites, and to *them* which were in the cities of the ^x Kenites, ^{u ch. 27. 10. x Judg. i. 16. y Judg. i. 17.} ³⁰ And to *them* which were in ^y Hormah, and to *them* which were in Chor-ashan, ^{† Heb. blessing. Gen. 33. 11. ch. 25. 27.}

20. the flocks and the herds] of the Amalekites.
— those other cattle] which had belonged to David, and were recovered by him: cp. v. 26.

— This is David's spoil] Perhaps this was sung in triumph.
22. men of Belial] worthless men. See i. 16; ii. 12; x. 27; xxv. 17.

— they went not with us] Here is a specimen of the envy and pride of those who imagine that no work is done in the Church of God, except it be done in their way.

24. as his part is—stuff] This decree of David seems to be founded on the law of Moses, though not exactly identical with what is recorded in Num. xxxi. 27.

25. he made it a statute—unto this day] And it continued to the time of the Maccabees: 2 Macc. viii. 23. 30.

The narrative of this expedition, which is introduced in the middle of a critical part of the history, and is set down with minute circumstantial detail, seems to be designed by the Holy Spirit to be exemplary and prophetic; as follows:—

(1) Some moral warnings which it suggests have been already noticed: see v. 13.

(2) The reference to God for counsel and direction, before entering upon war, ought also to be observed.

(3) The moderation of David in the hour of victory is also instructive (v. 23).

(4) The decree, that they who for good reasons (see v. 21) tarry with the stuff, shall share alike with those who go down to the battle, which became a received ordinance in Israel, is not without its meaning;

In the heavenly Church of God,

“—His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest:
They also serve who only stand and wait.”

(Milton, Sonnet xix.)

Moses, praying on the hill, contributed to the victory over Amalek, even more than Joshua fighting on the plain (Exod. xvii. 11). And in the Christian Church, provision ought to be made for prayer, and meditation, and for patient study of God's Word (see 1 Tim. iv. 13. 2 Tim. iv. 13); and for the encouragement of sacred learning, as well as for the more active exercise of pastoral duties.

(5) “David was here a type of Christ” (says *Bp. Hall*); “we follow Him in His holy wars against our spiritual Amalekites. Christ had compassion for us, who were, like the Egyptian stranger, ready to perish; and He made our necessities to be the occasion of His own victories. He took our nature, and raised it up from the earth, and went forth against our Amalek, who had cruelly left us to die in the wilderness. He not only recovered what we had lost in Adam by the Fall, but overcame our foes, and ‘spoiled principalities and powers’ (Col. ii. 15), and led them in triumph. All Christians are not of equal strength: some follow Christ to the conflict; others tarry with the stuff. Some fight the Lord's battles in the din of active life; others, aged men and women, the Simeons and Annas of the Church, pious widows and holy maidens, weak in body, but strong in faith, fight with the peaceful arms of prayers and tears. Christ is omnipotent and merciful. He rewards those who tarry in patience with the stuff, as well as those who go forth on the march, and fight valiantly in the battle.”

(6) The victory of David over Amalek was probably contemporary in time with Saul's defeat by the Philistines. David consulted God, and prevailed. Saul resorted to witchcraft, and perished.

There is evidently a contrast designed between the one and the other; and this book thus closes, with a prophetic and typical view of the conquest of the true David, and of the miserable end of all who persecute Christ and His Church.

27. Beth-el] Placed here first, probably on account of its sacred character. Some suppose another Bethel to be meant; but this seems improbable.

— south Ramoth] Josh. xix. 8.

— Jattir] See Josh. xv. 48.

28. Aroer] in Wady Arava, about ten miles E.S.E. of Beer-sheba, and twenty miles S.E. of Hebron.

— Siphmoth] the site of which is unknown.

— Eshtemoa] in the S.W. region of the hill-country of Judah, now Semua: see Josh. xv. 50 (*Robinson*, ii. 194. 627).

29. Rachal] the site of which is not known.

— Jerahmeelites—Kenites] See xxvii. 10.

30. Hormah] now Zepata: see Josh. xii. 14.

— Chor-ashan] Perhaps Ashan in the northern confines of the south country, and on the southern frontier of the lowlands of Judah. Cp. Josh. xv. 42.

z Josh. 14. 13.
2 Sam. 2. 1.

a 1 Chron. 10.
1—12.
|| Or, *wounded*.
b ch. 23. 4.

c ch. 14. 49.
1 Chron. 8. 33.
d See 2 Sam. 1.
6, &c.
† Heb. *shooters*,
men with bows.
† Heb. *found*
him.
e So Judg. 9. 54
f ch. 14. 6.
& 17. 26.
|| Or, *mock me*.
g 2 Sam. 1. 14.
h 2 Sam. 1. 10.

and to *them* which were in Athach, ³¹ And to *them* which were in ² Hebron, and to all the places where David himself and his men were wont to haunt.

XXXI. ¹ Now ^a the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down || slain in mount ^b Gilboa. ² And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew ^c Jonathan, and Abinadab, and Melchi-shua, Saul's sons. ³ And ^d the battle went sore against Saul, and the † archers † hit him; and he was sore wounded of the archers. ⁴ ^e Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest ^f these uncircumcised come and thrust me through, and || abuse me. But his armourbearer would not; ⁵ for he was sore afraid. Therefore Saul took a sword, and ^h fell upon it. ⁵ And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. ⁶ So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

⁷ And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

⁸ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. ⁹ And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to ⁱ publish it in the house of their idols, and among

12 Sam. 1. 20.

— *Athach*] Its site is unknown.

31. *Hebron*] He had begun with Bethel (v. 27), and ends with Hebron, both of which were renowned in the history of the Patriarchs (Gen. xxiii. 17. Cp. Josh. x. 3); and thus he showed his gratitude to God.

— *were wont to haunt*] From the liberality which dictated these presents of David, and from the testimony of the Carmelites (xxv. 14), it may be inferred, that David's sojourn in that country was characterized by equity and mildness.

Cp. XXXI. 1. *mount Gilboa*] See xxviii. 4. Probably the battle took place in the plain of Jezreel, to the west of Mount Gilboa; and the Israelites, being routed, took refuge in the mountain, and fell there.

2. *Jonathan*] Jonathan, "felix opportunitate mortis," was spared the sorrow of hearing that his father had died by his own hand. Jonathan had not gone with his father to Endor; and we hear nothing of his being with his father when he was persecuting David; but he now comes to him when he is in distress, and assists him against the Philistines. And now he falls in battle, fighting for his father and for his country, against the enemies of Israel; and he is received to a better kingdom than that which he leaves to David; and his death is an entrance into a temporal kingdom to his friend David, and into an eternal one to himself. A blessed end.

4. *lest these uncircumcised come*] Even in Saul's dying speech there is something of that religious formalism which marked his character after his fall from God, and which is a striking sign of spiritual blindness: "Lest these uncircumcised come." He censures the Philistine as uncircumcised: he professes zeal for the letter of the law, just as if circumcision could profit without obedience, and as if he himself was not uncircumcised, both in heart and lips!

— *and fell upon it*] by his own hand. Cp. 1 Chron. x. 4, 5. All the cure of Saul at his death—like the cure of Abimelech (Judg. ix. 54)—was to keep his perishable body from being ill-treated by the hands of his enemies, instead of preparing his immortal soul to meet God. He thought more of temporal shame to his body than of eternal misery to his soul. He acted as a coward toward man, and as foolhardy toward God.

Such is the blindness, in which Satan plunges those who disobey God. It must not be forgotten, that Saul was regarded by the ancient Christian Church as a figure of the Jewish Nation in its unbelief and disobedience; and Saul's death and David's succession were considered as typical of the abolition of

Judaism, and the succession of the Gospel of Christ. "Samuel (that is, the Book of Samuel) in occasione Saul, veterem Legem abolitum monstrat. Porro in David, Novi Imperii sacramenta testatur" (S. Jerome ad Paulin., Ep. 50, p. 572).

5. *he fell likewise upon his sword*] Evil examples of kings provoke imitation. The armour-bearer of Saul dares do that to himself which he durst not do to his master: he would not kill Saul because he was the Lord's anointed, but he forgot that his life was not his own, but God's; that he himself was made in the image of God—the King of kings.

This act of Saul (slaying himself in order to avoid insult from the Philistines) has been defended, and even praised by some, e.g., *Josephus*, and some of the Rabbis; and even by some Christian writers, as *Lycranus*, adopting the arguments of the Stoics (as *Seneca de Divina Providentiâ*) in favour of suicide, which was resorted to by many famous among them, as Cato and Brutus. But these arguments have been well refuted by S. Augustine de Civ. Dei i. 17—28. *Lactantius*, iii. 18; vi. 11; and by *A. Lapide* here.

6. *all his men*] Explained in 1 Chron. x. 6 by "all his house"—that is, all the members of his house that were with him in the battle. His son Ishbosheth was not there.

7. *on the other side of the valley*] That is, on the western side of the plain of Jezreel.

— *on the other side Jordan*] On the west side of Jordan. The word rendered *other side* here, is *eber*, and does not mean *other side*, but *over against*. Cp. Josh. i. 14, 15; ix. 1. 1 Sam. xiv. 40. 1 Kings iv. 24; v. 4: see above, Deut. i. 1. 5; iii. 8; and the *Syriac* Version here.

— *the Philistines came and dwelt in them*] Thus at Saul's death, almost the whole land of Israel was in the possession of the Philistines, who had been driven from that land by Samuel (vii. 13, 14). A remarkable contrast. And such was the issue of the choice of a king by the people of Israel, on motives of mere worldly policy, that they might be like other nations, and that their king might go out before them, and fight their battles! See 1 Sam. viii. 5; ix. 19, 20. A solemn warning to Christian Nations.

9. *they cut off his head*] Another contrast to David, who had cut off the head of Goliath. Saul's head was fastened by the Philistines in the temple of Dagon (1 Chron. x. 10). David brought the head of the Philistine champion Goliath to Jerusalem (1 Sam. xvii. 51, 54).

— *in the house of their idols*] whom they praised for what was done by the God of Israel, punishing Saul for his sins.

the people. ¹⁰ ^k And they put his armour in the house of ¹ Ashtaroth: and ^m they fastened his body to the wall of ⁿ Beth-shan.

¹¹ ^o And when the inhabitants of Jabesh-gilead heard || of that which the Philistines had done to Saul; ¹² ^p All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and ^q burnt them there. ¹³ And they took their bones, and ^r buried them under a tree at Jabesh, ^s and fasted seven days.

k ch. 21. 9.
l Judg. 2. 13.
m 2 Sam. 21. 12.
n Josh. 17. 11.
Judg. 1. 27.
o ch. 11. 3, 9, 11
|| Or, concerning
him.
p See ch. 11.
1—11.
2 Sam. 2. 4—7.
q 2 Chron. 16. 14.
Jer. 31. 5.
Amos 6. 10.
r 2 Sam. 2. 4, 5.
& 21. 12—14.
s Gen. 50. 10.

10. *Ashtaroth*] See Judg. ii. 13. 1 Chron. x. 10.

— *Beth-shan*] now *Beisan*: see Josh. xvii. 11.

11. *inhabitants of Jabesh-gilead*] to whom Saul had showed kindness in the beginning of his reign (1 Sam. xi. 1—11).

12. *burnt them*] not to ashes; for the bones were left and were buried (v. 13). It was not usual among the Hebrews to burn the bodies of the dead, but to bury them. The mortal remains of Saul were partly burnt, because they had been “aeris injuriis exposita, et putrefacta; et ne exponerentur *urvis* *aud-*

briis.” *Pfeiffer*, p. 203, who examines the question, whether there are instances of burning the dead among the Hebrews; those sometimes cited (2 Chron. xvi. 14; xxi. 19. Jer. xxxiv. 4, 5. Amos vi. 10) refer rather to burning of spices on the bodies, than of the bodies themselves.

13. *under a tree*] under *the tamarisk* (*Gesen.* 86). Cp. 1 Chron. x. 11, 12, where the word is a more general one.

The bones were afterwards removed by David to the burying-place of Saul's father at Zelah (2 Sam. xxi. 12—14).

THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

I. ¹ NOW it came to pass after the death of Saul, when David was returned from ^a the slaughter of the Amalekites, and David had abode two days in Ziklag; ² It came even to pass on the third day, that, behold, ^b a man came out of the camp from Saul ^c with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. ³ And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. ⁴ And David said unto him, † How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. ⁵ And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? ⁶ And the young man that told him said, As I happened by chance upon ^d mount Gilboa, behold, ^e Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. ⁷ And when he looked behind him, he saw me, and called unto me. And I answered, † Here *am* I. ⁸ And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite. ⁹ He said unto me again, Stand, I pray thee, upon me, and slay me: for || anguish is come upon me, because my life is yet whole in me. ¹⁰ So I stood upon him, and ^f slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord. ¹¹ Then David took hold on his clothes, and ^g rent them; and likewise

a 1 Sam. 30. 17,

26.

b ch. 4. 10.

c 1 Sam. 4. 12.

† Heb. *What was*

§c.

1 Sam. 4. 16.

d 1 Sam. 31. 1.

e See 1 Sam. 31. 2,

3, 4.

† Heb. *Behold*

me.

§ Or, *my coat of*

mail, or, *my*

embroidered coat

hindereth me, that

my, §c.

f Judg. 9. 54.

g ch. 3. 31.

& 13. 31.

CH. I. 1. *it came to pass—Amalekites*] By these words the Author connects this Book with the preceding, in the same way as the Author of the Book of Joshua begins with recapitulating what is said at the close of the Pentateuch (Josh. i. 1). Cp. Deut. xxxiv. 5.

— *Ziklag*] See 1 Sam. xxvii. 6.
6. *I happened by chance*] The Sept. has περιπτῶματι περιπέσων—the original word is in the *niphal* of the Hebrew *kara*, to meet, to occur. Gesen. 741 (see xx. 1). The Amalekite thought “that he brought good tidings,” and that David would have rewarded him for them: see ch. iv. 10.

— *horsemen*] Lit., the masters of the cavalry: ἵππάρχαι, Sept.
9. *anguish*] Heb. *shabats*; vertigo, giddiness, dizziness (Gesen. 803); darkness (Sept., Syriac), cramp (Kimchi).

10. *after that he was fallen*] on his spear (1 Sam. xxxi. 3). Others, less probably, render it “after his misfortune.”

It seems that Saul, having been wounded by the archers, retired from the battle to some recess in Mount Gilboa, and his

body was not found by the Philistines till the morrow: see 1 Chron. x. 8. Some suppose that this story of the Amalekite is a pure fiction invented by him to ingratiate himself with David (*Theodoret, Serarius, A Lapide*). But it is observable that *Josephus* (vi. 14. 7; vii. 1. 1) adopts the story of the Amalekite as true; and it seems that the two accounts of Saul's death are supplementary, the one to the other. Saul was the author of his own death, because he did what he could to destroy himself; but after he had fallen on his sword he may have been despatched by the Amalekite; and if the story of the Amalekite had not been founded on fact, why did not the Amalekite retract it, and so escape from punishment? and the presentation of the crown and bracelet of Saul seems to afford some warrant for its truth. If the story is true, it is worthy of remark that Saul owed his death to one of that nation of Amalek which he had been commanded by God to destroy: 1 Sam. xv. 3. Our sins are our Amalekites, which we ought to destroy, in obedience to God; and which, if we do not destroy them, will destroy us.

all the men that *were* with him: ¹² And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

¹³ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite. ¹⁴ And David said unto him, ^h How wast thou not ⁱ afraid to ^k stretch forth thine hand to destroy the LORD's anointed? ¹⁵ And ^l David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died. ¹⁶ And David said unto him, ^m Thy blood *be* upon thy head; for ⁿ thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

h Num. 12. 8.
i 1 Sam. 31. 4.
k 1 Sam. 24. 6.
& 26. 9.
Ps. 105. 15.
l ch. 4. 10, 12.
m 1 Sam. 26. 9.
n Kings 2. 32, 33.
37.
o ver. 10.
Luke 19. 22.

¹⁷ And David lamented with this lamentation over Saul and over Jonathan his son: ¹⁸ ([°] Also he bade them teach the children of Judah *the use of the bow*: behold, *it is written* ^p in the book ^{||} of Jasher.)

o 1 Sam. 31. 3.
p Josh. 10. 13.
|| Or, of the upright.

¹⁹ The beauty of Israel is slain upon thy high places:

^q How are the mighty fallen!

q ver. 27.

²⁰ ^r Tell *it* not in Gath,

Publish *it* not in the streets of Askelon;

Lest ^s the daughters of the Philistines rejoice,

Lest the daughters of ^t the uncircumcised triumph.

r 1 Sam. 31. 9.
Mic. 1. 10.
See Judg. 16. 23.

²¹ Ye ^u mountains of Gilboa,

^x Let *there be* no dew, neither *let there be* rain, upon you,

Nor fields of offerings:

For there the shield of the mighty is vilely cast away,

The shield of Saul, *as though he had not been* ^y anointed with oil.

s See Exod. 15. 20.
Judg. 11. 34.
t 1 Sam. 18. 6.
u 1 Sam. 31. 4.
x So Judg. 5. 23.
Job 3. 3, 4.
Jer. 20. 14.

²² From the blood of the slain, from the fat of the mighty,

y 1 Sam. 10. 1.

^z The bow of Jonathan turned not back,

z 1 Sam. 18. 4.

And the sword of Saul returned not empty.

²³ Saul and Jonathan *were* lovely and ^{||} pleasant in their lives,

|| Or, sweet.

And in their death they were not divided:

They were swifter than eagles,

13. a stranger] not bound by ties of allegiance to Saul.

14. the LORD's anointed] If the life of the Lord's anointed was to be revered by strangers and enemies (such the Amalekites were to Saul), how much more is the life of sovereigns to be regarded by their own subjects!

18. the use of the bow] that is, David not only mourned for Saul and Jonathan in his own person, and in that of his family (see v. 11), but he composed an elegy upon their death; and he taught his own tribe, the tribe of Judah (who might be supposed to be jealous of Saul, and of the tribe of Benjamin), to sing this Dirge, called "*the Bow*," from the mention of the achievements of the archery of Jonathan (v. 22); and of the tribe of Benjamin, the tribe of Saul, famous for its skill in the use of the bow. 1 Chron. viii. 40; xii. 2. 2 Chron. xiv. 8; xvii. 17 (Serarius, Tirinus, A Lapide, Keil). So the Lamentations of Jeremiah and others for Josiah appear to have been learned by the people, who mourned for him (2 Chron. xxxv. 25).

The portion of Scripture, in which the vision of Moses at the bush is described, is called "*the Bush*" (Mark xii. 26. Luke xx. 37); Hymns of the Christian Church are called the *Te Deum*, *Magnificat*, &c., from words at their beginning. Cp. Rom. xi. 2, where a portion of Scripture is called "*Elias*."

David, in his tears of pity shed over his enemy Saul, is a signal type of our compassionate Saviour, weeping over Jerusalem.

— it is written in the book of Jasher] This Dirge is inserted in the national collection of songs and records of heroic acts: see on Josh. x. 13.

19. The beauty of Israel] This dirge is divided into three

stanzas, each ending with the pathetic exclamation, "How are the mighty fallen!"

21. Nor fields of offerings] fields which afford *firstfruits*; and therefore fertile and blessed by God. David appeals to the elements and natural objects, that they may sympathize in his sorrow. Let not the blessing of God descend in dew and in rain on the mountains of Gilboa! and let no fertile regions be there, which may bring forth early fruits to be offered to Him. But let them be smitten with barrenness, for there the blood of Saul and Jonathan was spilt, and there his shield was cast away.

The sense is given in Kennicott's translation (Dissert. p. 123) and in Bishop Lowth's metrical version of this dirge,—

"Triste solum, Gilboa! Tuis ne in montibus unquam
Vel ros, vel pluvias decidat imber aquæ:
Nulla ferat primos aris tua messis honores,
De grege lecta tuo victima nulla cadat!"

— cast away] as if it were despised and loathed; for the sense of the verb *gaal* here used, see Lev. xxvi. 11. 30. 43. Jer. xiv. 19. Gesen. 176.

— as though he had not been anointed with oil] The words, *as though he had*, are not in the original, and the sense seems rather to be, *in that it* (the shield) *was not anointed with oil*, but, rather, was stained with blood (cp. v. 22). It did not partake of the unction of the king, and was not profited by it. And so Sept., *Θυπέδς Σαουλ οὐκ ἐχρίσθη ἐν ἐλαίῳ*. Cp. Gesen. 122. As to the anointing of shields, see on Isa. xxi. 5. Cp. Isa. x. 27.

a Judg. 14. 18.

They were ^a stronger than lions.

- 24 Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with *other* delights,
Who put on ornaments of gold upon your apparel.
- 25 How are the mighty fallen in the midst of the battle!
O Jonathan, *thou wast* slain in thine high places.
- 26 I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:

b 1 Sam. 18. 1, 3.
& 19. 2.
& 20. 17, 41.
& 23. 16.
c ver. 19.
a Judg. 1. 1.
1 Sam. 23. 2, 4, 9.
& 30. 7, 8.

^b Thy love to me was wonderful, passing the love of women.

- 27
- ^c
- How are the mighty fallen, and the weapons of war perished!

b 1 Sam. 30. 31.
ver. 11.
ch 5. 1, 3.
1 Kings 2. 11.
c 1 Sam. 30. 5.
d 1 Sam. 27. 2, 3.
& 30. 1.
1 Chron. 12. 1.
e ver. 11.
ch. 5. 5.

II. ¹ And it came to pass after this, that David ^aenquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto ^bHebron. ² So David went up thither, and his ^ctwo wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. ³ And ^dhis men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. ⁴ ^eAnd the men of Judah came, and there they anointed David king over the house of Judah.

f 1 Sam. 31. 11, 13.

And they told David, saying, *That* ^fthe men of Jabesh-gilead *were they* that buried Saul. ⁵ And David sent messengers unto the men of Jabesh-gilead, and said unto them, ^gBlessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him. ⁶ And now ^hthe LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. ⁷ Therefore now let your hands be strengthened, and [†]be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

g Ruth 2. 20.
& 3. 10.
Ps. 115. 15.

h 2 Tim. 1, 16. 18

† Heb. *be ye the*
sons of valour.

i 1 Sam. 14. 50.
† Heb. *the host*
which was Saul's.

⁸ But ⁱAbner the son of Ner, captain of [†]Saul's host, took || Ish-bosheth the|| Or, *Esh-baal*, 1 Chron. 8. 33. & 9. 39.

25. O Jonathan] David mourns bitterly for Saul; but the climax of his sorrow is for Jonathan, dear to him as a brother, and loving him with the love of a wife.

Jonathan was more than forty years old at the time of his death (see ii. 10), more than ten years older than David (v. 4), and Saul was about seventy.

CH. II. 1. *enquired of the LORD*] By the Urim and Thummin in the breastplate on the ephod of Abiathar, the High Priest. Cp. 1 Sam. xxiii. 9.

— *Shall I go up into any of the cities of Judah?*] David's own tribe; but he might well doubt, whether he might return thither: first, on account of the Philistines who had got possession of the country; and next, on account of the enmity of Abner and of the house of Saul. He therefore inquired of the LORD.

— *Hebron*] Because it was hallowed by its associations with the history of the Patriarchs who were buried there (*Theodoret*): see Gen. xxiii. 19; xxv. 27; xlix. 30; 1. 13; and of Caleb, Josh. xiv. 13. Judg. i. 20; and of Samson, xvi. 3.

4. *there they anointed David king over the house of Judah*] As Saul, after having been privately anointed by Samuel, was publicly inaugurated as king (see 1 Sam. xi. 15); so David.

This unction of David was figurative of the unction of Christ. Hebron was the patriarchal city; and David, being anointed king of *Judah* at *Hebron*, was a figure of Christ, king of the *Jews*. In the words of our learned Expositor, "David, the most undoubted type of the *Messias*, was anointed at Bethlehem; for there 'Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward' (1 Sam. xvi. 13). Of which unction those words of God must necessarily be understood, "I have found David My servant; with My holy oil have I anointed him" (Ps. lxxxix. 20). And yet he was again anointed at Hebron; first, over the house of *Judah* (2 Sam. ii. 4); then over *all the tribes of Israel*, at Jerusalem (2 Sam. v. 3).

"As therefore David at his first unction received the Spirit of God, and a full right unto the throne of Israel, which yet he was not to exercise till the death of Saul and acceptance of the Tribes; and therefore when the time was come that he should actually enter upon his regal office, he was again anointed: so our JESUS, the Son of David, was first sanctified and anointed with the Holy Ghost at His conception, and thereby received a right unto, and was prepared for all those offices which belonged to the Redeemer of the world; but when He was to enter upon the actual and full performance of all those functions which belonged to Him, then doth the same Spirit, which had sanctified Him at His conception, visibly descend upon Him at His inauguration, and that most properly upon His Baptism; because, according to the customs of those ancient nations, washing was wont to precede their unctions. Wherefore 'Jesus when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove' (Matt. iii. 16)" (*Bp. Pearson* on the Creed, Art. ii.). Cp. *A Lapide* on v. 3. Cp. below, on v. 3.

There is an analogy between royal coronations and ordinations of priests. Not only a divine call, but a public commission is necessary for them: see above, on Deut. xxxi. 7; xxxiv. 9; and below, on Acts xiii. 1—3. Heb. v. 4.

The xxviii Psahn ("The Lord is my Light") is entitled in the *Sept.* "before the anointing," and may probably be referred to this time.

8. *Abner*] Saul's first cousin (1 Chron. ix. 36), and captain of Saul's host (1 Sam. xiv. 51; xvii. 57).

— *Ish-bosheth*] which means, *man of shame*. He is called *Esh-baal* (fire of Baal, i.e. destruction of Baal, *Keil*, 215) in 1 Chron. viii. 33; ix. 39. So *Jerub-baal* (Gideon) is called also *Jerub-bosheth* (2 Sam. xi. 21); and *Merib-baal* (contender against Baal, *Gesen.* 509) is called *Mephibosheth* (see below, iv. 8. 1 Chron. viii. 34; ix. 40). Cp. Hos. ix. 10. Jer. iii. 24.

These modifications of the name seem to have arisen from

son of Saul, and brought him over to Mahanaim; ⁹ And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. ¹⁰ Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. ¹¹ And ^k the † time that David was king in Hebron over the house of Judah was seven years and six months.

k ch. 5. 5.
1 Kings 2. 11.
† Heb. number of days.

¹² And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to ^l Gibeon. ¹³ And Joab the son of Zeruiah, and the servants of David, went out, and met † together by ^m the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. ¹⁴ And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. ¹⁵ Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David. ¹⁶ And they

1 Josh. 18. 25.

† Heb. *them together*.
m Jer. 41. 12.

a religious abhorrence of the name of Baal, and an unwillingness to pronounce it; but this reluctance was overcome in course of time, and (marvellous to say) Baal was admitted to divine honour under Ahab, and even superseded Jehovah in the hearts of Israel. Such is the progress of Idolatry. Here is a solemn warning for our own days, in which we have to deplore the melancholy fact that men and women in the Christian Church, who have been brought up in a godly hatred and righteous abomination of creature-worship, are at length so fascinated and bewitched by it, that they sink into the lowest depths of Mariolatry, and into abject deification of the Bishop of Rome, as if he were a God upon earth!

— *to Mahanaim*] On the eastern side of Jordan, in order to be secure from the attacks of the Philistines, and of David; and that he might strengthen the power of Ishbosheth there, before he declared him King of Israel.

Mahanaim also, as well as Hebron (v. 1), was hallowed by patriarchal associations, and was perhaps chosen by Abner on that account: see Gen. xxii. 1, 2.

^{9. made him king}] Ishbosheth was *not* made king of Israel immediately after the death of Saul, but after an interval of some years, probably five; during which time Abner was endeavouring to raise Israel from the state in which they lay in servitude to the Philistines. Cp. *Bp. Cotton* in B. D., i. p. 9; and *ibid.*, i. p. 891; and *Keil*, p. 216.

Ishbosheth, as son of Saul, seemed to have a right to the kingdom as long as the unction of David was merely private, and not published to the world; and Ishbosheth is not regarded in Scripture as an usurper: see iv. 11 (*Abulensis*, *Serarius*, *A Lapide*). He may be compared spiritually to those who, before Christ's public inauguration, and before the open preaching of the Gospel, still clung to Judaism. He represents, as it were, the state of transition between the birth of Christ and the publication of the Gospel.

— *Gilead*] The region east of Jordan (Num. xxxii. 29. Josh. xxii. 9).

— *Ashurites*] The *Syriac*, *Arabic*, and *Fulg.* identify them with the Geshurites (Deut. iii. 14. Josh. xiii. 13. 2 Sam. xv. 8. 1 Chron. ii. 23), on the s.e. of Damascus; and so *Ewald* and *Thenius*. The *Targum of Jonathan* interprets the word by "house of Asher," i. e. the country west of Jordan, above Jezreel; and so *Grove*, B. D. i. 124.

— *Jezreel*] The rich wide plain of Esdraelon, n.w. of Gilboa: see Judg. i. 8; iii. 9; vi. 33. Josh. xvii. 16. *Robinson*, ii. 315; iii. 113. *Stanley*, Palestine, p. 335. *Vandevelde*, p. 326. *Porter*, B. D. i. p. 575. It was celebrated in the history of the conflicts of Deborah and Barak (see Judg. iv.), of Gideon (see Judg. vii.), and of Saul and Jonathan (1 Sam. xxix. 1): see above, 1 Sam. xxviii. 4.

^{10. Ish-bosheth . . . was forty years old when he began to reign . . . and reigned two years}] After which David became King of Israel: see v. 1—3. The end of these two years of Ishbosheth coincides with the end of the seven and a half years during which David reigned over Judah; which period of seven and a half years began with the death of Saul: see v. 1, and on v. 9.

^{11. the time that David was king in Hebron over the house of Judah was seven years and six months}] Before he became king over all Israel: see below, v. 1—3. This gradual exten-

sion of David's kingdom from Judah to all the tribes of Israel was figurative of the expansion of the kingdom of Christ from Judaea to all nations: see above, on v. 4, and below, on v. 1—3.

^{12. Gibeon}] now *El-Jib*, about seven miles west of Jerusalem (see *Robinson*, ii. 137), celebrated in the history of Joshua's miracle (Josh. x. 12), and as the place of Solomon's prayer (1 Kings iii. 4—15. *Vandevelde*, p. 316). Here Amasa was killed by Joab (below, xx. 8—12).

^{13. Joab the son of Zeruiah}] sister of David (1 Chron. ii. 15, 16). Joab's *father's* name, according to *Josephus* (Antt. vii. 1. 3), was *Suri*, who is never mentioned in Scripture. Probably the name of his *mother* (Zeruiah) is mentioned on account of her relation to David, and because his father was of obscure origin and station.

Joab here first comes prominently forward in the history. Abishai, the brother of Joab, is mentioned as a companion of David, and as asking him to allow him to kill Saul (1 Sam. xxvi. 6—9). Henceforward Joab plays a conspicuous part in the military and civil history of David's reign, even till David's death (1 Kings i. 7; ii. 5, 6).

It seems surprising, at first sight, that David, who was then in the flower of his age, only thirty years old (see v. 4), and who had been long distinguished for his courage and skill as a military leader, should now decline into a subordinate position as a warrior, and that Joab should occupy the principal place in the wars of Israel, and should exercise a dominant influence over David, so that the king was constrained to say, "I am this day weak, though anointed king; and these men, the sons of Zeruiah, are too hard for me" (iii. 39).

Was this unhappy condition a consequence of his polygamy (see iii. 2, 3; and particularly v. 13—16)? Was this multiplication of wives, contrary to God's command (Deut. xvii. 17), a cause of effeminacy and softness? Did it disqualify him for the hardships of the field, and afford an opportunity to such bold, ambitious, and insidious persons as Joab, who profited by his weakness and favoured it, to gain the mastery over him? see especially xii. 14—27, and consider what is suggested by that history. "Carus erit Regi, qui Regem tempore quo vult Accusare potest."

— *the pool of Gibeon*] Gibeon, *El-Jib*, about four or five miles n.n.w. of Jerusalem, famous in the history of Joshua (Josh. ix. 3; x. 2. 4. 12). The pool of Gibeon is described by *Robinson*, Palest. ii. 136; and by *Dr. Thomson*, Land and Book, p. 669. It is mentioned by Jeremiah, xli. 12.

^{14. Abner said}] Abner is the aggressor; and eventually, after the slaughter of his men, falls a victim to his own cruel proposal: see iii. 27.

Gibeon was afterwards the scene of the cruel and treacherous act of Joab killing Amasa (see xx. 8. 10), and, by a remarkable retribution, the scene also of his death (1 Kings ii. 28, 29. Cp. 1 Chron. xvi. 39).

— *play*] an euphemism for *fight*. The same word is used to describe the act of Samson (Judg. xvi. 27) which was so fatal to the Philistines. Cp. Prov. x. 23; xxvi. 18, 19.

^{15. twelve of Benjamin}] Who arose in consequence of Abner's challenge to Joab and David's servants, and were slain by them.

— *twelve of the servants of David*] These twelve servants

caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called || Helkath-hazzurim, which is in Gibeon. ¹⁷ And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

|| That is, *The field of strong men.*

n 1 Chron. 2. 16.

o 1 Chron. 12. 8.
† Heb. *of his feet.*
† Heb. *as one of the rocks that is in the field.*
p Ps. 18. 33.
Cant. 2. 17.
& S. 14.
† Heb. *from after Abner.*

|| Or, *spoil.*
Judg. 14. 19.

q ch. 3. 27.
& 4. 6.
& 20. 10.

r ver. 14.
Prov. 17. 14.
† Heb. *from the morning.*
|| Or, *gone away.*

¹⁸ And there were ⁿ three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was ^o as light † of foot † ^p as a wild roe. ¹⁹ And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left † from following Abner. ²⁰ Then Abner looked behind him, and said, *Art thou Asahel?* And he answered, *I am.* ²¹ And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his || armour. But Asahel would not turn aside from following of him. ²² And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother? ²³ Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him ^q under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still. ²⁴ Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

²⁵ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill. ²⁶ Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren? ²⁷ And Joab said, *As God liveth, unless ^r thou hadst spoken, surely then † in the morning the people had || gone up every one from following his brother.* ²⁸ So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

²⁹ And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. ³⁰ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. ³¹ But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died. ³² And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

of David destroyed their enemies in this bloody fray, and they themselves perished in it.

The servants of the Divine David, the Prince of Peace, His holy Apostles, have gained bloodless victories, and have conquered the world by being martyrs for Christ.

16. *and thrust his sword in*] Or rather, *and his sword was in the side.*

— *Helkath-hazzurim*] Literally, the *field of the stones*, or *rocks*, i. e. of the strong men, firm as rocks: "*ager robustorum*" (*Vulg.*).

In a figurative sense, the Apostles of the true David are also compared to stones: see Rev. xxi. 14. Some render *zurim*, edges (i. e. of their swords) (cp. Ps. lxxxix. 44. *Keil*); but the former interpretation seems preferable.

18. *a wild roe*] a gazelle: see below, xxii. 34.

21. *take his armour*] that thou mayest have defence, and spoil.

23. *the hinder end of the spear*] with which it might be fixed in the ground (1 Sam. xxvi. 7).

— *fifth rib*] the lowest. "Sub quâ nihil est osseum, sed venter mollis, letali ictui opportunus" (*A Lapide*).

26. *Shall the sword devour for ever?*] Abner, who had made a jest of shedding blood ("Let the young men *play* before us," v. 14), now that he is worsted, and is in danger, professes repugnance for bloodshed.

27. *unless thou hadst spoken*] If thou hadst not made the challenge (in v. 14), this war of brethren with brethren would never have begun. Thou complainest that the sword devours, but thou wast the first to unsheath it. Abner was the aggressor, and his own death, as well as that of his men (v. 31), were the consequences of the aggression.

28. *Joab blew a trumpet*] To sound a retreat. Cp. xviii. 16.

29. *the plain*] The arabah, or valley of the Jordan.

— *all Bithron*] All the gorge, or ravine (from Heb. *bathar*, to cut; *Gesen.* 149; cp. the word *Tempé*, from *τέμνω*, to cut), probably between the Jabbok and Mahanaim.

III. ¹ Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. ² And ^a unto David were sons born in Hebron: and his firstborn was Amnon, ^b of Ahinoam the Jezreelitess; ³ And his second, || Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king ^c of Geshur; ⁴ And the fourth, ^d Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; ⁵ And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

⁶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. ⁷ And Saul had a concubine, whose name was ^e Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou ^f gone in unto my father's concubine? ⁸ Then was Abner very wroth for the words of Ish-bosheth, and said, Am I ^g a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman? ⁹ ^h So do God to Abner, and more also, except, ⁱ as the LORD hath sworn to David, even so I do to him; ¹⁰ To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, ^k from Dan even to Beer-sheba. ¹¹ And he could not answer Abner a word again, because he feared him.

¹² And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee. ¹³ And he said, Well; I will make a league with thee: but one thing I require of thee, [†] that is, ¹ Thou shalt not see my face, except thou first bring ^m Michal Saul's daughter, when thou comest to see my face. ¹⁴ And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me ⁿ for an hundred foreskins of the Philistines. ¹⁵ And Ish-bosheth sent, and took her from her husband, even from ^o Phaltiel the son of Laish. ¹⁶ And her husband went with her [†] along weeping behind her to ^p Bahurim. Then said Abner unto him, Go, return. And he returned.

DAVID'S SONS BORN AT HEBRON.

CH. III. 2. unto David were sons born in Hebron] of the six wives here mentioned; and he had many concubines (v. 13).

This polygamy of David, forbidden by God, seems to have been the cause of his weakness (see on ii. 13), as it was of innumerable jealousies and enmities in his family. None of the sons here mentioned were eminent for virtue, and some of them (Amnon, Absalom, and Adonijah) were notorious for their sins.

But David was a figure of Christ: and that which was a sin in him, does in a spiritual sense distinguish, as a mark of tenderness and affection, the character of Him in whom there is no spot or blemish of human unholiness, but who is infinitely pure, and who vouchsafes to join to Himself particular Churches of all nations, and even individual souls, by the nearest and dearest intimacy of mystical wedlock, as St. Paul teaches, who says to the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi. 2).

This is well expressed by an ancient writer: "Perhaps some one may ask, If David was a type of Christ, how is it that he is related to have had many wives and concubines: a thing which Christ abhors and condemns? But this too was figurative. The wives of David foreshadowed the many nations who would be united to Christ in spiritual wedlock." (Bede, Qu. in 2 Sam. c. ii.: see below, on v. 13.)

Unto David were sons born in Hebron, when he had become King of Judah. It is remarkable, that no sons seem to

have been born to him before that time, when he was thirty years of age; and after it he had a numerous issue;

Christ had no spiritual issue, before He was proclaimed King, by the voice from heaven, at His baptism, when He was thirty years of age (Luke iii. 22, 23).

3. Chileab] i.e. like his father; called Daniel in 1 Chron. iii. 1. The Hebrew Rabbis say that he was called Chileab also, from his likeness to David, and to silence the insinuations of some that he was the son of Nabal.

— Geshur] N.E. of Bashan (Deut. iii. 14).

5. Eglah David's wife] Supposed by some of the Rabbis to be Michal (Jeromianster).

6. Abner made himself strong] But God strengthened David, whom Abner knew to have been designed for the kingdom by God: see vv. 9, 10.

7. Saul had a concubine] by whom he had two sons (xxi. 8). — Wherefore hast thou gone in—concubine? which was tantamount to a claim to his throne: see xvi. 21, and 1 Kings ii. 22.

8. a dog's head] See 1 Sam. xvii. 43. 2 Kings viii. 13. Abner appears to deny the charge, which was one of immodesty and uncleanness (A Lapide).

14. David sent messengers to Ish-bosheth] He proceeds lawfully, and not by violence, to recover her who belonged to him by right.

— my wife Michal, which I espoused to me] See 1 Sam. xviii. 25, 27.

16. her husband went with her along weeping behind her]

a 1 Chron. 3. 1—4.

b 1 Sam. 25. 43.

|| Or, Daniel, 1 Chron. 3. 1.

c 1 Sam. 27. 8. ch. 13. 37.

d 1 Kings 1. 5.

e ch. 21. 8. 10.

f ch. 16. 21.

g Deut. 23. 18. 1 Sam. 24. 14. ch. 9. 8. & 16. 9.

h Ruth 1. 17. 1 Kings 19. 2. i 1 Sam. 15. 28. & 16. 1, 12. & 28. 17. 1 Chron. 12. 23.

k Judg. 20. 1. h. 17. 11. 1 Kings 4. 25.

† Heb. saying. 1 So Gen. 43. 3. m 1 Sam. 18. 20.

n 1 Sam. 18. 25, 27.

o 1 Sam. 25. 44, Phalti.

† Heb. going and weeping. p ch. 19. 16.

† Heb. *both yesterday and the third day*,
q ver. 9.

r 1 Chron. 12. 29.

s ver. 10, 12.

t 1 Kings 11. 37.

u 1 Sam. 29. 6.
Isa. 37. 28.

x 1 Kings 2. 5.
So ch. 20. 9, 10.
|| Or, *peaceably*.
y ch. 4. 6.
z ch. 2. 23.

† Heb. *bloo.is*.

a 1 Kings 2. 32,
33.

† Heb. *be cut off*.

b Lev. 15. 2.

17 And Abner had communication with the elders of Israel, saying, Ye sought for David † in times past *to be king over you*: 18 Now then do it: ^a for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. 19 And Abner also spake in the ears of ^r Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. 20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast. 21 And Abner said unto David, I will arise and go, and ^s will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest ^t reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace. 23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. 24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone? 25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know ^u thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not. 27 And when Abner was returned to Hebron, Joab ^x took him aside in the gate to speak with him || quietly, and smote him there ^y under the fifth *rib*, that he died, for the blood of ^z Asahel his brother.

28 And afterward when David heard *it*, he said,
I and my kingdom *are* guiltless before the LORD for ever
From the † blood of Abner the son of Ner:

29 ^a Let it rest on the head of Joab, and on all his father's house;
And let there not † fail from the house of Joab
One ^b that hath an issue,
Or that is a leper,

But his sorrow was not caused by his own sin in taking to himself another man's wife. His tears ought to have been tears of repentance, for his sin against God and against David. It is not said that Michal wept.

Here is spiritual instruction. David sent to recall Michal to himself; and she was received back by him. So Christ mercifully recalls and receives a church, or a soul, which has been guilty of unfaithfulness to Him (Hos. iii. 1—5), although they who have beguiled it to break its troth pursue after it and endeavour to retain it. So God will recover His own Michal, Saul's daughter, the Jewish nation, as the prophet says, and unite her again to Himself. In this respect God's love exceeds any tenderness and compassion which was prescribed to men by His own law: see Jer. iii. 1, and cp. *Theodore* here.

18. *I will save*] This is the correct rendering; there is a typographical error in most of the editions of the Hebrew here, which have the past tense and the third person; and are to be corrected from many MSS. in *De Rossi*, and from the ancient versions, which have "*I will save*."

19. *Abner also spake in the ears of Benjamin*] His own tribe.

23. *he is gone in peace*] David has let Abner escape, although he had killed Asahel, his own nephew.

26. *well of Sirah*] twenty furlongs from Hebron (*Josephus*, vii. 1. 5).

27. *for the blood of Asahel his brother*] And because Joab thought that Abner would supplant him in his high station as chief captain of David's forces (*Josephus*, *Theodore*). Abner had slain Asahel, but it was in open war, and Abner had wished to spare him (ii. 21), but Joab treacherously "shed the blood of war in peace" (1 Kings ii. 5).

29. *on all his father's house*] The family of the husband of David's own sister. David's indignation at the murder seems to have transported him beyond the bounds of reason, and to have betrayed him into forgetfulness of God's law, which declared that children should not suffer for their father's sin (Deut. xxiv. 16). But his passionate imprecation is an evidence that Abner's death was not desired but detested by David, whose name Joab had abused in order to effect the murder (see v. 26, and *Bp. Patrick's* note), and who might therefore be thought by all people to be the author of it.

If David's curse took effect, it is to be remembered that "outwardly and temporally children may fare the worse for their

Or that leaneth on a staff,
Or that falleth on the sword,
Or that lacketh bread.

³⁰ So Joab and Abishai his brother slew Abner, because he had slain their brother ^cAsahel at Gibeon in the battle.

e ch. 2. 23.

³¹ And David said to Joab, and to all the people that *were* with him, ^dRend your clothes, and ^egird you with sackcloth, and mourn before Abner. And king David *himself* followed the † bier. ^d Josh. 7. 6.
ch. 1. 2, 11.
e Gen. 37. 34.

³² And they buried Abner in Hebron : † and the king lifted up his voice, and wept at the grave of Abner ; and all the people wept. † Heb. *bed*.

³³ And the king lamented over Abner, and said,
Died Abner as a ^ffool dieth ?

f ch. 13. 12, 13.

³⁴ Thy hands *were* not bound,

Nor thy feet put into fetters :

As a man falleth before † wicked men,

† Heb. *children of iniquity*.

So fellest thou.

And all the people wept again over him. ³⁵ And when all the people came ^gto cause David to eat meat while it was yet day, David sware, saying, ^g ch. 12. 17.
Jer. 16. 7.

^h So do God to me, and more also, if I taste bread, or ought else, ⁱtill the sun be down. ^h Ruth 1. 17.
i ch. 1. 12.
³⁶ And all the people took notice of it, and it † pleased them : † Heb. *was good in their eyes*.

as whatsoever the king did pleased all the people. ³⁷ For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. ³⁸ And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel ?

³⁹ And I *am* this day † weak, though anointed king ; and these men the sons of Zeruiah ^kbe too hard for me : ^l the LORD shall reward the doer of evil according to his wickedness. † Heb. *tender*.
k ch. 19. 7.
l See ch. 19. 13.
1 Kings 2. 5, 6, 33, 34.
Ps. 28. 4.
& 62. 12.
2 Tim. 4. 14.
a Ezra 4. 4.
Isa. 13. 7.
b Matt. 2. 3.

IV. ¹ And when Saul's son heard that Abner was dead in Hebron, ^ahis hands were feeble, and all the Israelites were ^btroubled. ² And Saul's son had two men *that were* captains of bands : the name of the one *was* Baanah, and the name of the † other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin : (for ^cBeeroth also was reckoned to Benjamin : ³ And the Beerothites fled to ^dGittaim, and were sojourners there until this day.) † Heb. *second*.
c Josh. 18. 25.
d Neh. 11. 33.

father's sins, but spiritually and eternally they cannot" (*Bp. Sanderson*, iii. 68), and that a father's sin and punishment are salutary warnings to children, and that their own temporal sufferings may be made the means of everlasting felicity and glory. — a staff] or crutch ; Heb. *pelec* : see *Gesen.*, p. 676.

33. the king lamented over Abner] As at the fall of Saul and Jonathan, David not only wept for them, but composed a lamentation, a dirge for them, in order that the mourning for them might be more public and permanent (see i. 12. 17), so he did also for Abner.

In the depth and tenderness of his affection and compassion, even for his enemies (Saul, Abner, Absalom), David is a signal type of Him who wept (*ἐκλαυσε*) over Jerusalem, and composed its funeral dirge in the words of sorrow which He pronounced over it even when it was about to reject and crucify Him (Matt. xxiii. 37. Luke xix. 41).

— Died Abner as a fool dieth ?] Literally, *Shall Abner die as a fool ?* Must Abner die as a miscreant ? see Ps. xiv. 1 ; and for a version of this dirge see *Bp. Lowth*, *Prælect.* xxii. p. 229. *Ewald*, *Dichter* d. a. B. 1. 99. *Keil*, 224.

34. Thy hands were not bound] No ; thou wert not a malefactor, treated by me as such, and given up to the Law as a felon after sentence, with hands pinioned and feet fettered, in order to be executed. I did not so deal with thee ; but thou wast taken away by treachery and iniquity.

This short poem is not only a dirge it is also an apology for David, and for Abner himself.

37. it was not of the king to slay Abner] Though Joab had

made use of his name for the purpose of slaying him. David showed kindness to Abner after his death by promoting his son (1 Chron. xxvii. 21).

39. these men the sons of Zeruiah be too hard for me] The sons of his own sister ; for Abishai as well as Joab had been guilty of Abner's death (v. 30).

— the LORD shall reward the doer of evil] Therefore David's charge to Solomon concerning Joab (1 Kings ii. 5, 6) was no act of private revenge against Joab, but it was the execution of God's justice upon him for his sins.

At the same time, if David had done what his conscience had told him was right, and what he did to the murderers of Ishbosheth (iv. 11) ; if he had fully trusted God, and done justice with courage, according to God's law (Gen. ix. 6) ; if, relying on God, and not looking to the carnal advantages which he derived from the military skill of Joab and Abishai, he had executed judgment on Joab, he would have probably prevented other murders, such as that of Ishbosheth, and of Amasa ; and he would have been spared the sorrow of giving on his death-bed the warrant of execution against Joab, to be put in effect by Solomon. "Impunitas ad deteriora invitat ;" "Saevit in innocentes, qui parcit nocentibus."

CH. IV. 2. a Beerothite] Of Beeroth, now *Bireh* ; on the western frontier of the tribe of Benjamin : see Josh. ix. 17 ; xviii. 25.

3. Gittaim] One of the places where the Benjamites dwelt after the captivity (Neh. xi. 33).

ch. 9. 3. ⁴ And ^e Jonathan, Saul's son, had a son *that was lame of his feet*. He was five years old when the tidings came of Saul and Jonathan ^f out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* ^g Mephibosheth.

Or, Merib-baal,
1 Chron. 8. 34.
& 9. 40.

⁵ And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. ⁶ And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him ^g under the fifth rib: and Rechab and Baanah his brother escaped. ⁷ For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. ⁸ And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, ^h which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

1 Sam. 19. 2,
10, 11.
& 23. 15.
& 25. 29.

⁹ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the LORD liveth*, ⁱ who hath redeemed my soul out of all adversity, ¹⁰ When ^k one told me, saying, Behold, Saul is dead, [†] thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, ^{||} who *thought* that I would have given him a reward for his tidings: ¹¹ How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now ^l require his blood of your hand, and take you away from the earth? ¹² And David ^m commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the ⁿ sepulchre of Abner in Hebron.

1 Gen. 48. 16.
1 Kings 1. 29.
Ps. 31. 7.
k ch. 1. 2, 4, 15.

† Heb. he was in his own eyes as a bringer, &c.
|| Or, which was the reward I gave him for his tidings.
l Gen. 9. 5, 6.

m ch. 1. 15.

n ch. 3. 32.

a 1 Chron. 11. 1.
& 12. 23.
b Gen. 29. 14.

V. ¹ Then ^a came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, ^b we *are* thy bone and thy flesh. ² Also in time past, when

4. *tidings came of Saul and Jonathan*] That is, of their death (1 Sam. xxxi.).

— *became lame*] Why is this account of Mephibosheth inserted here?

In order to prepare the reader for his subsequent history, and to explain why the kingdom was so easily transferred from the house of Saul to David (*Abulensis*); and because he was the next avenger of blood, and, being lame and young, would not be able to pursue the murderers of Ishbosheth, who were therefore emboldened to do what they did. But though Mephibosheth was lame and could not overtake them, yet God's justice followed and punished them when they little expected it: see v. 11.

— *Mephibosheth*] Called *Merib-baal* ("striving against Baal") 1 Chron. viii. 34; ix. 40. The name *Mephibosheth* probably means *exterminating shame*, or idol (*Simonis, Gesen.* 498): see above, on ii. 8. For his subsequent history see chaps. ix., xvi., and xix. 25.

5. *to the house of Ish-bosheth*] At Mahanaim (ii. 8. 12).

6. *as though they would have fetched wheat*] Lit. *fetching wheat*; that is, under the pretext of coming to the king's granary to get wheat for the food of the soldiers of Ishbosheth, whose captains they were (v. 2).

7. *through the plain*] The valley of the Jordan, between Mahanaim and Hebron.

8. *the LORD hath avenged my lord*] They pretended piety and loyalty, but they regarded nothing except their own interest. A specimen of what has been often seen in the history of the world and the Church, where zeal for God is sometimes a colour for worldly ambition, and an occasion for deeds of cruelty and treachery,—even for the murder of princes; as Henry III. and Henry IV. of France.

But David justly punished these two murderers: and the day is coming when, however some churches may canonize such methods of serving Christ, and of promoting what they call the cause of the Catholic Church, God will declare that Christianity was not intended to be a cloak for crime, and that "their damnation is just" who do evil in order that good may come (Rom. iii. 8).

12. *their hands and their feet*] Their feet with which they had made haste to shed blood; and their hands with which they had shed it.

DAVID IS MADE KING OVER ALL ISRAEL.

CH. V. 1. *Then came all the tribes of Israel to David unto Hebron*] And thus God overruled evil for good, and brought good out of evil. He made the crimes of Abner, Joab, and of the two Beerothites to be subservient to the exaltation of David, and the establishment of his kingdom over all Israel. Thus God will make all the sins of evil men to be one day ministerial to the extension and final settlement of the universal dominion of Christ.

After the death of Saul, David had been anointed king of Judah. Saul represents the Jewish Dispensation, which makes way for Christ and the Gospel (*Jerome*). A fuller unction now takes place.

— *thy bone and thy flesh*] So all Israel say to David; and so, as St. Paul teaches, the Church may say to Christ (see Eph. v. 30), "for we are of His flesh and of His bones;" and Christ, by His exaltation to the heavenly Jerusalem, is made king over all true Israelites, and is become our Second Adam in glory, joining to Himself an universal Eve from all nations; as Adam said in Paradise of Eve, the mother of all living, "This is now bone of my bones, and flesh of my flesh" (Gen. ii. 23).

Saul was king over us, ^c thou wast he that leddest out and broughtest in Israel : ^c 1 Sam. 18. 13. and the LORD said to thee, ^d Thou shalt feed my people Israel, and thou shalt be a captain over Israel. ³ ^e So all the elders of Israel came to the king to Hebron; ^f and king David made a league with them in Hebron ^g before the LORD : and they anointed David king over Israel. ⁴ David was thirty years old when he began to reign, ^h and he reigned forty years. ⁵ In Hebron he reigned over Judah ⁱ seven years and six months : and in Jerusalem he reigned thirty and three years over all Israel and Judah. ^h 1 Chron. 26. 31. ⁱ ch. 2. 11. ^j 1 Chron. 3. 4.

⁶ And the king and his men went ^k to Jerusalem unto ^l the Jebusites, the inhabitants of the land : which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither : || thinking, David ^k Judg. 1. 21. ^l Josh. 15. 63. ^m Judg. 1. 8. ⁿ & 19. 11, 12. ^o || Or, saying, David shall not, &c.

3. *they anointed David king over Israel*] According to the word of the Lord by Samuel (1 Chron. xi. 3). David was a type of Christ; and here also was a prefiguration of the universal dominion of Christ.

With regard to the successive unctions of David, which were typical of the successive unctions of Christ, *Bp. Pearson*, following other expositors (see *A Lapide* here), thus writes :—

“David was not only first designed, but also anointed, king over Israel (1 Sam. xvi. 13), and yet had no possession of the crown. Seven years he continued anointed by Samuel, and had no share in the dominion; seven years after, he continued anointed in Hebron, only king over the tribe of Judah (2 Sam. ii. 4). At last he was received by all the tribes, and so obtained full and absolute regal power over all Israel, and seated himself in the royal city Jerusalem.”

“So CHRIST was born King of the Jews, and the conjunction of His human nature with His Divine, in the union of His person, was a sufficient unction to His regal office, yet as the Son of Man He exercised no such dominion, professing that His kingdom was not of this world (John xviii. 36); but after He rose from the dead, then, as it were in Hebron with His own tribe, He tells the Apostles (Matt. xxviii. 18), *all power is given unto Him*; and by virtue thereof gives them injunctions; and at His Ascension He enters into the Jerusalem above, and there sits down at the right hand of the throne of God, and so makes a solemn entry upon the full and entire dominion over all things; then could St. Peter say (Acts ii. 36), ‘Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ’” (*Bp. Pearson* on the Creed, Art. vi.). Cp. above, on ii. 4.

4. *thirty years old*] As Joseph was, when he was exalted by Pharaoh (Gen. xli. 46), and as Jesus was, when He was anointed publicly by the Holy Ghost, and was proclaimed to be the Son of God from heaven (Luke iii. 23. *Angelomus*).

— *he reigned forty years*] As Saul did (Acts xiii. 21), and as Solomon did (2 Chron. ix. 30). “*Quadragenarius numerus, qui ex quater denis constat, plenitudinem temporum et rerum perfectionem significat*” (*Angelomus*).

6. *the king and his men*] Called, “all Israel” (1 Chron. xi. 4). David’s victorious entry into Jerusalem is the triumph of “all Israel.” So the Ascension of our David into the heavenly Jerusalem is the ascension of us all (Eph. ii. 6). Where the Head is, there the members are already in hope, and will be hereafter in fruition. They are His bone and His flesh.

— *to Jerusalem unto the Jebusites*] Who occupied the fortress, “the stronghold of Zion,” the southern and highest hill of the city; the northern and lower parts being in the hands of the Benjamites: see Judg. i. 8. 21.

THE BLIND AND THE LAME.—DAVID ENTERS JERUSALEM.

— *Except thou take away the blind and the lame*] This translation has been corrected by some as follows: “*Thou canst not come in hither; but the blind and the lame will keep thee off.*” (*Keil*, who compares Isa. xiv. 32 for the use of the singular verb *hesireca*, from *sur* to keep off, instead of the plural; and see *Ewald*, § 319.)

But the translation seems preferable which is given in the Authorized Version, according to which the verb is the *hiphil* infinitive, and this translation is confirmed by *Vulg.*, *Arabic*, *Syriac*, *Targum*, *Jonathan*.

Who the lame and the blind were, has been doubted. Some have supposed (as *Josephus*, vii. 3. 1) that the Jebusites relied on the strength of their fortress, and set the blind and lame on the walls in derision of David, as if they would suffice to keep him

off. A similar exposition is offered by *Angelomus*, *A Lapide*, *Kennicott*, *Dissertations*, i. 32—42, and others.

Others suppose that the “blind and the lame” here mean images sculptured with inscriptions, placed on the walls by the Jebusites. So *Aben Ezra*, *R. Levi ben Gerson*, and other Jewish expositors: cp. *Lyranus*, *Carthusianus*, and *Luther*, *Walther*, and others, who suppose that they were idols of the Jebusites, who had placed them on their battlements, and relied on them as the patrons and tutelary deities of their city (cp. the learned Essay of *John Gregorie*, *Dissertations*, 1684, p. 29, and *Dr. Kitto*, p. 342, for illustrations of this practice), and that David called these images “lame and blind,” according to his own language in Ps. cxv. 2—11, “Wherefore should the heathen say, Where is now their God? Their idols are silver and gold, even the work of men’s hands. They have mouths, and speak not; eyes have they, and see not; they have hands, and handle not; feet have they, and walk not. They that make them are like unto them, and so are all they that put their trust in them. But thou, house of Israel, trust thou in the Lord, He is their succour and defence. Ye that fear the Lord, put your trust in the Lord, He is their helper and defender.”

This interpretation is confirmed by what follows. If “the lame and blind” had been mere feeble and maimed men, they would have been *pitied* “by David’s soul,” but not have been *hated*, as they are declared to be; but if they were idols they would be objects of his detestation, and he would desire to abolish them, and to establish the worship of the true God, the God of Israel, on the heights of Moriah, hallowed by the sacrifice of Abraham, and called *Jehovah-jireh* by him: see Gen. xxii. 21. Further, this is corroborated by what is related of David subsequently in this chapter, v. 21, that he burned the *images* of the Philistines: see note there.

Yet more; the victory of David over the Jebusites, and his triumphal entrance into Zion and Jerusalem, were critical events in his life. Henceforth he became king over all the tribes of Israel, and made Jerusalem the capital of his kingdom, and reigned there, and brought up the Ark of the Lord with joy and thanksgiving into it.

Doubtless (as is observed by ancient writers: see *Tertullian* c. Marcion. iv. 36, and *Angelomus* here) these things were prophetic and typical of Christ, and of His victory over the heathen world, and of His triumphal entry at His Ascension into the heavenly Jerusalem, and of the establishment of His royal sway over all the tribes of true Israelites throughout the world, and of His reception of the Ark of His Church into the heavenly city, to be enshrined for ever there.

But before this glorious consummation could be accomplished, a previous work was to be done in the heathen world. The heathen world trusted in false gods; it relied on “the blind and the lame;” on gods that could neither see nor walk: witness, for example, the colossal image of Minerva Promachus, and the Temple of the Parthenon on the Acropolis at Athens, the most learned of heathen cities; and the Temple and the Statue of Jupiter adored on the Capitol of Rome, the mistress of the world, when Christ and His Apostles preached the Gospel, and stormed the fortresses of Satan, who is worshipped by the Jebusites of heathendom, and opened the way to the true Zion, and planted the trophies of victory on the walls of the heavenly Jerusalem. “The idols He shall utterly abolish, and the Lord alone shall be exalted in that day,” was the prophecy of Isaiah, foretelling the victory of Christ and the Gospel (Isa. ii. 17, 18). “The blind and the lame,” the false gods adored by heathendom, but “hated by the soul” of the Divine David, JESUS CHRIST, must first be removed, before Jerusalem can be won.

cannot come in hither. ⁷ Nevertheless David took the strong hold of Zion : ^m the same is the city of David. ⁸ And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are hated of David's soul,* ⁿ *he shall be chief and captain.* || Wherefore they said, The blind and the lame shall not come into the house. ⁹ So David dwelt in the fort, and called it ^o the city of David. And David built round about from Millo and inward. ¹⁰ And David † went on, and grew great, and the LORD God of hosts *was* with him.

¹¹ And ^p Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and † masons : and they built David an house. ¹² And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

¹³ And ^q David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron : and there were yet sons and daughters born to David.

¹⁴ And ^r these *be* the names of those that were born unto him in Jerusalem ; || Shammuah, and Shobab, and Nathan, and Solomon, ¹⁵ Ibhar also, and || Elishua, and Nepheg, and Japhia, ¹⁶ And Elishama, and || Eliada, and Eliphalet.

¹⁷ ^a But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David ; and David heard of *it*, ^t and went down to the hold. ¹⁸ The Philistines also came and spread themselves

m ver. 9.
1 Kings 2. 10.
& 8. 1.

a 1 Chron. 11. 6—9.
|| Or, *Because they had said, even the blind and the lame, He shall not come into the house.*
o ver. 7.
† Heb. *went going and growing.*

p 1 Kings 5. 2.
1 Chron. 14. 1.
† Heb. *hewers of the stone of the wall.*

q Deut. 17. 17.
1 Chron. 3. 9.
& 14. 3.

r 1 Chron. 3. 5. & 14. 4.
|| Or, *Shimea,*
1 Chron. 3. 5.
|| Or, *Elishama,*
1 Chron. 3. 6.
|| Or, *Beeliada,*
1 Chron. 14. 7.

s 1 Chron. 11. 16.
& 14. 8.

t ch. 23. 14.

Here is a moral lesson to Christian Churches, and to every individual soul ; let them put away their idols, their worship of creatures, of saints and angels, and of every object except of the Lord God of Israel, if they desire to ascend with Christ into the heavenly Jerusalem, and to dwell with Him for ever there. "For what agreement hath the temple of God with idols?" (2 Cor. vi. 16.) "Little children, keep yourselves from idols" (1 John v. 21). Idolaters are cast forth from the heavenly city (Rev. xxii. 15), and they will have "their part in the lake of fire" (Rev. xxi. 8).

8. *David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites*] This translation must be corrected, as to the order of the words, and also as to the sense : they would be better rendered, *Whosoever smiteth the Jebusites, let him cast down into the gutter the lame and the blind, hated by David's soul :* so Bockart, Ewald, Keil.

The sense is complete (as Bp. Patrick has observed) without the addition of the words in the Authorized Version, "he shall be chief and captain," which are indeed true, being found in 1 Chron. xi. 6, but ought not to be inserted here.

The word rendered *gutter* is *tsinnor*, which occurs also in Ps. xlii. 8, and there means *water-spout*.

David ordered that whosoever smote the Jebusites should cast down "the blind and the lame," i. e. their idols, into the gutter ; and so the true David commands that His faithful soldiers and servants, who fight against the spiritual Jebusites of the world, the flesh, and the devil, should cast down their idols, and overthrow "every high and proud imagination that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ" (2 Cor. x. 5). This is the first pre-requisite for entrance into the heavenly Jerusalem.

As to Marcion's objection, derived from this passage, see *Tertullian* c. Marcion. iv. 36.

What, therefore, is to be said of those who, after that Christ and His Apostles have destroyed idolatry, pick up the idols again out of the gutter, and replace them on their pedestals ? Is not this the case with the Church of Rome, and with those who fall away to her ? and may they not derive a warning to themselves from this Scripture ?

— *The blind and the lame shall not come into the house*] Into the house of David, to whose soul they are hateful. Idols were not admitted by him into his own house at Jerusalem ; and woe to those who set them up in the house of the Divine David ; for, as the Apostle asks, "What communion hath light with darkness, and what concord hath Christ with Belial ? and

what agreement hath the Temple of God with idols ?" (2 Cor. vi. 14—16.)

9. *David dwelt in the fort*] Zion ; David took up his abode there ; literally, *sat down* there. So Christ, having conquered our spiritual Jebusites, ascended into the heavenly Jerusalem, the "holy hill of Zion" (Ps. ii. 6. Cp. Heb. xii. 22. Rev. xiv. 1), and *sat down* on the right hand of God (Heb. x. 12).

— *from Millo*] From the *fortress* (see Judg. ix. 6. 46. 49) : probably on the northern side of Mount Zion ; from which he carried a wall round about, so as to enclose the lower city, which lay on the north of Zion, and to connect it with Zion on the south, and to join the city and the citadel into one.

11. *Hiram king of Tyre*] On the chronology see 1 Kings v. 1. 1 Chron. xiv. 1.

— *sent messengers to David—and they built David an house*] The heathen king and people of Tyre, the great merchant city of antiquity, contributed to the glory of David after his exaltation in Jerusalem. So of the true David it is said after His Ascension, that "the daughter of Tyre shall be there with a gift ; the rich among the people shall make supplication unto Thee" (Ps. xlv. 12) ; and this was to be the presage of the time when "all kings shall fall down before Him, all nations shall do Him service" (Ps. lxxii. 11). Psalm xxx. is said in its title to have been composed for the dedication of David's house.

13. *David took him more concubines and wives out of Jerusalem*] Cp. 1 Chron. xiv. 3. A sin in David, as forbidden by God's law (Deut. xvii. 17). But the stain and blemish of the type vanish in the Divine Antitype, Jesus Christ (*Bede* and *Angelomus* : see above, on iii. 2).

The Divine David, after His ascension into the heavenly Jerusalem, espoused to Himself Churches in spiritual wedlock from all nations, as the Apostle speaks (2 Cor. xi. 2), and He is ever raising up to Himself a holy seed of sons and daughters from Churches throughout the world : Christ Himself, by spiritual generation and propagation, is ever being born, according to David's language (Ps. lxxxvii. 4) and that of St. Paul (Gal. iv. 19) in the hearts of believers in all lands.

14. *these be the names*] Mentioned by anticipation.

— *Shammuah—Solomon*] Sons of Bathsheba, 1 Chron. iii. 5. On the name of Solomon, see xii. 24.

15, 16. *Ibhar—Eliphalet*] Here are seven names ; in 1 Chron. iii. 8 are nine ; probably two of them, one of the two Eliphalets and Nogah, died in childhood (*Keil*).

17. *the hold*] He came down from Mount Zion to another strong place below, where his army might be more conveniently

in "the valley of Rephaim." ¹⁹ And David *enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. ²⁰ And David came to ^y Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place || Baal-perazim. ²¹ And there they left their images, and David and his men ^z || burned them. ²² ^a And the Philistines came up yet again, and spread themselves in the valley of Rephaim. ²³ And when ^b David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. ²⁴ And let it be, when thou ^c hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then ^d shall the LORD go out before thee, to smite the host of the Philistines. ²⁵ And David did so, as the LORD had commanded him; and smote the Philistines from ^e Geba until thou come to ^f Gazer.

u Josh. 15. 8.

Isa. 17. 5.

x ch. 2. 1.

1 Sam. 23. 2, 4.

& 30. 8.

y Isa. 28. 21.

|| That is, The

plain of breaches.

z Deut. 7. 5, 25.

1 Chron. 14. 12.

|| Or, took them

away.

a 1 Chron. 14. 13.

b ver. 19.

c So 2 Kings 7. 6.

d Judg. 4. 14.

e 1 Chron. 14. 16,

Gibeon.

f Josh. 16. 10.

VI. ¹ Again, David gathered together all the chosen men of Israel, thirty

encamped; he also thus showed that he was not daunted by the approach of the Philistines, but trusted that with God's help he would overcome them.

18. *valley of Rephaim*] or giants: see Gen. xiv. 5; xv. 20. Deut. ii. 11. Josh. xii. 4. On the west of Jerusalem (Josh. xv. 8).

20. *Baal-perazim*] place of breaches (*Gesen.* 131. Cp. 1 Chron. xiv. 11).

21. *they left their images, and David and his men burned them*] The Philistines had probably brought the images of their gods (see 1 Chron. xiv. 12) into the field to be their champions; as the Israelites carried the Ark to their wars (1 Sam. iv. 4, 5). The Ark, though it fell into the hands of the Philistines, was the cause of plagues and shame to them and their idol Dagon (1 Sam. v. 3—9). But the Philistines left their idols, which had "feet, but walked not," and they fell into David's hand, and he burned them with fire, according to God's command (Deut. vii. 5). So the true David, Jesus Christ, and His servants, after He had ascended into the heavenly Jerusalem, went forth to the battle against the armies and idols of heathendom, and has cast them into the fire. Alas! then for those who venture to pluck idols out of the flame, and to set up creature-worship in the Church of God, and in their own hearts.

23. *Thou shalt not go up*] Why does God now say "Thou shalt not go up," when He had said before "Thou shalt go up?" To teach David not to follow his own devices, or to lean on his own strength, but in all things to obey the Divine will, and to depend on the Divine help (*Theodore*). The same may be observed with regard to the soldiers of the Cross, particularly St. Paul: see below, on Acts xvi. 6.

— *the mulberry trees*] So the Rabbis: others render it *pear-trees* (*Sept.*). The original word *baca* is derived from *baca* or *bacah*, to weep, and signifies some tree which either weeps with gum like the balsam, or hangs down its leaves in tresses like the weeping willow, and is easily moved by the wind (see *Gesen.*, p. 119, and *B. D.* ii. 440).

24. *when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself*] Literally, *when thou hearest the voice of a going, &c., then thou shalt move thyself*. David might not move himself (says *Josephus*, vii. 4. 1) till the trees of the grove should be in motion without any blowing of the wind, but as soon as the trees moved he should go forth without delay to certain victory. This signal was very expressive. The sound of the voice of a going in the tops of the trees had a double significance. It was the sound of the viewless march of "the Lord, going out before him to smite the host of the Philistines." It was the sound of God going forth to smite their gods, even as He smote the gods of Egypt (*Jeromaster*). "The voice of the Lord" (as David himself says, Ps. xxix. 4) "is powerful and full of majesty: the voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon." But even the whispers of that voice are full of trouble to His enemies, and of comfort to His servants. The sound of the voice of His going, even in the tops of the mulberry-trees, —that is, even though it rustles in the quivering leaves of the grove, must, if He wills, strike a panic into the hearts of the Philistines: as He Himself says of those who disobey Him, "I

will send a faintness into their hearts, and the sound of a *shaken leaf* shall chase them, and they shall flee as fleeing from a sword, and they shall fall when none pursueth" (Lev. xxvi. 36). Cp. 2 Kings vii. 6, "The Lord made the host of the Syrians to hear a noise of chariots and a noise of horses;" and 2 Kings xix. 7, "I will send a blast upon him, and he shall hear a rumour." But in those who trust in Him and obey Him, the gentlest murmur of His voice will breathe comfort and courage; they will listen eagerly for the slightest intimation of His will, and will bestir themselves with alacrity and courage at the signal of His going before them. "The wind bloweth where it listeth" (John iii. 8); and at the Day of Pentecost the Spirit came down from heaven as the sound of a rushing mighty wind (Acts ii. 2), and the soldiers of Christ were stirred by its power to go forth and conquer the armies of the spiritual Philistines, and to subdue the world unto Christ (cp. *Angelomus* here).

CH. VI.—ON THE BRINGING UP OF THE ARK TO MOUNT ZION.

This chapter, from v. 1 to v. 19, was appointed by the Hebrew Church to be read in the Synagogues together with Lev. ix. 1 to xi. 47, which describes the offerings of Aaron, the High Priest, in the Tabernacle, after his consecration, and the coming down of the fire from heaven; and the Divine judgment on Nadab and Abihu for offering strange fire.

The connexion of these portions of Scripture is obvious. The act of David, bringing up the Ark to its abode in Mount Zion, was an accomplishment, in part, of the work begun in the wilderness by the setting up of the Tabernacle and the consecration of the Aaronical Priesthood.

But this act of David reaches far forward to a much more glorious consummation. On the occasion of the bringing up of the Ark to Zion, he composed (as is commonly believed) the xxivth Psalm, "The earth is the Lord's," &c. "Who shall ascend into the hill of the Lord?" and the xlvith Psalm, another Psalm for Ascension; cp. Ps. lxxviii. "Let God arise, and let His enemies be scattered," &c. "Thou art gone up on high, and hast led captivity captive, and received gifts for men;" which the Church has most aptly connected with the ASCENSION of JESUS CHRIST into the heavenly Zion, and with the Coming of the HOLY GHOST in fire from heaven on the Church of Christ at the Day of Pentecost.

The appointment of these Proper Lessons and Proper Psalms by the Hebrew and Christian Churches, is like a practical exposition of the meaning of these Scriptures, which are thus brought together, and reflect spiritual light on each other. Therefore, in reading the history of the going up of David and the Ark, let us think of Christ going up into heaven, and carrying up His Church thither; and let us meditate on the spiritual gifts which He procured for her by that glorious exaltation to the heavenly Jerusalem.

But here another preliminary remark must be made.

David himself had already gone up to Jerusalem; and was there enthroned in his capital as King of Israel. But the Ark — the Visible Church of God — was not yet established there. And, as we shall see in this chapter, the *progress* of the Ark

a 1 Chron. 13. 5, 6.
 || Or, *Baalah*, that is, *Kirjath-jearim*, Josh. 15. 9, 60.
 || Or, at which the name, even the name of the LORD of hosts, was called upon.
 b 1 Sam. 4. 4.
 Ps. 80. 1.
 † Heb. made to ride.
 c See Num. 7. 9.
 1 Sam. 6. 7.
 || Or, the hill.
 d 1 Sam. 7. 1.
 † Heb. with.

e 1 Chron. 13. 9, he is called, *Chidon*.
 f See Num. 4. 15.
 || Or, stumbled.

thousand. ² And ^aDavid arose, and went with all the people that were with him from || Baale of Judah, to bring up from thence the ark of God, || whose name is called by the name of the LORD of hosts ^b that dwelleth between the cherubims. ³ And they † set the ark of God ^c upon a new cart, and brought it out of the house of Abinadab that was in || Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. ⁴ And they brought it out of ^d the house of Abinadab which was at Gibeah, † accompanying the ark of God: and Ahio went before the ark. ⁵ And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. ⁶ And when they came to ^eNachon's threshingfloor, Uzzah ^fput forth his hand to the ark of God, and took hold of it; for the oxen || shook it. ⁷ And the anger of

toward Zion was retarded by many hindrances and by many drawbacks;

Its progress was commenced with the mistake of placing the Ark in the new cart (v. 3) instead of on the shoulders of the Kohathites; its course was arrested by the disastrous check at Perez-uzzah (v. 6—8); it sojourned for a time at the house of Obed-edom (v. 10—12). David's act of rejoicing before it was derided by his own wife; and it was not till the days of Solomon his son that it was solemnly inaugurated in the Temple at Jerusalem.

So it has been in the history of the Church.

Our Divine David Himself is gone up to the heavenly Jerusalem, by a glorious Ascension, and by that Ascension His members are already there *in hope*. But the progress of the Ark of His Church to that glorious altitude is a weary pilgrimage, by a steep and rugged way (see on v. 3), attended by many sorrows, trials, and imperfections. It is not without much tribulation that the Church militant can arise to the glory of the Church triumphant.

1. *David gathered together*] See 1 Chron. xiii. 1—5, where David associates the Priests and Levites and people throughout all Israel with himself in this work of religious joy and exultation. The universal Church of Christ partakes with the Divine David in the glory of His Ascension into the heavenly Zion (Eph. ii. 6).

2. *Baale*] The old Canaanitish name of Kirjath-jearim, where the Ark had been, with only occasional removals, since its recovery out of the hands of the Philistines: see 1 Sam. vi. 21; vii. 2.

Probably there is a reference to *Kirjath-jearim*, i.e. city of woods, in Ps. cxxxii. 6, in which we read,—“We found it (the Ark) in the fields of the wood.” “Arise, O Lord, into Thy resting-place, Thou and the Ark of Thy strength.”

The *Tabernacle* at this time was at Gibeon, where it remained till the building of Solomon's Temple, 1 Chron. xvi. 39. 2 Chron. i. 3.

— whose name—cherubims] Rather, over which (Ark) the Name, the Name of the Lord of Hosts, Who sitteth on the Cherubim, is called; that is, over which is proclaimed and manifested the glory and power of the Lord of Hosts. The Ark was His Throne, on which His attributes of power were manifested; as had been seen in the dividing of the waters of Jordan, and in the fall of the walls of Jericho, and the overthrow of Dagon at God's presence manifested between the Cherubim on the Ark. This was the reason, why David desired to carry up the Ark, the visible symbol of God's presence, majesty, and power, into the capital of his kingdom, Jerusalem. Cp. Exod. xxxiii. 19, where God says to Moses, “I will make all my goodness pass before thee, and I will proclaim the Name of the Lord before thee;” and Exod. xxxiv. 5, 6, “The Lord stood and proclaimed the Name of the Lord; and the Lord passed by him and proclaimed the Lord, the Lord God, merciful and gracious;” and see 1 Chron. xiii. 6, where David is said to bring up the Ark of the Lord, “that dwelleth between the Cherubims, whose Name is called on it;” and Keil, p. 240; and below, on 1 Kings viii. 43.

3. *they set the ark of God upon a new cart*] As the Philistines had done (1 Sam. vi. 7, 8, 14); but it ought not to have been carried in a cart, but on the shoulders of Levites, the Kohathites (Num. iv. 15; vii. 9; x. 21).

Even David himself, we see, was liable to the charge of negligence and forgetfulness in the manner of bringing up the Ark; and his fault is not disguised by the sacred writer. He

had imitated the Philistines, God's enemies; and had disobeyed God's law. David afterwards recollected the error of which he had been guilty in this respect, and corrected it, in the remainder of the progress of the Ark to Jerusalem: see 1 Chron. xv. 2—15.

All religious reformation, which are wrought by men, are blemished by human infirmities. It is Christ only of whom it can be said, that “His Work is perfect,” in the intention, and in the act, and in the mode of doing it.

— in Gibeah] Rather, in the hill, on the n.w. of Kirjath-jearim: cp. 1 Sam. vii. 1, and so Sept. See Pfeiffer, *Dubia*, p. 204, and Dr. Thomson, *Land and Book*, p. 666, who describes this road from Kirjath-jearim (*Kuryet-el-Enab*), on the borders of Judah and Benjamin, to Jerusalem. “It took” (he says) “just three hours, moderate riding, from *Kuryet-el-Enab* to Jerusalem; first a long descent into *Wady Hanina*, then a similar ascent, succeeded by a very steep pass and a very slippery path down to *Kulonja*. The path then winds up a valley, and stretches over a dreary waste of bare rocks until within a mile of the City (Jerusalem), when the view opens its naked ramparts and the mysterious region beyond the Dead Sea.”

— Uzzah and Ahio, the sons of Abinadab] Perhaps the word sons here may mean grandsons, says Keil, who calculates (pp. 217, 240) that the time since the first arrival of the Ark at Abinadab's house (1 Sam. vii. 1), when Eleazar his son was appointed to guard it, was about seventy years.

4. *accompanying the ark*] Literally, with the Ark; objections have been made to the statement here, as if it were a mere repetition of what had been said in the previous verse, and as if it were tautology to say, they brought the ark with the ark (*Cappellus*, *Houbigant*, *Keil*).

But the sacred historian is explaining how what he is about to relate came to pass. The two sons brought the Ark; at first they were with the Ark; then Ahio went before the Ark, but Uzzah followed with it, and touched it (v. 6). Others suppose that “they brought it,” in this verse, means, they brought the cart or carriage from the house of Abinadab, and this opinion deserves consideration.

5. *of fir wood*] or, cypress (*Gesen*. 140).

— on harps] See 1 Chron. xiii. 8; and as to the instruments here named, cp. 1 Sam. x. 5.

— cornets] Rather, *sistra* (*Vulg.*), which were shaken in order to produce sound. Cp. *Gesen*. 488, 540.

6. *Nachon's threshingfloor*] In 1 Chron. xiii. 9 it is called *Chidon's* threshing-floor: see the margin.

How is this to be explained?

Neither *Nachon* nor *Chidon* are in fact proper names. The words rendered “Nachon's threshing-floor,” ought to be translated, the threshing-floor of smiting (from *nacah*, to smite), so called from the event; because God there smote Uzzah (*Bochart*, *Keil*); and the words, “Chidon's threshing-floor,” ought probably to be translated, the threshing-floor of the dart, i.e. of the stroke with which Uzzah was smitten. Cp. *Keil*, p. 242.

UZZAH LAYING HOLD OF THE ARK.

— Uzzah put forth his hand to the ark of God, and took hold of it] which it was not lawful for him to do, not being a priest (Num. iv. 15. *Josephus*, vii. 4. 2). It is not certain that he was a Kohathite, but if he were, then he had clearer knowledge than others, and knew he might not touch it, but help to bear it on staves; and death was threatened in the Law, as the penalty for the violation of this law (Num. iv. 15. 19, 20; vii. 9).

Uzzah did what he did with a good intention; and his punish-

the LORD was kindled against Uzzah; and ^g God smote him there for *his* || error; ^g 1 Sam. 6. 19. || Or, rashness. and there he died by the ark of God. ⁸ And David was displeased, because the LORD had † made a breach upon Uzzah: and he called the name of the place || Perez-uzzah to this day. ⁹ And ^h David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? ¹⁰ So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom ⁱ the Gittite. ¹¹ ^k And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD ^l blessed Obed-edom, and all his household. ¹² And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. ^m So David went and brought up the ark of God from the house of Obed-edom

† Heb. broken.

|| That is, The breach of Uzzah.

h Ps. 119. 120. See Luke 5. 8, 9.

i 1 Chron. 13. 13. k 1 Chron. 13. 14.

l Gen. 30. 27. & 39. 5.

m 1 Chron. 15. 25.

ment is a warning that *no intention*, however good, can justify a bad act. As *Salvian* says (de Gubernat. Dei vi. 10), “Oza Levites ipso officio inofficiosus fuit, qui injussa præsumpsit, et extinctus est:” see *Bp. Sanderson* de Conse., Præl. ii. § 13, who says, “This inadvertency of Uzzah, notwithstanding the innocence of his intention, brought down the Divine vengeance on his head, which struck him with present death, before the whole assembly of the people, as the punishment of his presumption. And by this severe stroke upon the first violator of the law, God impressed a dread upon the hearts of men, and gave a sanction to His commands that no man should attempt upon any pretence whatever, to act in defiance of His Law, or boldly to dispense with what God has established.”

The special moral of this warning is, that no one, on the plea of zeal for the Ark of God's Church, should resort to doubtful expedients and unlawful means for the attainment of his end. Let him not say, that for the advancement of the Church of God, all acts are pleasing to Him. No: if the vessel of the Church is tossed with storms, the Disciples may not approach Christ and touch Him with familiar irreverence, in order to awake Him who sleeps as man, but sees all things as God (see on Mark iv. 38—40). Here is the trial of their faith. Let them tarry the Lord's leisure, and He will rise and succour them, and bless them for their trust in Him.

Here (as *Bp. Sanderson* has shown in the second of his invaluable lectures “On Conscience”) is a divine protest against the fanaticism of the Anabaptists, Antinomians, and others, on the one side, and the impiety of the Papal casuists on the other, who justify and encourage any act, however sinful, if it conduce to what they call a good end.

— *the oxen shook it*] Literally, *the ox let it loose*, perhaps by slipping, so as to endanger its falling. The verb here used is *shamat*, which is rendered to *release* in Dent. xv. 3, and to *let rest* in Exod. xxiii. 11, and to *throw down* in 2 Kings ix. 33, and to *overthrow* in Ps. cxli. 6.

The road was a steep and rough one, so that the oxen might easily stumble, and cause a concussion of the cart, and of the Ark in it: see v. 3. *Josephus*, vii. 4. 2.

“Oza Levites, Arcam Domini, quam portare debuerat, quasi rumentem sustentare voluit, et percussus est” (*S. Jerome*, Epist. 48: so *Theodoret*). His knowledge, if he was a Levite, aggravated his sin. The history of the Divine judgment on Uzzah is a proof that the Mosaic Law, concerning the functions of the Levites, was then in existence, and may be appealed to in reply to the strange allegations of some that the Levitical functions date from the time of David himself: see *Bp. Colenso* on the Pentateuch, Part v. ch. xv. p. 159.

Uzzah meant well; but the best intention cannot excuse us in unlawful actions. There is nothing more dangerous than to be our own carvers in matters of devotion (*Bp. Hall*).

Observe the consequence of disobedience. If God's law had been complied with, the Ark would not have been placed on a cart, but on the shoulders of the Kohathites; and the occasion for Uzzah's sin would not have occurred. Perhaps Uzzah had been one of those who had caused it to be drawn by oxen: and his own instruments became the cause of his death. Here then is a warning to all, that they presume not to put forth their hands, without a due call and mission, to meddle with holy things. “You must rather leave the Ark (of the Church) to shake, if it so please God, than put unworthy hands to hold it up” (*Lord Bacon*): cp. Acts xix. 13.

7. *God smote him there for his error*] In touching the Ark;

and if such reverence was due to the Ark of the covenant, which was sprinkled with the blood typifying that of Christ, with how much awe ought the Name of Christ, and the “Blood of the Covenant” itself to be treated! see Heb. x. 29.

— *he died*] It is not said that he perished immediately; or that he died eternally: he may have repented of his sin, as the Hebrew interpreters suppose: see *Pfeiffer*, *Dubia*, p. 206.

8. *David was displeased*] His anger was kindled against the cause of this judgment, that is, against the sin, from which he himself was not exempt, which had led to it. If he had taken care that the Ark had been carried, as it ought to have been, on the shoulders of the Kohathites (see v. 3), this calamity would not have happened. One irregularity in holy things leads to another: and God's patience is exhausted, and He interferes with some awful judgment to prevent further aberrations. David's displeasure was like that spoken of in 2 Cor. vii. 11.

— *Perez-uzzah*] *Uzzah's breach*: cp. *Baal-perazim*, v. 20.

9. *David was afraid*—*How shall the ark of the LORD come to me?*] who have been an accessory to Uzzah's sin: see on v. 8. David applies the judgment on Uzzah to himself.

We then make a right use of God's judgments of others, when we fear them for ourselves: and finding our sins equal, tremble at the expectation of the same punishments. Awfulness is a safe interpreter of God's actions, and a wise guide of ours (*Bp. Hall*).

10. *the house of Obed-edom the Gittite*] How is this to be accounted for? If Obed-edom was dwelling in his own city, Gath-rimmon, which was in the tribe of Dan (*Josh.* xix. 45; xxi. 24), then David must have carried the Ark to a place which was more distant from Jerusalem than Kirjath-jearim. Kirjath-jearim was ten miles, and Gath-rimmon was twelve miles, west of Jerusalem (*Onomasticon*).

This circumstance, which otherwise might have appeared strange and incredible, is probably to be explained from the fact that Obed-edom was a Kohathite (see Exod. vi. 21; xviii. 16; compared with 1 Chron. xv. 18. 21. 24; xvi. 5; xxvi. 4), and was therefore one of those who were authorized and commissioned to bear the Ark (see on v. 3); and it is a proof that David had derived a salutary lesson from God's judgment on Uzzah, as is indeed clear from what David himself says in 1 Chron. xv. 1—13. Cp. *Theodoret*, Qu. 19.

11. *the ark of the LORD continued in the house of Obed-edom—and the LORD blessed Obed-edom, and all his household*] See here the courage and faith of Obed-edom: he knew that the presence of the Ark had been disastrous to Dagon, and had brought plagues on the Philistines, and that the men of Beth-shemesh had been struck dead for looking into it; and that Uzzah had been smitten for touching it; and yet he gladly welcomed it, and harboured it for three months; and God blessed him for his faith. Obed-edom well knew that though “God is a consuming fire” to those who treat Him with irreverence, He is infinite in mercy to those who obey Him. The Gadarenes, smitten with fear, besought Jesus to depart out of their coasts, and we do not hear that He ever visited them again. But Zacchæus, animated by love, received Him gladly, and Jesus said, “This day is salvation come to this house” (*Luke* xix. 9). All divine things, such as the Scriptures and Sacraments, are set, as Christ Himself was, “for the fall and rising again of many in Israel” (*Luke* ii. 34); they are “a savour (or odour) of death unto death” to those who reject or despise them, and “an odour of life unto life” to those who love them (2 Cor. ii. 16).

n Num. 4. 15.
Josh. 3. 3.
1 Chron. 15. 2,
15.
o See 1 Kings 8.
5.
1 Chron. 15. 26.
p See Exod. 15.
20.
Ps. 30. 11.
q 1 Sam. 2. 18.
1 Chron. 15. 27.
r 1 Chron. 15. 28.
s 1 Chron. 15. 29.

t 1 Chron. 16. 1.
u 1 Chron. 15. 1.
Ps. 132. 8.
† Heb. *stretched*.
x 1 Kings 8. 5,
62, 63.

y 1 Kings 8. 55.
1 Chron. 16. 2.
z 1 Chron. 16. 3.

a Ps. 30. 11.

b ver. 14, 16.
1 Sam. 19. 24.
c Judg. 9. 4.
|| Or, *openly*.
d 1 Sam. 13. 14.
& 15. 28.

into the city of David with gladness. ¹³ And it was so, that when "they that bare the ark of the LORD had gone six paces, he sacrificed ° oxen and fatlings. ¹⁴ And David ^p danced before the LORD with all *his* might; and David *was* girded ^a with a linen ephod. ¹⁵ ^r So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

¹⁶ And ^s as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

¹⁷ And ^t they brought in the ark of the LORD, and set it in ^u his place, in the midst of the tabernacle that David had [†] pitched for it: and David ^x offered burnt offerings and peace offerings before the LORD. ¹⁸ And as soon as David had made an end of offering burnt offerings and peace offerings, ^y he blessed the people in the name of the LORD of hosts. ¹⁹ ^z And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of *wine*. So all the people departed every one to his house.

²⁰ ^a Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who ^b uncovered himself to day in the eyes of the handmaids of his servants, as one of the ^c vain fellows || shamelessly uncovereth himself! ²¹ And David said unto Michal, *It was* before the LORD, ^d which chose me before thy

13. they that bare the ark] Observe, David has learnt wisdom from the judgment on Uzzah. The Ark is no longer carried in the new cart, but is borne on the shoulders of the Kohathites, who were appointed by God to bear it. Cp. 1 Chron. xv. 15.

— *had gone six paces]* without any mark of God's displeasure. David did not delay his thank-offering for God's goodness in allowing him to begin the march afresh, and he implored God's favour upon it with this sacrifice.

— *he sacrificed]* Not with his own hand, but by the ministry of the Priests and Levites. Cp. 1 Chron. xv. 26.

14. danced] His transport was greater even on account of his former fear and sorrow (v. 8).

Here was an example of spiritual humility and moral courage. David stripped himself of his royal raiment, and exposed himself to the disparagement of the bystanders by his holy love and zeal for God and His service. "Non vilescere metuit coram Deo. Ego plus saltantem stapeo quam pugnantem. Pugnantem quippe hostes subdidit; saltantem, seipsam" (*S. Gregory*, Moral. xxvii. 27). Cp. *S. Ambrose*, Apol. David i. 6; de Penit. ii. 6; in Luc. c. vii., "Est honesta saltatio quâ tripudiat Animus. Hæc saltatio fidei socia, gratiæ comes." By fighting he conquered his foes, by dancing he conquered himself. Thus he was a type of Christ, Who humbled Himself, and was content to be despised and to be accounted mad (Mark iii. 21) for God's sake; and so St. Paul (Acts xxvi. 24).

— *a linen ephod]* He laid aside his royal robes, and rejoiced to appear as a minister of the Tabernacle: see 1 Sam. ii. 18.

A Lapidè compares the history of Sir Thomas More, who when Lord Chancellor of England sometimes took his place and sang in the choir of his Parish Church, in a surplice: and when the Duke of Norfolk expostulated with him, as Michal did with David, for degrading himself and the King's service, he said, "Nay, your Grace may not think that the King my master will be offended with me for serving of God his Master" (Eccle. Biog. ii. 68).

15. with the sound of the trumpet] So David with the Ark ascends to Mount Zion; and of the Lord Jesus, the Divine David, ascending to the heavenly Zion, and bearing His Church in triumph with Him, it is said by David, in one of the Psalms appointed for the Festival of the Ascension, "God is gone up with a shout, and the Lord with the sound of the trumpet" (Ps. xlvii. 5). Cp. Ps. lxxviii. 24, 25; another Psalm for Ascension Day).

16. Michal] Called here "*Saul's daughter*," rather than "David's wife," because she was elated with pride for her princely origin, and what she did was rather according to the

temper of her father Saul (who had cared little for the Ark, 1 Chron. xiii. 3), and was at variance with her duty to her husband David. In 1 Sam. xviii. 20, we are told that "Michal loved David." Perhaps her affections had been estranged by his subsequent marriage with Abigail, as *Professor Blunt* suggests, who thinks that there is a reference to Abigail and Ahinoam in the words "*handmaids*."

— *she despised him in her heart]* And she was smitten with barrenness (v. 22). Saul's daughter Michal looking out of the window at Jerusalem, and despising David when going up with joy and exultation before the Ark to Zion, and being smitten for her sin with barrenness, is rightly regarded as figurative of the proud and censorious temper of the Jewish Church, despising the true David, and mocking at the glory of His Church, and therefore stricken with sterility. "Michal, in typo synagogæ, sterilis permansit" (cp. *Ambrose*, Apol. Dav. i. 6, and *Angelomus*).

17. the tabernacle] Not the Levitical Tabernacle, which was at Gibeon (cp. 1 Chron. xvi. 39), but a temporary one which David had pitched for it, till he had built, as he designed to do, a temple to receive it: see vii. 1—3.

18. he blessed the people] As Isaac blessed Jacob (Gen. xxvii.), and Jacob blessed Ephraim and Manasseh (Gen. xlviii.), and Moses blessed the tribes (Deut. xxxiii.), and Solomon blessed the people (1 Kings viii. 14), and the people blessed Solomon (v. 66).

They did *not* use the peculiar form of Benediction prescribed for the Priests (Num. vi. 22—27), as is alleged by some (*Bp. Colenso* on the Pentateuch, Pt. v. p. 157). King David, having gone up to Zion, blessed the people in the Name of the LORD of Hosts; so our David, who is the King of Glory, and the Lord of Hosts Himself (as David describes Him in one of the Psalms, written by him on this occasion, and used by the Church on Ascension Day: "The Lord of Hosts: He is the King of Glory," Ps. xxiv. 10), mounted to the heavenly Zion in the act of blessing His Apostles, the heads of all the Tribes of the spiritual Israel (Luke xxiv. 50—52), and in Heaven itself He is ever blessing His people.

19. he dealt among all the people—a good piece] David, when he had ascended into Mount Zion, gave gifts (see *Gesen.* 87. *Keil*, 245); a portion perhaps of the sacrifice of peace-offering (*Josephus*, *L. de Dieu*).

— *a flagon]* Rather, a cake, of raisins, or other dried fruits. Cp. Cant. ii. 5. Hos. iii. 1 (*Gesen.* 75, and so *Josephus*, vii. 4. 2).

21. And David said unto Michal] This reply of David to Michal, Saul's daughter, may be said to have a prophetic and typical reference to the true David, Jesus Christ, who laid aside

father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD. ²² And I will yet be more vile than thus, and will be base in mine own sight: and || of the maidservants which thou hast spoken of, of them shall I be had in honour. ²³ Therefore Michal the daughter of Saul had no child ^e unto the day of her death.

|| Or, of the hand-
maids of my
servants.

e See 1 Sam. 15.
35.
Isa. 22. 14.
Matt. 1. 25.

a 1 Chron. 17. 1.
&c.

VII. ¹ And it came to pass, ^a when the king sat in his house, and the LORD

His royal robe of heavenly glory, and consented to abase Himself, and to be despised and set at nought by the Jewish Synagogue, prefigured here by Michal, and to be vile in their eyes *before the Lord*, that is, for the sake of God's glory, and the exaltation of His Church to the heavenly Jerusalem (see *Angelomus, A Lapidem*).

^{22. will be base in mine own sight}] Observe these words. Here is true humility. Many abase themselves in other people's sight who are great in their own sight. Their very humility is pride; but David will not only humble himself in the eyes of others, but in his own (*S. Gregory, Moral. xxvii.*).

^{23. Michal—had no child}] She is here again called the daughter of Saul, and not "*the wife of David*" (see v. 16), for the same reason as before. Michal, Saul's daughter, despising David, is compared by the Fathers to the Jewish nation's despising Christ.

The Jewish Church ceased to be a faithful wife when it rejected the true David; it was only "*a daughter of Saul*," who fell from God by faithlessness and disobedience.

— *had no child*] See on v. 16. Some suppose that she had children before this time, but none after. Cp. below, on xxi. 8.

Many of the PSALMS of David are expressive of his feelings on this solemn occasion. The 29th is entitled in the *Sept.*, "On the going forth of the Tabernacle." The 15th, the 30th, and the 101st seem to be connected with David's occupation of his new abode at Jerusalem. The 24th and the 68th (as already observed) appear to celebrate the entrance of the Ark in triumph within the portals of the ancient fortress; and the 132nd appears to be associated with that event. The student will do well to read those Psalms in connexion with this history.

PRELIMINARY NOTE TO CHAPTER VII.

GOD'S PROMISE OF PERPETUITY OF DURATION AND DOMINION TO DAVID'S SEED.

This chapter is the proper sequel and completion of the two foregoing ones.

In the last chapter but one, David himself is anointed king of all the tribes of Israel, and conquers the Jebusites, and takes Mount Zion, and makes it the capital of his kingdom.

In the next chapter, the one immediately preceding the present, David endeavours to bring the Ark of God to Mount Zion, and, after some hindrances, he brought it; but he did not settle it in the Tabernacle: the work is yet incomplete.

The present chapter carries us forward to the consummation of the work. David desires to build a house for God at Jerusalem, but God forbids him; at the same time He gives to David a glorious revelation of the future. He promises to build a house for David himself, and that David's seed shall be set up after him, and that he shall build a house for God's name, and that David's kingdom and throne shall be established for ever (vv. 12—16).

The Apostle St. Peter, when filled with the Holy Ghost on the day of Pentecost, not only affirms that these promises were fulfilled in CHRIST, who is the Seed of David, and in whom the throne and kingdom of David is established for ever (Isa. xi. 10. Luke i. 32, 33), but St. Peter asserts also that *David himself understood them to refer to Christ*. "The Patriarch David" (he says) "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins *He would raise up Christ to sit upon his throne*" (Acts ii. 29, 30; and cp. here vv. 12, 13). And (as *Theodoret* has remarked) the author of the Epistle to the Hebrews quotes the words of God to David (v. 14), "I will be his father, and he shall be My son" (Heb. i. 5), and applies them to CHRIST. And the same writer says (Heb. iii. 6), "Christ was faithful, as a son over his house; whose house are we."

This chapter exhibits, therefore, a new era in Scripture prophecy. A new step in advance is here gained.

In the prophecy of Jacob (see above, on Gen. xlix. 8—10) the particular *tribe*—that of *Judah*—had been specified, from

which the Messiah should come, and have an *everlasting dominion*; and so the mind of David and all faithful men had been opened to receive clearer light on that glorious subject. And now the particular *family* in that tribe is pre-announced—the family of *David* himself.

Standing on the vantage ground of this prophecy, David himself, and other writers of the Psalms, and other prophets of the Old Testament, henceforth describe the kingdom of Christ as settled on Mount Zion, and speak of Christ as enthroned on the Seat of David.

At the same time, in a subordinate sense, the promise and prophecy have a reference to *Solomon* (see v. 14), who as the son of David, and in his name "*Peaceable*," and in succeeding his father on his throne, and in building the Temple at Jerusalem, was a signal Type of the Prince of Peace, the Divine Son of David, who has built up the true temple of God, His Church, which will shine for ever in glory in the heavenly Jerusalem.

Thus then we see that these three chapters (v. vi. vii.) reveal the history of Christ and His Church for evermore.

David himself was anointed King of all Israel, and established his throne in Zion.

So Christ. He ascends to the Heavenly Jerusalem, and is crowned there King of the Church Universal.

But the progress of the Ark—the figure of the Church Militant, overshadowed by the Divine Presence—toward Mount Zion was slow and difficult, and impeded by many hindrances. David hoped to be able to settle it in a fixed temple at Jerusalem; but he was not allowed to do so. The ascent of the *Ark* was rather an ascent in *hope* than in accomplishment. It was not enshrined in the Tabernacle. It had made a long pilgrimage from Sinai; it had moved from place to place; it had fallen into the hands of the Philistines; Shiloh, its residence, had been destroyed; it had remained in long banishment in Kirjath-jearim. Even after its ascent to Zion under David, it must have waited more than thirty years till it had a fixed abode in the Temple of Solomon; and for the sins of that king (see v. 14), and of other kings of Judah, that Temple would be laid in ruins. And though that Temple would be restored after many years, yet it would be finally demolished.

But still the promise in this chapter is to David, "that God would not take His mercy from him, as He took it from Saul, but David's house and kingdom and throne should be established for ever" (vv. 13—16).

This prophecy has been partly fulfilled already in the RESURRECTION and ASCENSION of JESUS CHRIST the Son of David according to the flesh, and in His Session at God's right hand; but waits for complete fulfilment till His Second Coming, when He will put all His enemies under His feet, and the throne and kingdom of David will be established in Him for ever, and the Ark of His Church Militant, after its weary journey through this world, a journey beset with many hindrances and many human infirmities, will rise at last to the glory of the Church Triumphant, when, according to the Divine Vision, "the Temple of God will be opened in heaven, and there will be seen, in His Temple, the Ark of His Covenant" (Rev. xi. 19).

In confirmation of this interpretation of these chapters, the reader may refer to *S. Augustine* de Civ. Dei xvii. 8, 9; and *Lactant.*, Hist. iv. 13; and the excellent remarks of *Theodoret*, Qu. 21; see also here *Angelomus*, *Menochius*, *Gerhard*, *Huetius*, *Calovius*, *Glossius*, *Waltherus*, and others in *Pfeiffer*, Dub. 207. *Wouters*, Dilucid. in cap. vii. *Hengstenberg*, Christol. i. 143—169, or p. 41 of *Arnold's* translation; and *Keil*, p. 253, who has sufficiently refuted the sceptical objections to the authenticity of this prophecy, p. 247.

1. *the king*] Observe this phrase, "*the King*." The Sacred Historian changes his style from "*David*," to "*the King*;" because he is about to speak of the perpetuity of his *kingdom*, in Christ.

— *sat in his house*] In quiet meditation, for God had given him rest. Probably the 132nd Psalm is the expression of his feelings at this time.

b ch. 5. 11.
c See Acts 7. 46.
d Ex. 26. 1.
& 40. 21.

e 1 Kings 8. 17,
18.
1 Chron. 22. 7.
& 28. 2.

f Heb. to my
servant, to David.
f See 1 Kings 5.
2. & 8. 19.
1 Chron. 22. 8.
& 28. 3.
g 1 Kings 8. 16.
h Ex. 40. 18, 19,
34.
i Lev. 26. 11, 12.
Deut. 23. 14.

j Or, any of the
judges,
1 Chron. 17. 6.
k ch. 5. 2.
Ps. 78. 71, 72.
Matt. 2. 6.
Acts 20. 28.
l 1 Sam. 16. 11,
12.
Ps. 78. 70.

m Heb. from after.
n 1 Sam. 18. 14.
ch. 5. 10.
& 8. 6, 14.
o 1 Sam. 31. 6.
Ps. 89. 23.
p Heb. from thy
face.

q Gen. 12. 2.
p Ps. 44. 2.
& 80. 8.
Jer. 24. 6.
Amos 9. 15.
q Ps. 89. 22.
r Judg. 2. 14, 15,
16.

s 1 Sam. 12. 9, 11.
Ps. 106. 42.
t s ver. 1.
u Ex. 1. 21.
ver. 27.

v 1 Kings 11. 38.
w 1 Kings 2. 1.
x Deut. 31. 16.
y 1 Kings 1. 21.
Acts 13. 36.

z 1 Kings 8. 20.
Ps. 132. 11.
1 Kings 5. 5. & 6. 12. & 8. 19.

had given him rest round about from all his enemies; ² That the king said unto Nathan the prophet, See now, I dwell in ^b an house of cedar, ^c but the ark of God dwelleth within ^d curtains. ³ And Nathan said to the king, Go, do all that is ^e in thine heart; for the LORD is with thee.

⁴ And it came to pass that night, that the word of the LORD came unto Nathan, saying, ⁵ Go and tell ^f my servant David, Thus saith the LORD, 'Shalt thou build me an house for me to dwell in? ⁶ Whereas I have not dwelt in *any* house ^g since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in ^h a tent and in a tabernacle. ⁷ In *all the places* wherein I have ⁱ walked with all the children of Israel spake I a word with ^j any of the tribes of Israel, whom I commanded ^k to feed my people Israel, saying, Why build ye not me an house of cedar? ⁸ Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, ¹ I took thee from the sheepcote, ^t from following the sheep, to be ruler over my people, over Israel: ⁹ And ^m I was with thee whithersoever thou wentest, ⁿ and have cut off all thine enemies ^t out of thy sight, and have made thee ^o a great name, like unto the name of the great *men* that *are* in the earth. ¹⁰ Moreover I will appoint a place for my people Israel, and will ^p plant them, that they may dwell in a place of their own, and move no more; ^q neither shall the children of wickedness afflict them any more, as beforetime, ¹¹ And as ^r since the time that I commanded judges *to be* over my people Israel, and have ^s caused thee to rest from all thine enemies. Also the LORD telleth thee 'that he will make thee an house. ¹² And ^u when thy days be fulfilled, and thou ^v shalt sleep with thy fathers, ^w I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. ¹³ ^z He shall build an house for my name, and I will ^a stablish the throne of his kingdom for ever. ¹⁴ ^b I will be his father, and he shall be my son. ^c If he commit

2. *Nathan the prophet*] See above, on 1 Sam. ix. 9. Nathan afterwards comes forward to rebuke David for his sin, in xii. 1—12, and yet did not forfeit David's favour: see 1 Kings i. 8. 10.

— *curtains*] Exod. xxvi. 2.

3. *Nathan said*] The sacred writer does not disguise the fact that prophets—as *men*, not under the direct inspiration of God at that particular time—sometimes spoke without due consideration and are corrected by God: see v. 4. Cp. Acts xxi. 12, 13.

5. *Shalt thou build me an house?*] No; the reason for the prohibition is declared by David himself. 1 Chron. xxii. 8; xxviii. 3. God will not allow him to do it, although He commands the intention: see 1 Kings viii. 18.

6. *have walked in a tent*] And thus God showed that a local habitation is no necessary requisite for His worship, although He is pleased to choose places wherein to put His Name, and to reveal Himself specially there. This *migratory* character of His Church was a preparation and training, not only for faith in His Omnipresence, but also for the reception of the doctrine of the *universality* of the Church, not to be limited to Palestine, but to be extended to all nations; and so St. Stephen expounds it: see Acts vii. 46—49.

7. *the tribes*] Represented by their rulers: cp. 1 Kings viii. 16, and Ps. lxxviii. 69—71, where the choice of David by God is represented as the choice of the *tribe of Judah*. God had not allowed Moses, Joshua, or the Judges to build Him a house, because they were men of war, as David was (1 Chron. xxii. 8. *Jeromaster*).

9. *all thine enemies*] Up to this time: see v. 1. Other enemies rose up afterwards (see ch. viii.), but the victory gained over the former by God's help was an assurance to David that the others would be eventually cut off.

10, 11. *I will appoint a place—the LORD telleth thee that he will make thee an house*] Thou desirest to appoint a place for Me, but I will go before thee, and appoint a place for thy people Israel, even an *everlasting* inheritance foreshadowed by Canaan,

for all true Israelites; and I will build an *eternal* house for thee, in thy seed, prefigured by thy son (Solomon), even in CHRIST: see *Preliminary Note* to this chapter; and vv. 13. 16.

God built for David a house—even a temple—by the Incarnation of Christ, Who came from his seed. For Christ calls His own body, which He took from the Blessed Virgin Mary, of the seed of David, a temple: "Destroy this temple, and in three days I will build it up again. He spake of the temple of His body," John ii. 21 (*Theodoret*).

12. *when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee*] Hence it is clear that this prophecy was not exhausted in Solomon, who began to reign before David slept with his fathers (*S. Augustine* de Civ. Dei xvii. 8. *Lactant.*, Inst. iv. 13).

S. Augustine remarks, that we see some gleams and glimpses in Solomon of what was to be fulfilled in Christ. In some things Solomon's acts corresponded to this prophecy; in other things they did not. His *name* Solomon (peaceable), his building of the Temple, these were tendencies to the fulfilment of the prophecy, which is accomplished in the Eternal Son of David, the builder of the Church Universal (Matt. xvi. 18. Heb. iii. 6). JESUS CHRIST our Lord.

13. *I will stablish the throne of his kingdom for ever*] In Jesus Christ, who was made of the seed of David according to the flesh (Rom. i. 3. 2 Tim. ii. 8), and of whom it was declared by the angel Gabriel, that "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke i. 32, 33).

This exposition of the prophecy is elaborately confirmed by *Tertullian* c. Marcion. iii. 20, who refutes the notion of those who restrain this prophecy to Solomon, and shows that it can only be said to have had its full accomplishment in Christ. See also *Justin Martyr* c. Tryphon. § 68, and *Bp. Pearson*, Art. ii. p. 153, and Art. vi. p. 280.

14. *I will be his father*] This is applied to Christ by St.

iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: ¹⁵ But my mercy shall not depart away from him, ^d as I took it from Saul, whom I put away before thee. ¹⁶ And ^e thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. ¹⁷ According to all these words, and according to all this vision, so did Nathan speak unto David.

¹⁸ Then went king David in, and sat before the LORD, and he said, ^f Who am I, O Lord God? and what is my house, that thou hast brought me hither-to? ¹⁹ And this was yet a small thing in thy sight, O Lord God; ^g but thou hast spoken also of thy servant's house for a great while to come. ^h And is this the [†] manner of man, O Lord God? ²⁰ And what can David say more unto thee? for thou, Lord God, ⁱ knowest thy servant. ²¹ For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. ²² Wherefore ^k thou art great, O LORD God: for ^l there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. ²³ And ^m what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a

1 Sam. 2. 2. Ps. 86. 8. & 89. 6, 8. Isa. 45. 5, 18, 22.

m Deut. 4. 7, 32, 34. & 33. 29. Ps. 147. 20.

d 1 Sam. 15. 23, 28 & 16. 14.
1 Kings 11. 13, 34.
e ver. 13.
Ps. 89. 36, 37.
John 12. 34.

f Gen. 32. 10.

g ver. 12, 13.

h Isa. 55. 8.

† Heb. law.

i Gen. 18. 19.
Ps. 139. 1.

k 1 Chron. 16. 25.
2 Chron. 2. 5.
Ps. 48. 1.
& 86. 10. & 96. 4.
& 135. 5.
& 145. 3.
Jer. 10. 6.
1 Deut. 3. 24.
& 4. 35. & 32. 3.
29. Ps. 147. 20.

Paul, adopting the words of the Sept., Heb. i. 5, and so *Justin Martyr* c. Tryphon. § 117, "De fide ergo est, hunc locum intelligi de Christo." *A Lapide*. Cp. *S. Aug.* de Civ. Dei xvii. 8, 9.

— *If he commit iniquity*] That is, if thy seed commit iniquity; which was the case with Solomon, and with other kings who descended from David.

The promise to *them* was conditional, as is acknowledged by David himself (Ps. lxxxix. 30—32; cxxxii. 12), and, to adopt the words of *Bishop Pearson* (Art. vi. p. 280), "The kingdom of David was intercepted, nor was his family continued in the throne; part of the kingdom was first rent from his family, and next the regality itself, and when it was restored it was translated to another family. But yet, in a larger and better sense, after these intermissions the *throne of David* was continued in Him who *never sinned*, and consequently could never lose it, and He being the *Seed of David*, in Him the throne of David was without interception or succession continued. Of Him did the angel Gabriel speak at His conception, 'The Lord shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end' (Luke i. 32, 33)." Compare the note above, on Jacob's prophecy concerning Shiloh, Gen. xlix. 10.

The promise of *perpetuity* was made to the house of David, who is eminently the father of Christ; and the distinction is carefully to be drawn between the conditionality of the promise to his immediate son and to his successors, which their iniquity might suspend or forfeit, and the absolute security of the ultimate promise to *David*, of the *eternal royalty*, which all Israel expected to spring from him, and which was to triumph over all apostasies and to give peace to Israel and the world: see *Dr. W. H. Mill* on the Genealogies, pp. 174, 175.

This promise was always in David's mind, even to the end of his life; and in it is the consummation of all the blessings, for which he praises God in his song at the close of his days: see below, on xxii. 50, 51.

— *rod of men*] Thy seed, though favoured by Me, will not be exempt from punishment any more than that of other men, if they fall into sin (*Jeromias*., *A Lapide*, *Hengst.*).

This warning was providentially and mercifully given, lest David and his seed, presuming on God's favour to themselves personally, might be tempted thereby to commit sin.

^{17. so did Nathan speak}] Nathan honestly delivered the message, which showed that he himself had been mistaken: see v. 3.

^{18. David—sat before the LORD}] Before the Ark, "sedit oraturus:" *Augustine* (de Divers. Qu. ad Simplician. ii. 4), who thinks that his attitude was the same as that of Elijah (1 Kings xviii. 42—45), and that under the Law no special attitude was prescribed for prayer, "sed liberum esse quolibet gestu uti, qui cujusque conditioni et devotioni foret accommodus." But probably the word, here rendered *sat*, is not to be taken

literally, but means, as it often does, he *remained*. Gen. xxiv. 55.

David's feelings at this time may be seen in Ps. cxxxviii.

^{19. And is this the manner of man, O Lord God?}] Lit., *is this the Law of Adam?* This is the only place in the Authorized Version where the Hebrew word *torah* is rendered *manner*; in all other places it is rendered *law*.

The sense is, "Dost thou thus condescend, O Lord God, to one, who is a mere man (lit., *Adam*); one made of earth, earthly?"

The best comment on the words is that of David himself, Ps. viii. 4, "What is man, that Thou art mindful of him? and the son of man, (*Adam*), that Thou so regardest him?"

In that Psalm, where he uses the same titles in addressing God, he had a vision of Christ, the Son of God, taking the nature of man, and made a little lower than the angels, to be crowned in His human nature with glory and worship. And David, who, as St. Peter declares (Acts ii. 30), understood these promises of God as implying that Christ would arise from himself, may reasonably be supposed to be looking to Christ, and to His *everlasting* kingdom (see v. 24, 29), when he exclaims, "Is this the law of Adam, O Lord God?"

All the Ancient Versions, as well as the Authorized Version, regard the words "Lord God" as a *vocative*; and for this and other reasons, we cannot accept the rendering of those (such as *Luther*, *Calovius*, *Gerhard*, *Pfeiffer*, and others) who consider these words as put in apposition with *man*, or *Adam* (*this is the law of the Man who is the Lord God*), and who see here a direct statement of the doctrine of the Humanity and Divinity of Christ.

Others also (as *Bp. Horsley*) see here a prophecy of Christ, and render the words, "this is the law of (or concerning) the Man (Christ Jesus), O Lord God;" and they infer this sense also from the parallel place (1 Chron. xvii. 17), Thou hast regarded me according to the estate of a man (*the man*) of high degree; i. e. from above.

But this parallel is in harmony with the interpretation offered above at the beginning of this note; and that interpretation seems to be the less forced, while at the same time it includes a reference to Christ, Who, being of David's seed, and therefore Very Man, would exalt David and his house to a Divine dignity, which David contemplates with awe and admiration.

Is this the law of one that is a mere man created from the dust, as I am, that I should be elevated to such a glorious altitude as this? I had supposed that the "law of Adam," after the Fall, was to be subject to mortality (Gen. iii. 19), but Thou hast spoken of *everlasting* continuance to my seed, and to my kingdom; the curse of sin is revoked; the law of death is repealed to me.

And no wonder; for though "in Adam all die," yet "in Christ," who is the Second Adam, and of the seed of David, and the Lord from heaven, "all are made alive" (1 Cor. xv. 22, 47).

^{23. God went to redeem}] The plural verb is used here with

n Deut. 9. 26.
 Neh. 1. 10.
 o Deut. 26. 18.

p Ps. 48. 14.

† Heb. *opened the ear*,
 Ruth 4. 4.
 l Sam. 9. 15.
 q John 17. 17.

† Heb. *be thou pleased and bless*.

r ch. 22. 51.

a 1 Chron. 18. 1,
 &c.
 † Or, *The bridle of Ammah*.

b Num. 24. 17.

c ver. 6, & 14.

d Ps. 72. 10.
 See 1 Sam. 10. 27.
 † Or, *Hadadezer*,
 1 Chron. 18. 3.
 e ch. 10. 6. Ps. 60. title.

people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before ⁿ thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods? ²⁴ For ^o thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: ^p and thou, LORD, art become their God. ²⁵ And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said. ²⁶ And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee. ²⁷ For thou, O LORD of hosts, God of Israel, hast [†] revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. ²⁸ And now, O LORD God, thou *art* that God, and ^q thy words be true, and thou hast promised this goodness unto thy servant: ²⁹ Therefore now [†] let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed ^r for ever.

VIII. ¹ And ^a after this it came to pass, that David smote the Philistines, and subdued them: and David took [†] Metheg-ammah out of the hand of the Philistines.

² And ^b he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites ^c became David's servants, *and* ^d brought gifts.

³ David smote also [†] Hadadezer, the son of Rehob, king of ^e Zobah, as he

Elohim; literally, *gods went*: was this merely fortuitous? May not this have been spoken by prophetic inspiration? May not David have had some divine intimation of the conjunction of the Persons of the Godhead co-operating in the redemption of Israel from Egypt, typifying the Redemption of the World by means of God the Father, and of God the Son taking our nature from David's own seed?

²⁶ *let thy name be magnified for ever*] This was David's first aim—the glory of God.

²⁹ *that it may continue for ever before thee*] The establishment and perpetuity of the Kingdom of Christ was the sum of David's desires; and it ought to be the end of ours.

CH. VIII.—DAVID'S VICTORIES.

After the gracious promises of God to David in the foregoing chapter, which reveal the future full and final establishment of the kingdom of Christ, it seems that the arch-enemy of God and man, being moved with hatred and envy, put forth all his power against David, as he did against the Divine Son of David at the Temptation, after the glorious manifestation of Christ at His Baptism; and as he did against Christ's Church after the Ascension.

He raised up against David enemies from without,—Philistines, Moabites, Ammonites (chaps. viii. and x.), and Syrians.

These were overthrown by David; but Satan afterwards assailed him from *within*, and David fell a prey to this infernal temptation. While his armies were victorious against Moab, he himself was taken a prisoner by Satan (ch. xi. xii.). He was indeed restored to God's favour by repentance; but after the commission of that sin, though the sin itself was pardoned (xii. 13), yet he suffers temporal punishment for it in his own person and household, even to the end of his reign.

Thus the important truth is clearly displayed, that though in many respects David was a signal type of Christ—though he had conquered the Jehusites, and placed his throne on Mount Zion, and brought up the Ark to Jerusalem, and overthrown his enemies round about—yet it was not possible for him, nor for any of the sons of men, to achieve that great triumph, and establish that universal dominion which God had promised to his house; but that this glorious consummation would be due to the power

of God's grace, to be displayed in Christ who was afterwards to be revealed, and who is not only the Son of David, but the Son of God (Ps. cx. 1: see Matt. xxii. 44, 45).

The present chapter—followed up by certain additional notices in ch. x. 1—19, xii. 26—31—contains a summary of the victories of David over the kings and nations round about him; and these victories foreshadowed the triumphant progress of Him, who after His glorious Ascension into the heavenly Zion, went forth “conquering and to conquer” (Rev. vi. 2), and of whom it is foretold by David himself, that “all kings shall bow down before Him, all nations shall do Him service:” see Ps. lxxii. 11. Other Psalms where David, as a royal conqueror, appears as a figure of Christ, are the 60th, the 108th, and the 110th.

¹ *took Metheg-ammah*] Took the *bridle of the mother out of the hand of the Philistines*, that is, of the metropolis, or mother city. The dependent cities are called *daughters*: see Josh. xv. 45. 47.

To take the *bridle of a mother city* out of the hand of its rulers, is to dispossess them of its government, as a man who takes the reins into his own hands out of those of the driver of a chariot, or rider of a horse, and deprives them of control over it. (*Schulten, Gesen.* 57, *Grove*, B. D. ii. 344; *Keil*, 258.)

In the parallel passage (1 Chron. xviii. 1) we have “Gath and her daughter towns.” There is a somewhat similar figure in *Æschylus*, Pers. 195—200, where Xerxes is represented as taking into his hands the reins of two personified countries, Asia and Greece, yoked to his car.

² *he smote Moab*] And thus he fulfilled Balaam's prophecy in part (Num. xxiv. 17).

This and the other victories of David related here, were pledges and earnest of the final triumph of the mighty Conqueror, whom Balaam pre-announced (see the note there), and whom David prefigured: cp. David's own prophecy, Ps. lx. 8; cviii. 9, where, under the name of conquests over Philistia and Moab, he describes the victory of Christ over His enemies.

—*with two lines measured he*] Two parts for destruction, and a full line for keeping alive: cp. Ps. lx. 6, “I will mete out the valley of Succoth.”

³ *Hadadezer*] which means *Hadad* (the sun-god of the Syrians, *Movers*, Phœn. i. 196) is our *help*; but he was no help

went to recover ^fhis border at the river Euphrates. ⁴ And David took || from ^fSee Gen. 15. 18.
him a thousand || *chariots*, and seven hundred horsemen, and twenty thousand ^{|| Or, of his.}
footmen : and David ^ghoughed all the chariot *horses*, but reserved of them for ^{|| As 1 Chron.}
an hundred chariots. ⁵ ^hAnd when the Syrians of Damascus came to succour ^{18. 4.}
Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand ^g Josh. 11. 6, 9.
men. ⁶ Then David put garrisons in Syria of Damascus : and the Syrians ^h 1 Kings 11. 23,
¹ became servants to David, and brought gifts. ^k And the LORD preserved David ^{24, 25.}
whithersoever he went. ⁷ And David took ¹the shields of gold that were on the
servants of Hadadezer, and brought them to Jerusalem. ³ And from || Betah,
and from || Berothai, cities of Hadadezer, king David took exceeding much
brass.

⁹ When || Toi king of Hamath heard that David had smitten all the host of
Hadadezer, ¹⁰ Then Toi sent ^mJoram his son unto king David, to † salute
him, and to bless him, because he had fought against Hadadezer, and smitten
him : for Hadadezer † had wars with Toi. And Joram † brought with him
vessels of silver, and vessels of gold, and vessels of brass : ¹¹ Which also king
David ⁿdid dedicate unto the LORD, with the silver and gold that he had
dedicated of all nations which he subdued ; ¹² Of Syria, and of Moab, and of
the children of Ammon, and of the Philistines, and of Amalek, and of the
spoil of Hadadezer, son of Rehob, king of Zobah.

¹³ And David gat *him* a name when he returned from † smiting of the Syrians
in ^othe valley of salt, ^p || *being* eighteen thousand men. ¹⁴ And he put garisons
in Edom ; throughout all Edom put he garisons, and ^qall they of Edom

|| Or, *slaying*. q Gen. 27. 29, 37, 40. Num. 24. 18.

against David ; and the helps of the heathen will be no helps
against the "Sun of Righteousness."

— *Zobah*] A district of Syria, probably N.E. of Damascus and
w. of Euphrates : see *Bochart*, Phaleg ii. 7, and *Bp. Patrick's*
note here, and *Keil*, p. 26 : cp. 1 Sam. xiv. 47. 1 Chron. xviii. 3.
2 Chron. viii. 3. 1 Kings xi. 24.

4. *a thousand chariots*] The word *chariots* is not in the original,
but it is in *Sept.* : see 1 Chron. xviii. 4 (*Junius*, *Serarius*,
Corn. a Lapide, *Keil*).

— *seven hundred horsemen*] The *Sept.* Version has *seven thousand*,
and so 1 Chron. xviii. 4. It may be conjectured, therefore,
that our present MSS. may be corrected from the *Sept.* in
this place. Or, it may be supposed, with *Abarbinel*, that the
sacred writer here is speaking of the chief captains of the cavalry,
each of whom, as a centurion, may have had the command of
ten men (*Serarius*, *Walther*, and others ; see *Wouvers*).

Others suppose that the words here are to be joined to the
preceding, and that the number of *horsemen* was a thousand and
seven hundred, who had nothing to do with chariots, which are
not mentioned here ; and that the 7000 *chariots* in 1 Chron. xviii.
4 comprise both the drivers and those who fought in the
chariots : cp. Isa. xxi. 9 ; xxii. 6 (*Pfeiffer*, *Dub.* 243). And this
is a probable opinion.

Compare below, on x. 18, where it is observable that the
word *chariots* comprises the *men* who fought in them.

— *houghed*] See Josh. xi. 6. 9.

6. *brought gifts*] As all kings will to Christ. Ps. lxxviii. 29 ;
lxxii. 10, 11. Rev. xii. 24.

7. *that were on*] Or, *that belonged to*.

8. *Betah—Berothai*] The exact sites of which are uncertain.
Cp. 1 Chron. xviii. 6.

— *brass*] Of which the brazen sea, and brazen pillars, and
brazen vessels were made by Solomon for the Temple (1 Chron.
xviii. 8). The spoils of Heathenism, the gold and silver of Egypt,
the cedars of Tyre, the brass of Syria, are to be dedicated to
the service of God, and of His Church. See above, note on
Exod. iii. 22.

9. *Hamath*] The principal city of Upper Syria, in the valley
of the Orontes : see Num. xiii. 21 ; xxxiv. 8. Josh. xiii. 5. Judg.
iii. 3.

10. *Joram*] Which means, whom *the Lord exalts*. How are
we to account for such a name as this among a heathen people ?

He is called *Hadoram* in 1 Chron. xviii. 10 ; and hence some
have imagined a discrepancy here. But *Joram* is in the MSS. and
Versions here, and in *Josephus* vii. 5. 4. And is it not probable
that the Syrian or Arabic name *Hadoram* (cp. 1 Kings xii. 18.
2 Chron. x. 18) was Hebraized into *Joram* in honour of David
and of David's God ?

David dedicated the presents of Toi to the service of Je-
hovah (v. 11, 12 ; cp. 1 Kings vii. 51), and may not the son of
Toi, who came to bless David, have received a spiritual blessing
for himself from his visit to Jerusalem ?

11. *David did dedicate*] David by his conquest procured
times of peace for his son Solomon, in order that he might build
the Temple ; and he also provided silver and gold wherewith the
Temple might be adorned. The victories of Christ, as our David,
are all preparatory to the peaceful days of Christ as our Solo-
mon, and to the building up of the Church militant here and of
the Church glorified in the heavenly Jerusalem hereafter.

13. *David gat him a name*] By his victories ; and Christ by
His conquests has obtained "THE NAME that is above every
name ;" see on Phil. ii. 9 : cp. below, on v. 15.

— *from smiting of the Syrians in the valley of salt*] How
is this to be explained ? The Syrians, who dwelt on the N.E.
of Palestine, are said to be defeated in the valley of salt at the
southern extremity of Judah. The literal rendering is—*from*
smiting of Aram in the valley of salt. The *Sept.* has *Edom*
instead of *Aram* ; and (as *Movers* and *Robinson* have observed)
this seems to be the true reading ; the change in the MSS.
(written without Masoretic points) would be simply that of two
very similar letters, *resh* and *daleth* ; and this is confirmed by
the parallel, 1 Chron. xviii. 12, "Abishai slew of the *Edomites*,
in the valley of salt, eighteen thousand men ;" and thus the
geographical difficulty disappears. The Syrians (*Aram*) were
far from the valley of salt, which is to the south of the Dead
Sea, but the valley of salt separated Edom from Judah (*Robinson*,
ii. 483 ; cp. 2 Kings xiv. 7), and if the Edomites came
against David, then the valley of salt would be the most likely
place for their encounter. A similar confusion of *Edom* and
Aram is supposed by some to occur in the hitherto collated
MSS. of 2 Kings xvi. 6, and above v. 12, *Syria* (i. e. *Aram*).

14. *he put garisons in Edom*] And thus fulfilled, in part,
Isaac's prophecy (Gen. xxvii. 37—40), which has its perfect
accomplishment in Christ. Cp. on Isa. lxiii. 1.

1 ver. 6.

became David's servants. ¹ And the Lord preserved David whithersoever he went.

¹⁵ And David reigned over all Israel; and David executed judgment and justice unto all his people. ¹⁶ And Joab the son of Zeruiah was over the host; and ¹⁷ Jehoshaphat the son of Ahilud was || recorder; ¹⁷ And ¹⁸ Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the || scribe; ¹⁸ * And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were || chief rulers.

IX. ¹ And David said, Is there yet any that is left of the house of Saul,

s ch. 19. 13.
& 20. 23.
1 Chron. 11. 6.
& 18. 15.
t 1 Kings 4. 3.
|| Or, remem-
brancer, or
writer of
chronicles.
u 1 Chron. 24. 3.
|| Or, secretary.
x 1 Chron. 18. 17.
y 1 Sam. 30. 14.
|| Or, princes, ch. 20. 26.

15. David reigned over all Israel; and David executed judgment and justice unto all his people] And was thus a signal type of Christ, of whom the Prophet says, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice upon the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 5, 6).

16. recorder] or remembrancer, who noted down all that took place, and kept a record of it, and digested it into annals, and reminded the king when necessary of all that was chronicled there: cp. Esther vi. 1 (Chardin, Paulsen, Keil).

ZADOK AND AHIMELECH PRIESTS.

17. Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests] How is this to be accounted for?

At this time Abiathar himself was living, and appears to have been the High Priest. Before this time, Abiathar had ministered as High Priest, in the presence of David in his afflictions. See 1 Sam. xxii. 20; xxiii. 6, 9; xxx. 7.

But in David's old age, "Abiathar the priest" helped Adonijah against Solomon (1 Kings i. 7; ii. 22); and after David's death he was deprived of the power to exercise the functions of his place, and of the High Priesthood, by Solomon, and Zadok was put by the king into his room. See 1 Kings ii. 26, 27, 35.

Some critics have cut the knot by supposing an error in the Manuscripts here, and by proposing to read *Abiathar the son of Ahimelech*, instead of *Ahimelech the son of Abiathar*. (So Ewald, Thénius, and others: cp. Dr. Smith's B. D. i. 5.)

This conjecture receives some support from the *Syriac* and *Arabic* Versions, but is contravened by the *Sept.* and *Vulg.*, and by the parallel place in 1 Chron. xviii. 16, and in 1 Chron. xxiv. 3, 6; and it is not probable that *Abiathar* would have been placed after *Zadok* here and in 1 Chron. xviii. 16.

There must, therefore, on that hypothesis, not only a change be made in the names, but in the order of them.

The difficulty, after all, seems to be purely imaginary.

The historian states that *Zadok* and *Ahimelech* were priests; so the original words ought to be rendered; and not, as in our Authorized Version, "*the priests*."

He supposes the reader to know the notorious fact, that Abiathar was the Priest. But he tells us, that in addition to Abiathar, the High Priest (of the line of Ithamar), Zadok, who was of the line of Eleazar, and Ahimelech (so called from his grandfather, 1 Sam. xxi. 1; xxii. 9, 16, by a common usage among the Hebrews: cp. 1 Chron. vi. 30—41), the son of Abiathar (the High Priest), officiated as priests; just as we read of "the two sons of Eli, Hophni and Phinehas, priests of the Lord," 1 Sam. i. 3.

Thus he prepares the way for the sequel of Abiathar's history. His name may, perhaps, be kept back here, on account of some temporary disgrace, afterwards issuing in rebellion against David; and we see, that though the High Priesthood was hereditary, and though (as we learn from this passage) Abiathar had a son, Ahimelech, yet, on account of Abiathar's treachery, that son did not succeed him in the High Priesthood, but Zadok, the faithful priest, was advanced to the High Priesthood, from which Abiathar was degraded, and thus the divine prophecy concerning the lines of Eleazar and Ithamar were fulfilled. 1 Kings ii. 26, 27, 35.

It is probable, that after the destruction of the priests at Nob by Saul, and after the flight of Abiathar to David (1 Sam. xxii. 20), Saul appointed Zadok, of the line of Eleazar, to minister in the priesthood at the Tabernacle; and the severance of the Tabernacle from the Ark for many years may have given occasion to the ministrations of two almost co-ordinate and contemporaneous priesthoods: one at the Ark, the other in the

Tabernacle. These coalesced in Zadok, when the Temple was built by Solomon. Similarly in the Gospel we find two contemporaneous priests (Annas and Caiaphas) mentioned at the epoch of Christ's public inauguration into His ministry: but all the Jewish priesthood (then in confusion) is summed up in our Divine Zadok, JESUS CHRIST, who abideth a Priest for ever: see below, on Luke iii. 2.

—scribe] Secretary of state.

18. Benaiah the son of Jehoiada] See xxiii. 20.

—was over both the Cherethites and the Pelethites] David's body-guard (Joseph. vii. 5. 4: cp. xv. 18. 2 Chron. xii. 11. 1 Kings x. 16); perhaps, the executioners (from *carath*, to cut off), and the couriers (from *palath*, to run). This is adopted by Gesenius, 417. 677; Keil, 266, 267; and Thénius on 1 Kings i. 38; and see Keil's note there, in his first edition: cp. *A Lapide* here.

The names are derived by others (Junius, Pfeiffer, Ewald, Bertheau, Movers, Hitzig, Stark, R. S. Poole) from the Philistines, and from a Philistine tribe (*Cerethim*) mentioned 1 Sam. xxx. 14: cp. Ezek. xxv. 16. Zeph. ii. 5; but the meaning of the word in the latter two places is doubtful, and may be executioners (Jerome). Cp. Pfeiffer's *Dubia*, p. 209.

This opinion seems to be confirmed by the combination of the Cherethites and Pelethites with "all the Gittites, six hundred men," that is, with men of Gath, the Philistine city, who were part of David's body-guard, and remained faithful to him when he fled from Absalom (xv. 18).

David's sojourn in the land of the Philistines, and his campaigns in the service of their king (see 1 Sam. xxvii. xxix), may have enabled him to organize a military force which was attached by strong personal ties of affection and loyalty to himself, on which, as the event showed, he was able to depend with more confidence than even on his own subjects and children (see on xv. 18, and compare Stanley, B. D. i. 408). We find Ittai the Gittite distinguished by loyalty to David (xv. 19; xviii. 2).

The Cherethites and Pelethites were David's ministers for execution of justice and mercy. Christ, the Divine David, has His angelic Cherethites, who execute vengeance on the evil; and He has His angelic Pelethites, who speed on messages of love to the righteous (Heb. i. 14).

—chief rulers] The original word here is *cohanim*, the same word as in v. 17: it does not mean *Priests* here, but as the parallel place in 1 Chron. xviii. 17 shows, they "were at the hand of the king," or, "near his person," as Josephus expresses it (vii. 5. 4), principal officers in his courts. The word is derived from *cohan*, to administer any one's affairs, to plead his cause, to transact his business (Selden de Syned. ii. 16. Gesen. 385); hence its double sense. The sons of the true David are made "Kings and Priests to God" by Him (Rev. i. 6).

CH. IX. 1. David said, Is there yet any that is left of the house of Saul?] Observe the connexion with what has gone before. How true to nature this is! David had been filled with thankful amazement by the Divine promise of perpetuity to his own house, and of everlasting dominion to his own seed (vii. 18—29). Well might he contrast his own condition with that of Saul (see vii. 15). Tender-hearted and loving as he was, well might he feel pity for that of Saul. Having received an assurance from God of continuance to his own lineage, well might he call to mind his own promise to Saul (1 Sam. xxiv. 21, 22), and his covenant of love with Jonathan and his posterity (1 Sam. xx. 14—17. 42; xxiii. 18).

David's Psalm on the bringing up of the Ark, "Who shall ascend into the hill of the Lord?" (Ps. xxiv.) shows his own feeling that one of the requisites for so high an honour was that he who was thus favoured by God should not "swear deceitfully" (Ps. xxiv. 3, 4); and in the spirit of that Psalm he now performs his oath to Saul and Jonathan.

that I may ^a shew him kindness for Jonathan's sake? ² And *there was* of the house of Saul a servant whose name was ^b Ziba. And when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, *Thy servant is he.* ³ And the king said, *Is there not yet any of the house of Saul, that I may shew ^c the kindness of God unto him?* And Ziba said unto the king, Jonathan hath yet a son, *which is ^d lame on his feet.* ⁴ And the king said unto him, *Where is he?* And Ziba said unto the king, Behold, he is in the house of ^e Machir, the son of Ammiel, in Lo-debar. ⁵ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

⁶ Now when || Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! ⁷ And David said unto him, Fear not: ^f for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. ⁸ And he bowed himself, and said, *What is thy servant, that thou shouldest look upon such ^g a dead dog as I am?* ⁹ Then the king called to Ziba, Saul's servant, and said unto him, ^h I have given unto thy master's son all that pertained to Saul and to all his house. ¹⁰ Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son ⁱ shall eat bread alway at my table. Now Ziba had ^k fifteen sons and twenty servants. ¹¹ Then said Ziba unto the king,

a 1 Sam. 18. 3.
& 20. 14, 15,
16, 17, 42.
Prov. 27. 10.
b ch. 16. 1.
& 19. 17, 29.

c 1 Sam. 20. 14.

d ch. 4. 4.

e ch. 17. 27.

|| Called, *Merib-
baal*,
1 Chron. 8. 31.

f ver. 1, 3.

g 1 Sam. 24. 14.
ch. 16. 9.

h See ch. 16. 4.
& 19. 29.

i ver. 7, 11, 13.
ch. 19. 28.
k ch. 19. 17.

3. *that I may shew the kindness of God*] He remembers his own words in 1 Sam. xx. 14, where he promised to show *the kindness of the LORD*,—i. e. love for the Lord's sake, and in the Lord's sight, and according to the Lord's example, pure, perpetual love, and not such love as arises from mere human respects and is shown in the eye of man—to Jonathan's posterity.

—*lame*] His lameness was a permanent memento of the misfortunes of Saul and Jonathan: see iv. 4.

4. *Lo-debar*] On the east side of Jordan, near Mahanaim, xvii. 27; perhaps the same as *Lodebir*, which seems to be mentioned in Josh. xiii. 26. *Reland, Keil.*

6. *Mephibosheth*] See iv. 4.

MEPHIBOSHETH, LAME IN BOTH HIS FEET, BOWING BEFORE DAVID, AND ADMITTED TO DAVID'S TABLE.

—*he fell on his face, and did reverence*] Mephibosheth, the son of Jonathan, the son of Saul, bowed himself before David, and said, "What is thy servant, that thou shouldest look on such a dead dog as I?" (v. 8.) "And David restored to him the land of Saul his father, and also promised that he should eat of his table continually" (v. 7).

It cannot be doubted that this incident, comparatively insignificant in itself, is recorded here with so much minuteness, not merely as an historical event, but for a spiritual purpose.

Saul (as the ancient Christian expositors have unanimously declared) was in his high privileges and prerogatives, and in his noble and holy beginnings, and also in his melancholy decline and fall, and in his persecutions of David—a type of the Jewish Nation, glorious in its origin, specially favoured by God, but lapsing from its high estate and persecuting the true David, JESUS CHRIST.

But Saul had a son—the beloved friend of David—Jonathan; and Jonathan had a son, Mephibosheth, lame in both his feet, and commemorating by his lameness the melancholy fate of Saul (iv. 4). David remembers his promise to Saul and Jonathan; and when he is established in Mount Zion, and has overcome the kings and nations round about him, he calls Mephibosheth, and restores to him his father's land, and makes him eat at his table: and Mephibosheth receives the royal boon with grateful reverence and lowly self-abasement. Though he was *lame of both his feet, and could not stand*, yet he is able to *bow down* before him, and thus *is exalted* to privileges transcending the glory of those who were stronger

than he—even of his father, Saul himself, so famed for his stature and strength, so confident and vain-glorious, and so miserable in his fall.

Surely a greater than David is here. May we not see here a type and a prophecy of what we know from other portions of Holy Scripture will one day come to pass?

There is a remnant of Israel which has already bowed before the Divine David. There is also a remnant which will one day bow before Him. Israel itself is like Mephibosheth. It is lame in both its feet. Its lameness is due to its fall, consequent on the apostasy of its fathers. It supposed that it could walk before God by its own strength; but it can do nothing to help itself. "It is lame on both its feet;" the words are emphatically repeated by the sacred historian (v. 13).

But it will one day become sensible of its own lameness, and then will recover its place in God's favour. Even now the Divine David remembers His own promise, ratified by oath to the fathers. He remembers His own love to the Hebrew Jonathan, the patriarchs and prophets, whose love to Him was a deep and intense love, "a wonderful love, passing the love of women" (2 Sam. i. 26). He desires to show *the kindness of God* to their soul. He searches after them. Let them come to Christ as Mephibosheth did to David, in faith and humility. Let them divest themselves of all proud notions of their own righteousness. Let them fall on their face before the Divine Son of David, and do Him reverence.

Let them, who despised the Gentiles as unclean, even as dogs (Matt. xv. 26), say with Mephibosheth, "What is thy servant, that thou shouldest look upon such a dead dog as I?" (v. 8.) Then the Divine David will graciously receive them. He will restore to them the inheritance of their fathers: nay, more, He will treat them as the king's sons (v. 11). He will make them eat and drink for ever at His table in His kingdom in the heavenly Jerusalem (ep. v. 7; v. 10).

Here also we see that the "sure mercies of David" overflowed on the faithful and humble-minded in the family of Saul. Mephibosheth, the son of Jonathan, was admitted to partake in the royal prerogatives of David's son, and to sit continually at David's table; and so it will be with the Jews; when they are Mephibosheths in faith and humility, they will be Mephibosheths in honour, they will be admitted to share in the glory of the True David in the Church militant here and triumphant hereafter.

10. *Ziba had fifteen sons and twenty servants*] Whom David

According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons. ¹² And Mephibosheth had a young son, ¹ whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth. ¹³ So Mephibosheth dwelt in Jerusalem: ^m for he did eat continually at the king's table; and ⁿ was lame on both his feet.

11 Chron. 8. 34.

m ver. 7, 10.

n ver. 3.

a 1 Chron. 19. 1, &c.

† Heb. *In thine eyes doth David.*

a Isa. 20. 4. & 47. 2.

c Gen. 34. 30. Ex. 5. 21. 1 Sam. 13. 4. d ch. 8. 3, 5.

|| Or, *the men of Tob.* See Judg. 11. 3, 5. e ch. 23. 8.

f ver. 6.

X. ¹ And it came to pass after this, that the ^a king of the children of Ammon died, and Hanun his son reigned in his stead. ² Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. ³ And the princes of the children of Ammon said unto Hanun their lord, † *Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?* ⁴ Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, ^b *even* to their buttocks, and sent them away. ⁵ When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

⁶ And when the children of Ammon saw that they ^c stank before David, the children of Ammon sent and hired ^d the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of || *Ish-tob* twelve thousand men.

⁷ And when David heard of *it*, he sent Joab, and all the host of ^e the mighty men. ⁸ And the children of Ammon came out, and put the battle in array at the entering in of the gate: and ^f the Syrians of Zoba, and of Rehob, and *Ish-tob*, and Maacah, *were* by themselves in the field. ⁹ When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians: ¹⁰ And the

made tributary to Mephibosheth; but Ziba was not faithful (see xvi. 3), and Mephibosheth remained loyal to David, and was content to part with all his earthly goods if he could only see David in peace (xix. 30). So "the *Israelite indeed*" loves Christ not for any worldly benefits he receives from Him, but for His own sake.

12. *Mephibosheth had a young son, whose name was Micha*] Who had a numerous offspring (1 Chron. viii. 34, 35; ix. 40), and so the house of Saul sprouted up and flourished afresh from one who had seemed without help and hope, but being received into David's favour, was ended with new life. Such will the Hebrew nation be when restored to God's favour in Christ.

CH. X. 1. *king of—Ammon*] Probably Nahash (1 Sam. xi. 1).

4. *Wherefore Hanun took David's servants, and shaved off the one half of their beards*] A special insult to Orientals, many of whom would rather part with their lives than their beards (*Arrieux*), and who only shaved the beard as a sign of mourning (Isa. xv. 2. Jer. xli. 5; xlviii. 37). It was also a contumely offered to the religion of these Hebrews, who were forbidden by the law to shave their beards, *even in mourning* (Lev. xix. 27. Deut. xiv. 1). And the shaving of *half* the beards made a particular indignity in this respect, because they would not themselves cut off the other half, and therefore were exposed to the contempt and ridicule of all spectators. And this was an affront and outrage against David himself, whose ambassadors they were, and who had sent them on a message of kindness and peace. Here we may see a foreshadowing of the contumelious treatment which the ambassadors of the Divine David must expect to receive from the World, even when they come before men with the words of the Gospel of peace and love in their mouths (Matt. x. 25; xxiv. 9. 1 Cor. iv. 13).

But as it was with David and his ambassadors, so it is with Christ and His ministers. Whosoever despiseth them, despiseth Him (Luke x. 16). He sympathizes with them, as David did with his ambassadors in their shame (v. 5), and resents their injuries as offered to Himself (Acts ix. 4); and as the insults offered to David in the person of his ambassadors became the occasion of greater triumph and glory to David, and of greater shame and misery to his enemies, though confederate against him, so it will be in the end in the cause of Christ and His Church.

— *cut off their garments*] And thus reduced them to the contemptible condition of prisoners—captives led in triumph: see Isa. xx. 4; xlvii. 2.

6. *saw that they stank*] Cp. Gen. xxxiv. 30. Exod. v. 21.

— *hired the Syrians*] With a thousand talents (1 Chron. xix. 6).

They paid dearly for the insult to David.

— *Beth-rehob*] Called Rehob in v. 8, south of Hamath: see Num. xiii. 21. Judg. xviii. 25.

— *Zoba*] See viii. 3.

— *Maacah*] North-east of Geshur and near Hermon: cp. Deut. iii. 14.

— *Ish-tob*] Rather, men of Tob (see Judg. xi. 5); between Syria and the land of the Ammonites.

7—10. *he sent Joab—Abishai his brother*] David not only makes war and gains victories in his own person, but by means of his generals, the two brethren, Joab and Abishai; so the Divine David not only conquers His enemies by His own hand, but He conquered also by means of His Apostles, among whom were three pairs of brethren, and whom He sent forth two and two (see Matt. x. 1. 5. Luke x. 1). And this work He continues even unto the end, till all enemies will be put under His feet.

rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon. ¹¹ And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. ¹² *g* Be of *g* Deut. 31. 6. good courage, and let us ^h play the men for our people, and for the cities of our *h* 1 Sam. 4. 9. God: and ⁱ the LORD do that which seemeth him good. *i* 1 Cor. 16. 13. *i* 1 Sam. 3. 18.

¹³ And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him. ¹⁴ And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

¹⁵ And when the Syrians saw that they were smitten before Israel, they gathered themselves together. ¹⁶ And Hadarezer sent, and brought out the Syrians that *were* beyond || the river: and they came to Helam; and || Shobach *||* That is, *Euphrates.* the captain of the host of Hadarezer *went* before them. ¹⁷ And when it was *||* Or, *Shophach.* told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. ¹⁸ And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand ^k horsemen, and smote Shobach the captain of their host, who died there. ¹⁹ And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and ^l served them. So the Syrians feared to *l* ch. 8. 6. help the children of Ammon any more.

XI. ¹ And it came to pass, [†] after the year was expired, at the time when [†] Heb. *at the return of the year,* 1 Kings 20. 22, 26. 2 Chron. 36. 10.

11. *If the Syrians be too strong for me*] Here Christ's soldiers and Christian Churches may see an example to themselves, that they should strengthen and succour one another in the spiritual conflict against the common enemies of the True David, and for the advancement of His kingdom: cp. Luke xxii. 32. 1 Cor. xii. 21.

Joab's language on this occasion, as related here (and in 1 Chron. xix. 13), presents also a noble example of faith and resignation and true valour, "Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in His sight." And so the great Christian Captain speaks, "Stand fast in the faith, quit you like men, be strong" (1 Cor. xvi. 13).

16. *Hadarezer*] King of Zobah (viii. 3).

— *they came to Helam*] That is, the Syrians beyond the Euphrates crossed the river westward, and came to Elam; perhaps *Almatha*, on the west of that river (*Ewald, Grove*), or a site rather more to the south.

17. *it was told David*] Who passed over Jordan with all Israel, represented by their captains, and went against the enemy and put an end to the war (v. 19). So the Divine David, after the conquest gained by His soldiers, will come in person and destroy His enemies.

18. *David slew the men of seven hundred chariots of the Syrians*] In the parallel passage in 1 Chron. xix. 18 we read that David *slew of the Syrians seven thousand men which fought in chariots*. Observe the word *slew* as applied to *chariots* in both these places: it obliges us to supply some such words as are supplied in our Version.

The *Arabic* Version has a clause here to the effect that to each of these chariots several men were attached; and confirms the view taken of the two passages in our Authorized Version, viz. that in the present passage the Historian, by seven hundred *chariots*, means all the men that belonged to them; and in the Chronicles the Historian adds the information that ten men on an average belong to each chariot. In the army of Porus which marched against Alexander we are told by the Historian that each chariot carried six men: "Senos viros singulæ quadrigæ vehebant" (*Curtius*, viii. 14. 2).

Indeed, whenever more than a *thousand* chariots are mentioned (which was a vast number for any king to muster), we

may infer that the drivers and warriors who manned them are included in the number. But whenever a great victory, such as that before us, is described, and the number of chariots does not amount to one thousand, it may be that to each of these chariots were attached many men, and that the defeat of these many men is implied by the mention of the destruction of the chariots.

— *forty thousand horsemen*] In 1 Chron. xix. 18 we have *forty thousand footmen*. The *Syriac* Version inserts, "and much people;" the *Arabic* has, "a vast multitude of footmen." It is observable, that in the present passage there is *no* mention of *footmen*, and in the parallel place in Chronicles there is *no* mention of *horsemen*; and it is not credible that the Historian intended to convey in the present passage that no footmen were slain, or in Chronicles that no horsemen were slain. And from this circumstance, and the identity of the number in both places, it may be inferred that in the Syrian method of warfare the horsemen sometimes dismounted and fought on foot, and that the footmen, when weary, mounted on horseback, and so they relieved one another, and that they might therefore be called either horsemen or footmen as distinguished from those in chariots.

It is supposed by some that forty thousand of each were slain. *Josephus* says that *Shobach* had eighty thousand footmen and ten thousand horsemen under his command (*Joseph.* vii. 6. 3).

PRELIMINARY NOTE TO CHAPTER XI.

DAVID'S SIN.

After the erection of David's throne on Mount Zion, and after the divine promise made in chapter vii. of perpetuity to David's seed, and of an everlasting dominion to his house, a dominion to be established in Christ, it appears that the Enemy of God and man, envious of such a privilege, which he knew would be disastrous to himself, assailed David with successive temptations.

He first raised up enemies against him on all sides, and endeavoured to overthrow his kingdom by a combination of confederate forces marshalled against it.

These open and violent attacks recoiled upon those who made them, and redounded to the greater glory of the King of Israel and Judah: see above, *Prelim. Note* to chap. viii.

In the present chapter, a new and more dangerous form of

a 1 Chron. 20. 1. kings go forth to battle, that ^a David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

temptation assails him; a temptation from *within*; and he who had vanquished all his enemies in the battle-field is overcome by means of *himself*. As *S. Ambrose* says (Apol. Dav. ii. 3), "David, vir magnus, et qui allophyllum immanem corpore armis quoque inhorrentem fide vicerat, utinam se ipse vicisset! Utinam sic interiorem adversarium sternere potuisset! Gravior est pugna ejus qui *intus*, quam illius qui *foris* dimicat."

He is guilty of adultery, then of dissimulation and murder: adultery with the wife of Uriah, one of his most valiant soldiers; dissimulation with Uriah and with Joab; and murder of Uriah himself. And though, by God's goodness, his conscience was awakened from its slumber, and was brought to repentance, and his sin was forgiven with respect to the future life and the eternal world, yet from this time forth, as far as this world was concerned, the sword never departed from his house (xii. 10), and his life was embittered by sins and sufferings in his own family—the fruits of his own sin—even to the day of his death.

Yet even here Satan is defeated, and God is glorified by means of Satan's devices; which appears as follows, viz.:—

(1) We have here a strong proof of the veracity of Holy Scripture. David's sin was committed in private. He was a king, a powerful king, beloved by his people, and—as is clear from his penitential Psalms, expressive of his remorse for his sin, as well as from the language of Nathan (xii. 13)—he was sincerely contrite for his sin; and in the rest of his life he did that which was right in the sight of the Lord (1 Kings xv. 5).

Besides, one of the worst consequences of the publication of his sin would be that he would have given great occasion to the enemies of the Lord to blaspheme (xii. 14). Might it not therefore have been expected that a veil would have been thrown over his sin, and that it would not have been exposed to the eyes of the world in Holy Writ?

If Holy Scripture had been the work of *man*, these considerations would probably have prevailed, and David's sin would not have been disclosed to our view; or, if it had been revealed, the historian would probably have extenuated it—as many of the Hebrew Rabbis have done (see *Bp. Patrick's* note on v. 4)—and have dwelt on David's virtues, especially on his *repentance*.

But the Author of this history is the Holy Ghost: it is divinely inspired. He reminds us that we have to do with One Who is no respecter of persons; One Who knows the hearts of all, and beholds their secret acts; and will one day bring to light the secret sins of Princes and Potentates of this world, and call them to receive their doom at His Judgment-seat.

In reading the Bible, we have the satisfaction of knowing that in it there is no suppression of facts, no disguise or extenuation from worldly motives; that in the Bible, and the Bible alone, we have the realization of the perfect Historian: "Ne quid falsi dicere audeat, ne quid veri non audeat."

Here there is one benefit to be derived from this record of David's sin: it supplies an argument for the Truth and Inspiration of Holy Scripture.

(2) This history is also a moral test of the *readers* of the Bible.

The consequence of David's sin is thus stated by Nathan, that "it would give great occasion to the enemies of the Lord to blaspheme" (xii. 14). But woe to the *enemies* of the Lord! Woe to those who *blaspheme* Him! For it is written, "All Thine *enemies*, O God, shall feel Thine hand; Thy right hand shall find out them that hate Thee" (Ps. xxi. 8). The *enemies* of the Lord may turn the food of Scripture into poison, and may abuse David's sin into an occasion for selling themselves captives into the hands of the Tempter; but the *friends* of God will take warning from his fall; and, however great may be their spiritual privileges, they will "not be high-minded, but fear," and they will meditate on David's repentance, and bear in mind the sorrows which were entailed on "the man after God's own heart" by the commission of this sin: and thus the friends of the Lord will derive a blessing from this divine record, and they will bless His Name for it.

(3) If David's sin in the matter of Uriah the Hittite had not been recorded in Scripture, we should have been astonished, perplexed, and staggered by the series of tribulations which followed him henceforth to the grave.

But this sad scene explains them all. Here is the well-spring, from whence flowed forth that dark stream of sorrow.

If we had a similar view of men's secret sins, if we had a

clear insight into our own, as they are seen by God, the anomalies of the present state of things in this world would in a great measure disappear. The tangled web of its intricate mazes and perplexities would be unravelled. We should doubtless behold the true cause of the misery which prevails around us, and we should have a stronger conviction, that the world is under a Moral Governor; and that the day is coming, when every work will be brought to judgment, and men will be rewarded or punished according to an exact rule of retributive justice.

(4) David, in many respects, was a signal type of Christ. But he, and all the other types of Christ, have some features in their character in which they are *contrasts* to Christ (see above, *Introd.* to Judges, pp. 78, 79). So it is in the history before us. David was a man of deep and tender affections: but here he was mastered by his passions, which hurried him into the commission of deadly sin. The love of Christ was stronger than death, but it was as pure as it was strong. It is an unfathomable fountain of unsullied holiness. He, in the eventide of the world, looked down from the heights of heaven, and brought to Himself His Church, once a Bathsheba; and placed her in His own royal palace, and joined her to Himself in pure and holy love.

Thus when we pass in our thoughts from David to Christ, that is, from the type to the antitype, we find that the sins of the one vanish and are swallowed up in the grace and glory of the other.

The failings of a David and a Solomon remind us also that no human examples are to be substituted for the Divine law as a rule of life, and that there is no spotless example but that of Christ; and that the promise, in which we have a deep concern and interest, of perpetual continuity and universal dominion to the house of David, could never have been fulfilled, unless One had arisen from that lineage, "Who was holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26), and in Whom all the promises of everlasting glory made to David's house are fulfilled to all those of every age and nation who believe and obey Him (cp. *S. Ambrose*, Apol. David, c. 3 and c. 4).

(5) Personally as a sinner, David cannot be said to be a type of Him who was sinless. And yet, inasmuch as it is said in Holy Scripture that God laid on Christ the iniquities of us all (Isa. liii. 6), and God made Him to be sin for us Who knew no sin (2 Cor. v. 21), and that He was made a curse for us (Gal. iii. 13), therefore even in David's sin and in its sorrowful consequences David foreshadowed Christ bearing the burden of sin by imputation, and as suffering the heavy penalties of it. And in the pardon and justification of David, by God putting away his sin, and raising up, in lawful wedlock, Solomon—the *Peaceable*—from him, even by Bathsheba, who had been the companion of his sin, we have a glimpse of God's justifying grace to us in Christ, bringing to us pardon and peace even by means of conjunction with our humanity, and of union with that flesh which had been the cause of our shame and woe (see Rom. viii. 3, 4). The first Adam is seen in the adultery of David with Bathsheba, which brought forth death; for of the *first* issue of that union it is said, "The child that is born unto thee shall *surely die*" (xii. 14). But the Second Adam is seen in the conjugal union of David, now justified, with Bathsheba; and in the issue of that union, Solomon, the *peaceable*, who is called also Jedidiah, *beloved of the Lord* (xii. 25). Cp. *S. Ambrose*, Apol. David, cap. 3. 5. 16 and 17; and *S. Augustine* c. Faust. xxii. 87, "David graviter sceleratque peccavit . . . Christus adamavit Ecclesiam mundantem se a sordibus sæculi, eamque sibi perpetuo connubio copulavit;" and *S. Ambrose* in Luc. (lib. iii.), "Mysterium est in figurâ; Peccatum in historiâ; Culpa per hominem; Sacramentum per Verbum;" and cp. *S. Gregory*, Moral. iii. c. 21.

(6) David's *sin* and St. Peter's *sin*, and David's *punishment*, are recorded in Scripture, that no one may *presume*; and David's *repentance* and Peter's *repentance* and *pardon*, are also recorded there, in order that no one may *despair*. "Sicut lapsus David cautus facit eos qui non ceciderunt, sic desperatos esse non vult qui ceciderunt" (*S. Augustine* in Ps. 50). "In Scripturâ Sacrâ, David et Petri peccata sunt indita, ut cautela minorum sit ruina majorum; utrorumque pœnitentia et venia insinuantur, ut spes pereuntium sit recuperatio perditorum. De statu suo, David cadente, nemo superbiat; de lapsu suo, David cadente, nemo desperet" (*Angelomus*). How can we presume of not sinning, or despair for sinning, when we find so great a saint thus fallen, thus risen? (*Bp. Hall*.)

² And it came to pass in an eveningtide, that David arose from off his bed, ^b and walked upon the roof of the king's house: and from the roof he ^c saw a woman washing herself; and the woman *was* very beautiful to look upon. ³ And David sent and enquired after the woman. And *one* said, *Is* not this || Bath-sheba, the daughter of || Eliam, the wife ^d of Uriah the Hittite? ⁴ And David sent messengers, and took her; and she came in unto him, and ^e he lay with her; || for she was ^f purified from her uncleanness: and she returned unto her house. ⁵ And the woman conceived, and sent and told David, and said, *I am with child.* ⁶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

⁷ And when Uriah was come unto him, David demanded of him [†] how Joab did, and how the people did, and how the war prospered. ⁸ And David said to Uriah, Go down to thy house, and ^g wash thy feet. And Uriah departed out of the king's house, and there [†] followed him a mess of meat from the king. ⁹ But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. ¹⁰ And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house? ¹¹ And Uriah said unto David, ^h The ark, and Israel, and Judah, abide in tents; and ⁱ my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing. ¹² And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. ¹³ And when David had called him, he did eat and drink before him; and he made him ^k drunk: and at even he went out to lie on his bed ^l with the servants of his lord, but went not down to his house.

b Deut. 22. 8.
c Gen. 31. 2.
Job 31. 1.
Matt. 5. 28.

|| Or, Bath-shua,
1 Chron. 3. 5.
|| Or, Ammiel.
d ch. 23. 39.
e Ps. 51, title.
James 1. 14.
|| Or, and when
she had purified
herself, &c. she
returned.
f Lev. 15. 19, 28,
& 18. 19.

† Heb. of the peace
of, &c.

g Gen. 18. 4.
& 19. 2.

† Heb. went out
after him.

h ch. 7. 2, 6.

i ch. 20. 6.

k Gen. 19. 33, 55.
l ver. 9.

1. *it came to pass*] With regard to the date of these events, it may be noted that Solomon, the second child of David's connexion with Bathsheba, was born not much sooner than two years afterwards, and that at David's decease, who died when he was seventy years of age, Solomon must have been at least twenty years old, for at his accession to the throne Solomon had a son one year old (1 Kings xiv. 21. Cp. xi. 42). Amnon, who is mentioned soon after the events in the present chapter (xiii. 1), was born after David's accession to the throne of Judah (iii. 2), and was his firstborn son after that event, and must have been, at least, nearly twenty years old at the time described in that chapter. It is probable, therefore, that David was about forty-eight years of age at the time here spoken of.

— *after the year was expired*] That is, at spring time.

25). — *Rabbah*] The capital of Ammon (Deut. iii. 11. Josh. xiii.

— *But David tarried still at Jerusalem*] At the time when kings go forth to battle. Observe the contrast; and compare the lines of the Latin poet—

“Quæritur, Ægisthus quâ re sit factus adulter?
In promptu causa est—desidiosus erat.”

2. *in an eveningtide, that David arose from off his bed*] From his mid-day sleep: see iv. 5.

— *upon the roof*] To enjoy the cool air and the view: perhaps for religious meditation. They who read this history may think themselves safe like David. They may have fought the Lord's battles as he did; they may have sung and written holy psalms as he had. And yet, perhaps, in some tranquil season, in the peacefulness of their own home, in the cool of eventide in the season of spring, their ghostly enemy may be near them, and they may be most in danger when they think themselves most secure. Then it is that they have most need to pray, “Lead us not into temptation” (Matt. vi. 13). Cp. Deut. xxii. 8. Josh. ii. 6. 8. 1 Sam. ix. 25. Matt. x. 27. Acts x. 9.

This palace-roof, on which David walked when he conceived this sin in his mind, was probably the scene of the incestuous

act of his son Absalom, which was the bitter fruit and punishment of David's sin: see v. 11, and xvi. 22.

— *he saw a woman washing herself*] Probably, in the fountain in the court-yard of her house.

3. *enquired after the woman*] The first step towards sin had been in his multiplying wives to himself, contrary to God's law (Deut. xvii. 17). If he had kept close to that law, he would not have fallen into this sin. The only safeguard against Satan is in obedience to God's will and word.

— *Bath-sheba*] called *Bath-shua* in 1 Chron. iii. 5. The *rau*, according as it is vocalized, would be pronounced either *u* or *v*; and *v* would easily pass on to its cognate labial *b*.

— *Eliam*] called also *Ammiel* (1 Chron. iii. 5), which has the same meaning, and is, indeed, the same word, its component parts being inverted, and means *God's people*. Eliam was the son of Ahithophel, xxiii. 34 (*Jeroniast.*), and one of David's most valiant soldiers (xxiii. 34). Here was an aggravation of David's sin, and perhaps the sense of wrong done to Bathsheba excited Ahithophel, her grandfather, to help Absalom against him.

— *wife*] David had probably hoped she was unmarried; but now that his passion was inflamed, the knowledge that she was a wife did not deter him from his purpose; “When lust hath conceived, it bringeth forth sin” (James i. 15).

— *Uriah*] One of David's most faithful subjects and valiant soldiers (xxiii. 39); another aggravation of the sin.

4. *for she was purified*] Rather, *and she was purified from her uncleanness* (see Lev. xv. 18); and then *she returned home*. She was more scrupulous about the ceremonial law than the moral (*Wouvers, Keil*).

Sin often seeks for a shelter in superstition.

5. *and sent and told David*] In order that he might protect her from the punishment due to adultery—death (Lev. xx. 10).

9. *Uriah slept at the door of the king's house*] As one of his body-guard. Cp. 1 Chron. xi. 41.

11. *The ark*] Perhaps it had been carried with the army to the battle. Cp. 1 Sam. iv. 3.

13. *he made him drunk*] And tried to make him break his oath (v. 11).

m See 1 Kings 21.
8, 9.

† Heb. *strong*.
† Heb. *from after*
him.
n ch. 12, 9.

¹⁴ And it came to pass in the morning, that David ^m wrote a letter to Joab, and sent *it* by the hand of Uriah. ¹⁵ And he wrote in the letter, saying, Set ye Uriah in the forefront of the † hottest battle, and retire ye † from him, that he may ⁿ be smitten, and die.

¹⁶ And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*. ¹⁷ And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

¹⁸ Then Joab sent and told David all the things concerning the war; ¹⁹ And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, ²⁰ And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? ²¹ Who smote ^o Abimelech the son of ^p Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

o Judg. 9. 53.
p Judg. 6. 32,
Jerubbaal.

²² So the messenger went, and came and shewed David all that Joab had sent him for. ²³ And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. ²⁴ And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also. ²⁵ Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing † displease thee, for the sword devoureth † one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

† Heb. *be evil in*
thine eyes.
† Heb. *so and*
such.

²⁶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. ²⁷ And when the mourning was past, David sent and fetched her to his house, and she ^a became his wife, and bare him a son.

q ch. 12. 9.

† Heb. *was evil in*
the eyes of.

a Ps. 51, title.

b See ch. 14. 5,
&c.
1 Kings 20. 35—
41.
Isa. 5. 3.

XII. ¹ And the Lord sent Nathan unto David. And ^a he came unto him, and ^b said unto him, There were two men in one city; the one rich, and the other poor. ² The rich *man* had exceeding many flocks and herds: ³ But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own † meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. ⁴ And there came a traveller unto the rich man,

† Heb. *morset*.

¹⁴. sent it by the hand of Uriah] A proof that David well knew how loyal and trusty a servant Uriah was to himself, and yet this knowledge did not prevent him from basely and cruelly trying to destroy him. David was now blinded and led captive by Satan.

¹⁶. Joab—assigned Uriah unto a place] Joab, a lover of power, an ambitious and aspiring man, and not scrupulous about bloodshed, as David knew from Joab's conduct to Abner (iii. 23—30), was tempted to do this by a persuasion that by indulging David in this secret sin he would acquire a complete ascendancy over him, as he did.

²¹. Who smote Abimelech? See Judg. ix. 53. It seems probable that the Book of Judges was commonly known at this time. Joab quoted God's Word, but was not careful to keep it. — *Jerrubbesheth*] or Jerubbaal: see Judg. vi. 32; and above, ii. 8; v. 4.

²⁷. displeased the LORD] Literally, *was evil in the eyes of the Lord*: and how much more evil are such sins now in the case of Christians, than they were in that of David! For the All-Holy One, the Ever-Blessed Son of God, has now taken our nature, and has joined us in Himself to God, and has sanc-

tified Marriage, and has given to us the Comforter, and has made our bodies to be temples of the Holy Ghost: see *Irenæus* iv. 45, who, quoting the words of a still earlier author, says, "We ought not, therefore, to be high-minded, and to censure the ancient patriarchs, but to fear for ourselves, lest we, who have received the clear knowledge of Christ, should do what is evil in the eyes of God, and should be excluded from His kingdom."

CH. XII. 1. the LORD sent Nathan unto David] Having waited nine months for some movement towards repentance on David's part (v. 14); but he was blinded and hardened by Satan, and might have continued in this state, if God had not mercifully intervened to arouse him from his deadly slumber, by the ministry of His holy Word.

— and said] This parable, and others in the Old Testament (Judg. ix. 8. 2 Kings xiv. 9), prepared the way for the Divine teaching of Christ Himself, revealing the mysteries of the Gospel and impressing Divine truths on the hearts of men, by means of parables (Matt. xiii. 3. Mark iv. 11).

4. a traveller—the wayfaring man] David's roving lust

and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. ⁵ And David's anger was greatly kindled against the man; and he said to Nathan, *As the Lord liveth, the man that hath done this thing* || shall surely die: ⁶ And he shall restore the lamb ^c fourfold, because he did this thing, and because he had no pity.

⁷ And Nathan said to David, *Thou art the man.* Thus saith the Lord God of Israel, I ^d anointed thee king over Israel, and I delivered thee out of the hand of Saul; ⁸ And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. ⁹ *Wherefore hast thou* ^e despised the commandment of the Lord, to do evil in his sight? ^f *thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.* ¹⁰ Now therefore ^h the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. ¹¹ Thus saith the Lord, Behold, I will raise up evil against thee

|| Or, is worthy to die, or, is a son of death,

1 Sam. 26. 16.

c Ex. 22. 1.

Luke 19. 8.

d 1 Sam. 16. 13.

e See 1 Sam. 15.

19.

f Num. 15. 31.

g ch. 11. 15, 16,

17, 27.

h Amos 7. 9.

(Theodoret); "immoderata libidinis non permansio fuit, sed transitus; propterea vocatus est hospes" (S. Augustine de Doct. Chr. iii. 22, Serm. 58 de Tempore).

5. *David's anger was greatly kindled*] David had not recognized his own likeness, drawn by Nathan in the parable, and held up to his own eyes; he did not see Uriah in the poor man, nor himself in the rich man, nor his own lust in the traveller, nor Bathsheba in the ewe lamb, and he pronounced sentence of death in the Name of "the Lord" on the rich man for his sin.

Our Conscience therefore is no safe rule of life unless it be regulated by the Divine Word. The conscience even of a David may be seared, as with a hot iron, by sin (1 Tim. iv. 2), it may become callous and insensible. The sinner may continue, month after month, in a treacherous and fatal sleep, hugging his darling sin, sleeping soundly on his pillow with his beloved Bathsheba in his bosom, unless he takes heed to examine his own life and conversation by the rule of God's commandments, and to ascertain from that rule *what* his spiritual condition is in the sight of God.

Here then is a warning against the prevalent notion, that reliance may be placed on our own *personal assurance*, as to our own spiritual state, and as to our own acceptance with God. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12; xvi. 25). Cp. below, Acts xxiii. 1. 5. 14. Rom. xiii. 5; xiv. 5. 14. 1 John iii. 20. Our conscience is indeed to be heard, but it is first to be informed. Its dial is to be illumined by the solar beams of Divine light. If David had thus dealt with his conscience, if he had tried his own actions by the test of God's law, if he had remembered that it was written by the Divine hand in the Divine code, "Thou shalt not commit adultery," and "Thou shalt not kill," he would have become a Nathan to himself; his Conscience would have become a prophet, and have said to him in God's Name, *Thou art the man.* Here also is a lesson to hearers and readers of Scripture and of sermons. David listened to a sermon from Nathan, which exactly suited his own case, and yet he did not *apply it to himself*. He turned the edge of it from himself to another. The benefit of sermons depends more on the hearer than on the preacher. The best sermon is that which is *best applied* by those to whom it is preached.

6. *fourfold*] David remembers and quotes God's law (Exod. xxii. 1) as against others, but not against himself.

Nathan manifested David's sin by the indignation which David himself expressed at a less sin in another: "Out of thine own mouth will I judge thee."

7. *Nathan said to David, Thou art the man*] Such was the courage of the prophets of old. God sent them and spoke by them; being strong in the consciousness of their Divine mission, they rebuked kings for their sins. Samuel rebuked Saul; Nathan rebuked David; the man of God from Judah rebuked Jeroboam, standing at his own altar; Elijah rebuked Ahab; Elisha rebuked Jehoram; Isaiah rebuked Ahaz; John the Bap-

tist rebuked Herod; S. Ambrose rebuked Theodosius. When will this prophetic spirit of courage return to the Church of God?

8. *thy master's wives*] No wife of a king of the Hebrew nation could ever be married to any one but his successor: cp. below, 1 Kings ii. 22.

9. *thou hast killed*] Thou, king David, hast slain thine own brave and faithful soldier, while fighting thine own battles. Thou hast slain him by the sword of the Ammonites, the enemies of God! Thou hast robbed him first of his wife, and next of his life. Thou art the man; I show thee thyself, I reveal to thee thy most secret acts.

If the *prophet* was enabled thus to expose secret sins, how much more will this be done by the God of all the prophets! Compare below, the act and words of Elisha to Gehazi, "Went not *mine heart* with thee?" (2 Kings v. 26.) "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3); and "all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 13). "He will bring to light the hidden things of darkness, and make manifest the counsels of the hearts" at the Great Day (1 Cor. iv. 5).

Thou hast slain—it was not Joab, nor the Ammonite in the battle-field, but *thou* at Jerusalem, in thy palace, writing that letter privately, and sending it by the hand of Uriah—*thou* hast slain Uriah the Hittite. *Thou art the murderer*, and must pay the penalty for thy sin.

Sins committed by the intermediate agency of others will be brought home, at the Day of Judgment, to those who have employed that agency; and however far removed in time and place the effect of the sin may be from the prime author of it, the complicated maze of all its intricate windings will be unravelled by God's Omniscience; and He will lay the sin at the door of him who was the prime mover of it, and will say, "*Thou art the man.*"

10. *the sword shall never depart from thine house*] Henceforward, for about twenty years, David had no respite from domestic affliction.

If we turn to the next chapter, we find his son Amnon guilty of incest; and if we proceed further, we find another son, his beloved son Absalom, guilty of murder, and of rebellion against his own father, and of adultery in David's own house, and destroyed by Joab, who had been employed by David in the murder of Uriah; and a third son, Adonijah, rising in insurrection against him when he was lying on his deathbed. "What a world of mischief and misery did he create unto himself by that one presumptuous act in *the matter of Uriah* (1 Kings xv. 5), almost all the days of his life after!" See Bp. Sanderson, i. 99, Serm. on Ps. xix. 13.

Let those who are *tempted* by David's sin be *deterred* from sin by David's *punishment*. If he, who was in other respects the "man after God's own heart," was thus chastised for his sin, even till the end of his life, what may not others expect, if with greater means of grace, and with David's history as their warning, they abuse it into an occasion for sin?

i Deut. 28. 30
ch. 16. 22.

k ch. 16. 22.

l See 1 Sam. 15.
24.

m ch. 24. 10.
Job 7. 20.

Ps. 32. 5.
51. 4.

Prov. 28. 13.
n ch. 24. 10.

Job 7. 21.
Ps. 32. 1.

Mic. 7. 13.
Zech. 3. 4.

o Isa. 52. 5.
Ezek. 36. 20, 23.

Rom. 2. 24.
† Heb. *fasted a*

fast,
p ch. 13. 31.

† Heb. *do hurt*.

q Ruth 3. 3.

r Job 1. 20.

out of thine own house, and I will ⁱtake thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. ¹² For thou didst *it* secretly: ^k but I will do this thing before all Israel, and before the sun. ¹³ ¹ And David said unto Nathan, ^m I have sinned against the LORD. And Nathan said unto David, The LORD also hath ⁿput away thy sin; thou shalt not die. ¹⁴ Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD ^oto blaspheme, the child also *that* is born unto thee shall surely die.

¹⁵ And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. ¹⁶ David therefore besought God for the child; and David [†]fasted, and went in, and ^play all night upon the earth. ¹⁷ And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. ¹⁸ And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then [†]vex himself, if we tell him that the child is dead? ¹⁹ But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. ²⁰ Then David arose from the earth, and washed, and ^qanointed *himself*, and changed his apparel, and came into the house of the LORD, and ^rworshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. ²¹ Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead,

11. *he shall lie with thy wives*] See 2 Sam. xvi. 22.

The sin of Absalom, committed in the same place where David's sin was *conceived* (see above, on xi. 2), was used by God as a punishment for the sin of David. God did not approve Absalom's sin. Heaven forbid! No, He forbade and punished the sin (2 Sam. xviii. 32); but yet He made it to be an instrument of His own justice. Satan himself will be God's executioner on the wicked, when Satan has been condemned for his own sin, and consigned to the lake of fire.

This doctrine must be maintained against the dangerous error of some (as *Calvin*, Inst. i. 18. 2), who have not hesitated to call the sin of Absalom the work of God. But, as *Augustine* well says, "Deus non est auctor, quorum est ultor." Cp. *Pfeiffer*, *Dubia*, p. 209; *Gerhard* de Prov. § 122; *Walther*, *Harm. Bibl.* p. 391: and note above, on 1 Sam. xxvi. 19; and below, on xvi. 10, 11, and xxiv. 1.

13. *against the LORD*] David's sorrow was a God-ward sorrow: though he had sinned against *man*, yet he looked upward, and rightly considered his sin in its relation to God, so that he said, "Against *Thee* only have I sinned." See Ps. li. 4; and below, on 2 Cor. vii. 9, 10. The moral and spiritual character of true repentance, as distinguished from that penance which relies on outward ceremonies, without inward affections, is clearly brought out by David's example and words. With all his zeal for the honour of the Levitical dispensation and the sacrifices of the Tabernacle, he says (see Ps. li. 16, 17), "Thou desirest no sacrifice, else would I give it Thee, but Thoudelightest not in burnt-offerings. The sacrifices of God are a troubled spirit; a broken and contrite heart, O God, Thou wilt not despise."

— *The LORD also hath put away thy sin*] Did not Saul also say, "I have sinned" (1 Sam. xv. 24. 30; xxvi. 21)? but he received no such gracious answer in return. Why was this? The words were the same in *sound* in both cases; but, as may be concluded from the *effect* of those words, as heard by the ear of God, who searcheth the hearts, they were not uttered with the same inward feelings of faith and repentance, and therefore they received a different treatment from God (*Augustine*).

The insincerity of Saul's profession appeared from his subsequent acts; the reality of David's sorrow was shown in its fruits; especially in his penitential Psalms (Ps. vi., xxxii., xxxviii., li., cii., cxxx., cxliii.).

— *thou shalt not die*] Nathan does not mean, as some have supposed, that David should not suffer the infliction of *temporal* death, the penalty affixed to the sin of adultery by the Levitical law (xx. 10). The notion that the king of the Hebrew people, the representative of Jehovah, was subject to the operation of the code, of which the sovereign himself was the minister, is altogether foreign to the primary principles of Hebrew jurisprudence. God reserved their punishment in His own hands. *S. Ambrose* says truly (Apol. David, 10), "Rex utique erat, nullis ipse legibus tenebatur, neque enim reges ad pœnam vocantur legibus; Homini ergo non peccavit; sed Deo erat subditus, et legibus se subjectum esse cognoscens peccatum negare non poterat; Tibi soli peccavi."

Nathan means to say, "Thou shalt not die *that death* which is the wages of sin, that is, death eternal." Nathan's declaration concerned the *future* life. It assured the penitent king, that although in this present short life the sword should "never depart from his house," yet at the Great Day of reckoning his sin should not be remembered against him. And full of faith in this gracious announcement, David uttered those joyous words, "Blessed is he whose unrighteousness is forgiven, and whose sin is covered" (Ps. xxxii. 1). "I said, I will confess my sins unto the Lord, and so Thou forgavest the wickedness of my sin" (Ps. xxxii. 5).

Here there is a clear proof of David's faith in the Resurrection, Judgment, and Eternity. As far as *this world* was concerned, David henceforth was "most miserable." But he looked beyond the grave, and derived joy, comfort, and thankfulness from the prospect; and the sorrows of this life had the chastening effect of increasing his faith, repentance, and hope, and of making him yearn with more intense desire for the bliss of the heavenly Jerusalem.

14. *the child—shall surely die*] But even here there was mercy: if the child had lived, it would have been a record of David's sin (*Theodoret*), and an occasion to evil men for reproach and blasphemy, and have been exposed to insult from many in the earthly Jerusalem. But in the life to come, and in the heavenly Jerusalem, where all will be love and peace, and where no sin will be remembered against the saints, that child will be an everlasting monument of God's grace.

14—25.] For some remarks on the *spiritual* significance of the

thou didst rise and eat bread. ²² And he said, While the child was yet alive, I fasted and wept : ^s for I said, Who can tell *whether* God will be gracious to me, that the child may live ? ²³ But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but 'he shall not return to me. ^t Job 7. 8, 9, 10.

²⁴ And David comforted Bath-sheba his wife, and went in unto her, and lay with her : and ^u she bare a son, and ^x he called his name Solomon : and the LORD loved him. ^u Matt. 1. 6. ^x 1 Chron. 22. 9.

²⁵ And he sent by the hand of Nathan the prophet ; and he called his name || Jedidiah, because of the LORD.

²⁶ And ^y Joab fought against ^z Rabbah of the children of Ammon, and took the royal city. ^{||} That is, Beloved of the LORD. ^y 1 Chron. 20. 1. ^z Deut. 3. 11.

²⁷ And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. ²⁸ Now therefore gather the rest of the people together, and encamp against the city, and take it : lest I take the city, and † it be called after my name. ²⁹ And David gathered all the people together, and went to Rabbah, and fought against it, and took it. ³⁰ ^a And he took their king's crown from off his head, the weight whereof ^a 1 Chron. 20. 2.

was a talent of gold with the precious stones : and it was set on David's head. And he brought forth the spoil of the city † in great abundance. ³¹ And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln : and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem. [†] Heb. *my name be called upon it.* [†] Heb. *very great.*

XIII. ¹ And it came to pass after this, ^a that Absalom the son of David had ^a ch. 3. 2, 3.

incidents recorded in these verses, see the concluding paragraphs of the *Preliminary Note* to chap. xi.

^{23.} *I shall go to him*] An evidence of David's belief in the personal identity of risen saints, and in everlasting recognition in a future state.

See below, the notes on Matt. xvii. 3 ; cp. Col. i. 22. 28 ; 1 Thess. ii. 19.

^{24.} *Solomon*] Heb., *Shelómoh* ; in the Sept., *Salōmon* ; in the New Test. and in *Josephus* the second syllable is short, *Solōmon*. The name signifies *peaceable* (*Gesen.* 831), as compared with his father, who was a man of war (see 1 Chron. xxii. 9).

Let it be remembered, that in the genealogy of Christ, the Holy Spirit says, "David the king begat Solomon of her that had been the wife of Urias ;" and thus gives sinners the hope of peace in Christ (see on Matt. i. 6).

Solomon, in his name, was a record of the peace which God had restored to David's conscience ; and a figure of Christ, the "Prince of Peace."

^{25.} *he sent by the hand of Nathan*] God, who "loved Solomon," sent by the ministry of Nathan, and gave him an additional name expressive of that love, "Jedidiah" (*beloved of the Lord*), and thus made him to be in another respect a type of the Beloved Son in whom the Father is well pleased (Matt. iii. 17 ; xii. 18 ; xvii. 5).

The name *David* signifies *beloved*, and after his repentance, and when he had been pardoned by God, David revived, as it were, after his fall, and rose up again in his son *Jedidiah*, the beloved of JEHOVAH.

Solomon prefigured Christ, as Prince of Peace ; and as the Well-beloved of God ; and as the Builder of the Temple ; and as excelling in Wisdom and knowledge. (Cp. *Eucherius*, in lib. iii. Regum in Bibl. Patr. Max. iv. 965.)

^{27.} *the city of waters*] of the river *Moiet*, or upper Jabbok (*Keil*).

^{29.} *David—went to Rabbah*] David comes with his people at the close of the conflict, and gains the victory, and receives the crown, and executes judgment : so will Christ.

^{30.} *the weight whereof*] Rather, the *value*, according to some Jewish interpreters in *Kimchi* ; and so *Bochart*, *Patrick*, *Keil* : cp. *Kitto*, 394.

— *with the precious stones*] That is, as is expressed in 1 Chron. xx. 2, he took the crown, which was valued at a talent, and there were precious stones in it.

Some suppose that the crown of the king of Ammon was melted down, purified, and refined, and made anew for David, and adorned with its jewels, and then set upon David's head (*Angelom., Wouvers*).

— *it was set on David's head*] A type of the victories gained over the heathen world by Him of Whom it is said, "Thou hast set a crown of pure gold on His head" (Ps. xxi. 3).

^{31.} *saws—brick-kiln*] This seems to be the right interpretation, though controverted by some : cp. *Keil*, p. 286, and *Kitto*, pp. 395—398. It does not appear, that this severe punishment was inflicted upon any of the Ammonites who had not resisted the arms of David ; and it must be remembered, that the Ammonites were guilty of savage cruelties toward Israel (cp. 1 Sam. xi. 2), of which the prophet speaks,—"The children of Ammon ripped up the women with child of Gilead, that they might enlarge their border" (Amos i. 13. Cp. Ezek. xxv. 2) ; and that they had treated the ambassadors of David with wanton insult ; and that they had lapsed from the worship of God into the foulest and most unnatural idolatry.

Besides, the acts of David, executing vengeance on the enemies of Israel and of God, are doubtless recorded in Scripture as a prophetic warning to all, that they may not incur the terrible doom, which will be pronounced by the Divine Son of David on His enemies, who will be cast by Him at the last day into outer darkness, where will be weeping, and wailing, and gnashing of teeth.

PRELIMINARY NOTE TO CHAPTER XIII.

RETRIBUTION FOR DAVID'S SIN, WHICH WAS PARDONED.

Henceforward, for about twenty years, to the end of his reign and life, David, though penitent and pardoned by God, is afflicted by sufferings produced by sins in his own household.

If we were to consider David's life as ending in himself in this world, he would appear to be an object of commiseration, and to be forsaken of God.

But this would be an erroneous view of his history.

(1) We must extend our view to another world, and see the blessed fruits of his godly sorrow, ripened into an eternity of bliss by the gracious dews and sunshine of God's grace and mercy to the penitent.

(2) Yet further. David, as guilty of sin, and as punished for sin, and yet pardoned and beloved of God, is a signal type of Him Who, in His own Person, knew no sin, but who bare our sins and their punishment (see above, *Prelim. Note* to chap. xi.) ;

b 1 Chron. 3. 9.

† Heb. *it was marvellous, or, hidden in the eyes of Amnon.*
c See 1 Sam. 16. 9.

† Heb. *thin.*
† Heb. *morning by morning.*

d Gen. 18. 6.

|| Or, *paste.*

e Gen. 45. 1.

f Gen. 39. 12.

† Heb. *humble me,*
Gen. 34. 2.

g Lev. 18. 9, 11.
& 20. 17.

† Heb. *it ought not so to be done.*

h Gen. 34. 7.
Judg. 19. 23.
& 20. 6.

i See Lev. 18. 9, 11.

k Deut. 22. 25.
See ch. 12. 11.

a fair sister, whose name was ^bTamar; and Amnon the son of David loved her. ² And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and † Amnon thought it hard for him to do any thing to her. ³ But Amnon had a friend, whose name was Jonadab, ^cthe son of Shimeah David's brother: and Jonadab was a very subtil man. ⁴ And he said unto him, Why art thou, being the king's son, † lean † from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. ⁵ And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand. ⁶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and ^dmake me a couple of cakes in my sight, that I may eat at her hand.

⁷ Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat. ⁸ So Tamar went to her brother Amnon's house; and he was laid down. And she took || flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes. ⁹ And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, ^eHave out all men from me. And they went out every man from him. ¹⁰ And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother. ¹¹ And when she had brought *them* unto him to eat, he ^ftook hold of her, and said unto her, Come lie with me, my sister. ¹² And she answered him, Nay, my brother, do not † force me; for ^g† no such thing ought to be done in Israel: do not thou this ^hfolly. ¹³ And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; ⁱfor he will not withhold me from thee. ¹⁴ Howbeit he would not hearken unto her voice: but, being stronger than she, ^kforced her, and lay with her.

and Who in this respect was "a Man of Sorrows, and acquainted with grief," "for He was wounded for our transgressions, and bruised for our iniquities; and the chastisement of our peace was upon Him; and the Lord laid on Him the iniquity of us all" (Isa. lii. 3—6). Thus He was a David in sorrow and suffering; yet He was the well-beloved Son. He was the true Solomon, the Prince of Peace, the Divine JEDIDIAH, the "Beloved of the Lord:" and therefore the Prophet, having described His sufferings, proceeds to say that, though "it pleased the Lord to bruise Him, yet when His soul had been made an offering for sin, He would see His Seed, and prolong His days, and the pleasure of the Lord would prosper in His hand" (Isa. liii. 10).

Here is the true key to the history of David's life. We must not limit our view to David as a sinner, and as punished for his sin during the rest of his life; but we must see him as pardoned and justified in Christ: we must contemplate his repentance as a "repentance unto salvation," and as "yielding the peaceable fruits of righteousness" in those inward spiritual comforts which he received from God in the salutary discipline of sorrow, and which are abundantly manifested in the *Psalms* which he composed at this time: see Ps. iii., xli., xlii., xliii., lv., lxi., lxii., lxiii., cxliii., which ought to be read together with the history of this period.

We must not confine our view to David's personal life and reign. After that we have seen him fallen and suffering for sin, we must see him rising again, reviving in a more glorious reign in Solomon his son, who began to reign while David his father was still alive, in order that the continuity might be more clearly marked. And above all, we must contemplate him as culminating upward, and attaining the climax of his glory, which God had revealed to him, and for which he yearned with devout aspiration, in CHRIST, the Divine David, and the Son of

David, the Solomon, the Jedidiah, the builder of the Temple of the Church visible on earth, and glorified in heaven.

Different phases of Christ's Person and Office were foreshadowed in David and Solomon his son; as different phases of Christ's Person and Office had been foreshadowed in the successive lives of the Patriarchs—Abraham, Isaac, Jacob, and Joseph. See above, on Gen. xxxiv. 1.

1. *Absalom—had a fair sister*] The daughter of David by Maachah, the daughter of the king of Geshur (iii. 2, 3).

— *Tamar*] which signifies a *palm-tree*.

— *Amnon*] The firstborn son of David by Abinoam, after he had been made king of Judah, at Hebron: see iii. 2.

2. *for she was a virgin; and Amnon thought it hard*] These words are to be connected; she was a virgin, and therefore secluded from him in a separate house (v. 7) or part of the palace; and so he could not execute his wicked design against her.

3. *Shimeah*] or Shammah (1 Sam. xvi. 9).

4. *day to day*] Literally, morning to morning.

11. *he took hold of her*] David's sins are reproduced in his own house, by his own children: he had been guilty of adultery, dissimulation, and murder: his son Amnon is guilty of incest and deceit; and is murdered by his own brother Absalom (v. 28). "David is scourged by the sins of his sons, whom his act taught to offend" (*Bp. Hall*). David's sons imitated him in sin; but they did not imitate him in repentance: he was forgiven by God, but they came to a miserable end.

12. *my brother*] She reminds him of the near relationship by blood between them, to deter him from sin.

13. *speak unto the king; for he will not withhold me from thee*] Either she was so confused that she knew not what she said, for such a marriage was strictly forbidden by the Levitical law (Lev. xviii. 9; xx. 17), or perhaps David's example in

¹⁵ Then Amnon hated her † exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. ¹⁶ And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her. ¹⁷ Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her. ¹⁸ And *she had* ¹ a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

† Heb. with great hatred greatly.
1 Gen. 37. 3.
Judg. 5. 30.
Ps. 45. 14.

¹⁹ And Tamar put ^m ashes on her head, and rent her garment of divers colours that *was* on her, and ⁿ laid her hand on her head, and went on crying. ²⁰ And Absalom her brother said unto her, Hath † Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; † regard not this thing. So Tamar remained † desolate in her brother Absalom's house.

m Josh. 7. 6.
ch. 1. 2.
Job 2. 12.
n Jer. 2. 37.

† Heb. Aminon.

† Heb. set not thine heart.
† Heb. and desolate.

²¹ But when king David heard of all these things, he was very wroth.

²² And Absalom spake unto his brother Amnon ^o neither good nor bad: for Absalom ^p hated Amnon, because he had forced his sister Tamar. ²³ And it came to pass after two full years, that Absalom ^q had sheepshearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

o Gen. 21. 50.
& 31. 24.
p Lev. 19. 17, 18.

q See Gen. 38.
12, 13.
1 Sam. 25. 4, 36.

²⁴ And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant. ²⁵ And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. ²⁶ Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? ²⁷ But Absalom pressed him, that he let Amnon and all the king's sons go with him.

²⁸ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's ^r heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: || have not I commanded you? be courageous, and be † valiant. ²⁹ And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man † gat him up upon his mule, and fled.

r Judg. 19. 6.
9, 22.
Ruth 3. 7.
1 Sam. 25. 36.
Esth. 1. 10.
Ps. 104. 15.
|| Or, will you not, since I have commanded you?
Josh. 1. 9.
† Heb. sons of valour.
† Heb. rode.

³⁰ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. ³¹ Then the king arose, and ^s tare his garments, and ^t lay on the

s ch. 1. 11.
t ch. 12. 16.

multiplying wives to himself, contrary to the law, had introduced lax notions into his family that their father as king could dispense with the law. The history before us is one of the many proofs of the evils consequent on polygamy.

^{15. hated her}] Instead of hating his own sin. Thus he showed that the love he had professed to her was not love, but lust; that it was not of God, but of the Evil one.

^{16. There is no cause:—unto me}] There are no reasons (Gesen. 18) for this evil, which is great even compared with the other wickedness which thou hast done to me—this evil of thus sending me away, and of ordering thy servants to bolt me out, which will expose me to the suspicion of being an immodest and guilty person, and of having tempted thee to sin, whereas thou hast been the only author of the sin, and hast put me to shame. Tamar was therefore obliged in self-defence to publish her own shame, and to declare the wrong that had been done to her.

^{18. a garment of divers colours}] Her long mantle, with fringes and sleeves: see on Gen. xxxvii. 3.

^{21. David—was very wroth}] David was wroth, but did not punish his son Amnon; being conscious of the sin which he himself had committed, and by which he had tempted his children to sin. And because the king did not execute justice, therefore Absalom, Tamar's brother, takes the law into his own hands, and murders his brother Amnon. Thus one sin leads to another by an almost endless chain of consequences.

^{23. Baal-hazor}] Perhaps Tell-asur, five miles north-east of Bethel (Robinson).

^{29. the servants of Absalom did unto Amnon}] Joab, David's servant, had been the instrument of Uriah's death: here again, David's sin is reproduced in his family; and he weeps over it, but does not punish it.

— mule] This is the first mention of a mule in Scripture. The meaning of Gen. xxxvi. 24 is questionable. Cp. below, xviii. 9; 1 Kings i. 33, where is mention of "the king's mule." The breeding of mules was forbidden to the Hebrews; but their use was regarded as lawful. The king, it seems, would not ride on a horse: cp. Deut. xvii. 16.

u ver. 3.

earth; and all his servants stood by with their clothes rent. ³² And ^u Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the † appointment of Absalom this hath been || determined from the day that he forced his sister Tamar. ³³ Now therefore ^{*} let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead. ³⁴ ^v But Absalom fled.

† Heb. *mouth*.
|| Or, *settled*.
x ch. 19. 19.

y ver. 38.

And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

† Heb. *according to the word of thy servant*.

³⁵ And Jonadab said unto the king, Behold, the king's sons come: † as thy servant said, so it is. ³⁶ And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept † very sore.

† Heb. *with a great weeping greatly*.
z ch. 3. 3.
|| Or, *Ammihur*.

³⁷ But Absalom fled, and went to ² Talmai, the son of || Ammihud, king of Geshur. And David mourned for his son every day. ³⁸ So Absalom fled, and went to ^a Geshur, and was there three years. ³⁹ And *the soul of* king David || longed to go forth unto Absalom: for he was ^b comforted concerning Amnon, seeing he was dead.

a ch. 14. 23, 32.
& 15. 8.
|| Or, *was consumed*,
Ps. 84. 2.
b Gen. 38. 12.

XIV. ¹ Now Joab the son of Zeruiah perceived that the king's heart *was* ^a toward Absalom. ² And Joab sent to ^b Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, ^c and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: ³ And come to the king, and speak on this manner unto him. So Joab ^d put the words in her mouth.

a ch. 13. 39.
b 2 Chron. 11. 6.
c See Ruth 3. 3.

d ver. 19.
Ex. 4. 15.

⁴ And when the woman of Tekoah spake to the king, she ^e fell on her face to the ground, and did obeisance, and said, † ^f Help, O king. ⁵ And the king said unto her, What aileth thee? And she answered, ^g I *am* indeed a widow woman, and mine husband is dead. ⁶ And thy handmaid had two sons, and they two strove together in the field, and *there was* † none to part them, but the one smote the other, and slew him. ⁷ And, behold, ^h the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder † upon the earth. ⁸ And the king said unto the woman, Go to thine house, and I will give charge concerning thee. ⁹ And the woman of Tekoah said unto the king, My lord, O king, ⁱ the iniquity *be* on me, and on my father's house: ^k and the king and his throne *be* guiltless. ¹⁰ And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more. ¹¹ Then said she, I pray thee,

e 1 Sam. 20. 41.
ch. 1. 2.
† Heb. *Save*.
f See 2 Kings 6. 26, 28.
g See ch. 12. 1.

† Heb. *no deliverer between them*.
h Num. 35. 19.
Deut. 19. 12.

† Heb. *upon the face of the earth*.

i Gen. 27. 13.
1 Sam. 25. 24.
Matt. 27. 25.
k ch. 3. 28, 29.
1 Kings 2. 33.

Crit. XIV. 1. *Joab*] Who probably looked upon Absalom as the heir of the kingdom, now that Amnon his elder brother was dead. Joab procures Absalom's return to Jerusalem, perhaps wishing to win his favour; but Absalom prefers other friends, and rebels against David, and Joab slays him (xviii. 15). — *toward Absalom*] This seems to be the correct rendering (*Gesen.*, p. 629); some translate it *against* Absalom, but this is not supported by ancient versions, nor *Josephus* (vii. 8. 4).

2. *Joab*] Who is the personification of worldly policy, and secular expediency, and temporal ambition eager for its own personal aggrandizement, and especially for the maintenance of its own political ascendancy, and practising on the weaknesses of princes for its own self-interests; but at last the victim of its own Machiavellian shrewdness.

— *Tekoah*] About two hours' south of Bethlehem (*Robinson*, ii. 182—184), the birth-place of the prophet Amos; an interesting description of it is given by *Hackett*, B. D. iii. 1447.

4. *And when the woman of Tekoah spake*] Rather (according to the reading of many MSS. in *De Rossi*), and *the woman came*; and this is confirmed by *Sept.*, *Fulg.*, *Syr.*, *Arabic*.

5. *What aileth thee?*] David's ear was open to widows' prayers: cp. Ps. lxxviii. 5.

7. *Deliver him*] To be put to death (Num. xxxv. 18).

— *my coal*] The live coal which is left; by which the fire, now almost extinct, is to be kindled and kept up.

10. *And the king said*] David pronounces judgment at once, as he had done when he heard Nathan's parable (xii. 5), which may have suggested this indirect method of working upon him.

let the king remember the LORD thy God, † that thou wouldest not suffer ¹ the revengers of blood to destroy any more, lest they destroy my son. And he said, ^m As the LORD liveth, there shall not one hair of thy son fall to the earth.

† Heb. *that the revenger of blood do not multiply to destroy.*
1 Num. 35. 19.
m 1 Sam. 14. 45.
Acts 27. 34

¹² Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on. ¹³ And the woman said, Wherefore then hast thou thought such a thing against ⁿ the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again ^o his banished. ¹⁴ For we ^p must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; || neither doth God respect *any* person: yet doth he ^q devise means, that his banished be not expelled from him. ¹⁵ Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. ¹⁶ For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God. ¹⁷ Then thine handmaid said, The word of my lord the king shall now be † comfortable: for ^r as an angel of God, so *is* my lord the king † to discern good and bad: therefore the LORD thy God will be with thee.

n Judg. 20. 2.

o ch. 13. 37. 38.
p Job 34. 15.
Heb. 9. 27.
|| Or, *because God hath not taken away his life, he hath also devised means,* &c.
q Num. 35. 15, 25, 28.

† Heb. *for rest.*
r ver. 20.
ch. 19. 27.
† Heb. *to hear.*

¹⁸ Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak. ¹⁹ And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and ^s he put all these words in the mouth of thine handmaid: ²⁰ To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, ^t according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

s ver. 3.

t ver. 17.
ch. 19. 27.

²¹ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again. ²² And Joab fell to the ground on his face, and bowed himself, and † thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of || his servant. ²³ So Joab arose ^u and went to Geshur, and brought Absalom to Jerusalem. ²⁴ And the king said, Let him turn to his own house, and let him ^x not see my face. So Absalom returned to his own house, and saw not the king's face.

† Heb. *blessed.*

|| Or, *thy*
u ch. 13. 37.

x Gen. 43. 3.
ch. 3. 13.

11. *let the king remember the LORD*] She importunes him for the assurance of an oath.

— *that thou wouldest not suffer*] Rather, *that the avenger of blood may not prevail* (literally, be multiplied) *to destroy any more.*

13. *for the king doth speak*] or, by speaking this word (that is, in making this promise or oath to me), *the king is as one who is in fault*, and he convicts himself of unkindness to his own son.

14. *neither doth God respect any person*] Rather, *God doth not cast away any soul*; or, as the *Vulg.* rightly expresses it, “Nec vult Deus perire animam;” so the *Syriac* Version. God had shown His long-suffering and loving-kindness in an especial manner in the case of David himself, and probably this “wise woman” designed to suggest this thought to David’s mind, and to prevail on him to imitate, in regard to his outcast son Absalom, the tenderness which David’s heavenly Father had shown to himself when estranged by sin from God.

— *yet doth he devise means*] or rather, *and He devises*

means. God not only does not wish the sinner to perish, but He devises means for the sinner’s return. God had done this to David; ought not David to do the same to Absalom?

15. *the people have made me afraid*] In demanding that my son should be delivered up to the avenger of blood.

17. *as an angel of God*] The “wise woman” prevails over David by praising his wisdom. Cp. v. 19.

24. *let him not see my face*] Absalom had dwelt in exile three years in Geshur (xiii. 38), and was now two years in Jerusalem without seeing his father’s face (v. 28). David was very tender-hearted to him, but how much more tender-hearted had God been to David himself! Two mediators did not prevail (Joab, and the wise woman of Tekoah) to reconcile David to Absalom: but God sent a message of mercy to David, and gave him an assurance of pardon, on his first sign of repentance (xii. 13). How much more compassionate is our heavenly Father than the most tender-hearted of earthly parents; and how much the loving-kindness of God is magnified and manifested in this history! (*S. Ambrose.*)

† Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*
y Isa. i. 6.

z See ch. 18. 18.

a ver. 24.

† Heb. *near my place.*

b Gen. 33. 4.
& 45. 15.
Luke 15. 20.
a ch. 12. 11.
b 1 Kings 1. 5.

25 † But in all Israel there was none to be so much praised as Absalom for his beauty: ^y from the sole of his foot even to the crown of his head there was no blemish in him. 26 And when he polled his head, (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled *it*;) he weighed the hair of his head at two hundred shekels after the king's weight. 27 And ^z unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance. 28 So Absalom dwelt two full years in Jerusalem, ^a and saw not the king's face. 29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. 30 Therefore he said unto his servants, See, Joab's field is † near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. 31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire? 32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been good for me to have been there still*: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me. 33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king ^b kissed Absalom.

XV. 1 And ^a it came to pass after this, that Absalom ^b prepared him chariots and horses, and fifty men to run before him. 2 And Absalom rose up early,

25. *Absalom for his beauty*] Joab and Absalom, each of whom rebelled against David to gratify their own passions, are representatives of two forms of worldliness which rebel against Christ;

Joab is the representative of worldly ambition; Absalom of worldly vain-glory and self-conceit; and both fell a prey to their own designs. Such will be the end of all conspiracies against Christ.

26. *polled his head*] Once a year—not more. The Talmudists say that he was a Nazarite, and as such, he let his hair grow long, and, it would seem also, under the pretence of religion, in a vain-glorious ostentation of personal beauty: see *Dr. Lightfoot's Works*, i. 1092; ii. 774. On the polling of the hair by Nazarites, see below, note on Acts xviii. 18.

— *two hundred shekels after the king's weight*] About three pounds (*Bochart*). If they were shekels of the *Sanctuary*, they would amount to nearly six pounds (*Keil*). Cp. *Poole*, B. D. iii. 1374. *Winer*, R. W. B. ii. 445.

“This hair was his halter:” see xviii. 9.

27. *unto Absalom there were born three sons, and one daughter*] Absalom was the third son born to David after he became king at Hebron (iii. 3). David was thirty years of age when he began his reign (v. 4), and therefore this notice relates to events which took place when David was probably between fifty and sixty years old. Cp. xviii. 18, whence it may be inferred that Absalom had been married some time before he had any son. From the statement in xviii. 18 it has been inferred that his three sons died before their father.

32. *let me see the king's face*] Being sure that if he could once do that, all would be gained; such was his confidence in the tender-heartedness of David. But all this, it seems, was designed by Absalom in order that he might steal the hearts of the people from the king his father (see xv. i. 6), which he could not do, as long as they knew that his father was estranged from him.

PRELIMINARY NOTE TO

CHAPTERS XV., XVI., XVII., XVIII., XIX.

REBELLION OF ABSALOM.

It is scarcely necessary to remind the Christian reader, that in the history of the insurrection of Absalom against his father king David there are many points of resemblance to the rebellion of the people of God—Israel, “His firstborn”—against the Divine David, the King of the Jews, JESUS CHRIST.

David's departure from Jerusalem, his passage over the

brook Kidron, his ascent of the Mount of Olives, his tears on that Mountain, the meekness of his deportment there; his tenderness for Absalom, who rebelled against him; his forbearance toward Shimei, who cursed him; the treachery of Ahithophel, his familiar friend whom he trusted—the type of Judas the traitor, in his sin, and in his wretched end—these incidents bring before us some prophetic and figurative foreshadowings of the last days of our Lord's Ministry: His weeping over Jerusalem, when He was on the Mount of Olives; His Agony in the Garden; His betrayal, His rejection and Crucifixion by the people of His own city, Jerusalem, and His prayers for those who reviled and slew Him.

Nor is this all. The counsel of Ahithophel comes to nought; the rebellion of Absalom is quelled, he himself is slain; and Shimei, who cursed David, is humbled; David is brought back to Jerusalem in triumph, and is received by the people with joy. May we not see here a foreshadowing of Christ's Resurrection and Ascension, and of the discomfiture of His enemies, and of the final establishment of His Kingdom?

Of this we are assured by the Holy Spirit Himself in the New Testament, that David “knew that God would raise up CHRIST to sit on his throne,” and that, “being a prophet, and seeing before, he spake of the Resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption” (Acts ii. 29—31). The interest and beauty of the history of David in this severe trial are enhanced by these considerations. May we not be permitted to suppose, that he was cheered and comforted by the sense that he himself was travelling on the same road of suffering in his way to glory, which would be traversed by Him, Who was to be raised from his seed and to sit for ever on his throne? and so the sorrows of Olivet may have even been brightened to David by visions of the Ascension to heaven from that Mountain of Tears: and in his return to Jerusalem he may have had a glorious revelation of what he himself describes, the triumphant entry of his own Son, the King of Glory, the Lord of Hosts, within the gates of the earthly Zion (Ps. cxviii. 18—26) and the heavenly Jerusalem (Ps. xxiv. 7. 9).

CH. XV. 1. *Absalom*] Whose name means *father of peace*; but he belied his name by his acts.

— *horses*] A sign of pride and vain-glory: see above, xiii. 20, and Deut. xvii. 16. 20.

and stood beside the way of the gate: and it was so, that when any man that had a controversy † came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. ³ And Absalom said unto him, See, thy matters are good and right; but || there is no man deputed of the king to hear thee. ⁴ Absalom said moreover, ° Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! ⁵ And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. ⁶ And on this manner did Absalom to all Israel that came to the king for judgment: ^d so Absalom stole the hearts of the men of Israel. ⁷ And it came to pass ° after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. ⁸ † For thy servant ° vowed a vow ^e while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD. ^f And the king said unto him, Go in peace. So he arose, and went to Hebron.

¹⁰ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. ¹¹ And with Absalom went two hundred men out of Jerusalem, that were ⁱ called; and they went ^k in their simplicity, and they knew not any thing. ¹² And Absalom sent for Ahithophel the Gilonite, ^l David's counsellor, from his city, even from ^m Giloh, while he offered sacrifices. And the conspiracy was strong; for the people ⁿ increased continually with Absalom.

¹³ And there came a messenger to David, saying, ° The hearts of the men of Israel are after Absalom. ¹⁴ And David said unto all his servants that were with him at Jerusalem, Arise, and let us ^p flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and † bring evil upon us, and smite the city with the edge of the sword. ¹⁵ And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall † appoint.

¹⁶ And ^q the king went forth, and all his household † after him. And the

† Heb. to come.

|| Or, none will hear thee from the king downward.
c Judg. 9. 29.

d Rom. 16. 18.

e 1 Sam. 16. 1.

f 1 Sam. 16. 2.
g Gen. 28. 20, 21.
h ch. 13. 38.

i 1 Sam. 9. 13.
& 16. 3, 5.
k Gen. 20. 5.
l Ps. 41. 9.
& 55. 12, 13, 14.
m Josh. 15. 51.
n Ps. 3. 1.

o ver. 6.
Judg. 9. 3.

p ch. 19. 9.
Ps. 3, title.
† Heb. thrust.

† Heb. choose.
q Ps. 3, title.
† Heb. at his feet.

3. See, thy matters are good] Thus the grand rebel Absalom, by discrediting his father's government, pretending a great zeal for justice, and making shows and promises of great matters to be done by way of reformation, if the supreme power were settled upon him, did by little and little ingratiate himself with the people, and loosen them from the conscience of their bounden allegiance, and engage them in an unnatural war against his own father, and their undoubted sovereign. *Bp. Sanderson*, i. 388; ii. 199.

7. after forty years] This is the reading of almost all our hitherto collated Hebrew manuscripts. Two in *Kennicott* have *forty days*. It has been supposed that they ought to be corrected from some ancient Versions, *Syriac*, *Arabic*, Sixtine edition of the *Vulgate*, and that the true reading is *four years*; and so *Josephus*, *Theodore*, *Keil*, and *Bp. Cotton*, B. D. i. 14. Absalom had dwelt two years at Jerusalem without seeing the king's face (xiv. 29), and after four years, probably since his return to Jerusalem, he rebelled against him.

They who maintain the genuineness of the reading in the Hebrew MSS. hitherto collated (forty years), date those years from the union of David by Samuel (1 Sam. xvi. 13): see *Calovius*, p. 773, and *Wouvers*, p. 878, who says that the first union of David was an era in Hebrew history, like that of the Birth of Isaac in the history of Abraham.

— in Hebron] Where he was born (iii. 3), and where probably he had many friends, and would find many persons who were disaffected and discontented on account of the transfer of the capital of the kingdom from Hebron—the old patriarchal

city, associated with the memory of Abraham, Isaac, and Jacob—to Jerusalem its rival.

Thus Absalom, the son of David, on religious pretences, endeavoured to make Hebron itself to be a seat of schism and rebellion against David, and against Jerusalem, the city of God. This is imitated by those, who, on the plea of religion, rise up in separation and opposition to Christ and His Church.

10. spies] Intelligencers, couriers; literally, runners on foot. 11. called] Invited by him to his sacrificial feast at Hebron; and drawn away in their simplicity, under pretence of religion, to rebel against David.

12. Ahithophel—David's counsellor, from his city—from Giloh] s.w. of Hebron. Cp. Josh. xv. 51.

Ahithophel, David's "familiar friend, in whom he trusted" (Ps. lv. 13), "who did eat of his bread" (Ps. xli. 9), seems to have been already in the plot, and to have imitated Absalom, in masking his treachery by a plea of religion, for he was offering sacrifices at the time. Such was also the pretext of the Chief Priests and Pharisees—perhaps even of Judas himself—when they conspired against Christ.

— the people increased continually with Absalom] "Lord, how are they increased that trouble me!" were the words of David in a Psalm which he then wrote (Ps. iii. 1).

14. and smite the city] David retired from Jerusalem, in order that he might not be the occasion of bloodshed there. He preferred the safety of the people to his own; and was thus also a figure of Him who said in the Garden of Gethsemane, "If ye seek Me, let these go their way" (John xviii. 8).

king left ^r ten women, which were concubines, to keep the house. ¹⁷ And the king went forth, and all the people after him, and tarried in a place that was far off. ¹⁸ And all his servants passed on beside him ; ^s and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king. ¹⁹ Then said the king to ^t Ittai the Gittite, Wherefore goest thou also with us ? return to thy place, and abide with the king : for thou art a stranger, and also an exile. ²⁰ Whereas thou camest but yesterday, should I this day [†] make thee go up and down with us ? seeing I go ^u whither I may, return thou, and take back thy brethren : mercy and truth be with thee. ²¹ And Ittai answered the king, and said, ^x As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be. ²² And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. ²³ And all the country wept with a loud voice, and all the people passed over : the king also himself passed over the brook || Kidron, and all the people passed over, toward the way of the ^y wilderness.

²⁴ And lo Zadok also, and all the Levites were with him, ^z bearing the ark of the covenant of God : and they set down the ark of God ; and Abiathar went up, until all the people had done passing out of the city. ²⁵ And the king said unto Zadok, Carry back the ark of God into the city : if I shall find favour in the eyes of the Lord, he ^a will bring me again, and shew me both it, and his

† Heb. make thee wander in going.
u 1 Sam. 23. 13.

x Ruth 1. 16, 17.
Prov. 17. 17.
z 18. 24.

|| Called, John 18. 1,
Cedron.
y ch. 16. 2.
z Num. 4. 15.

a Ps. 43. 3.

16. *ten women—concubines*] It would seem, therefore, that his wives followed him.

17. *a place that was far off*] The house outside the city, and at some distance from it (*Gesen.* 509. 766). On the way toward Jericho there seems to have been a house that bore this name, as the *Sept.* has ἐν οἰκῇ τῇ μακρᾷ, "the far-house." The *Sept.* adds that it was near an olive-tree.

18. *all the Cherethites, and all the Pelethites, and all the Gittites*] Observe the repetition of the word *all*, marking their faithfulness to David in his affliction, when his son and many of his own subjects rebelled against him. These Cherethites, Pelethites, and Gittites, his body-guard, were probably strangers (cp. v. 19), and perhaps of Philistine origin : see on viii. 18.

Our Lord found more faith in a Roman centurion than in all Israel (Matt. viii. 10) ; and Greeks were desirous to see Him, when the Chief Priests were plotting against Him (John xii. 20) ; and the first and greatest harvest of the Gospel was of strangers who came from distant lands to Jerusalem (Acts ii. 5) ; the Gentiles were eager to receive the Gospel which was rejected by the Jews (Acts xviii. 6 ; xxii. 21 ; xxviii. 28. 1 Thess. ii. 16).

19. *Ittai the Gittite*] A beautiful instance of loyal constancy and faithful devotion to David in a Philistine soldier at a time of apostasy and defection : see xviii. 2. His truth and fidelity are brought out in stronger and clearer light by the contrast with the treachery of Absalom, Ahithophel, and eventually of Joab and Abiathar (1 Kings i. 19. 25 ; ii. 26. 28) ; and by the permission given to him by David to retire from his service. Ittai's profession of fidelity to David has been compared with that of St. Peter to the Divine King of the Jews near the same place, Matt. xxvi. 35 (*Stanley*, p. 118).

— *abide with the king*] Whoever may be king, serve him : thou art a stranger, it is not for thee to concern thyself about our political conflicts, it is enough for thee to adhere to the ruling power, whatever it may be, — στήριγε τὸν κρατοῦντ' ἀέι.

20. *I go whither I may*] Like the Son of Man, who had not where to lay His head (Matt. viii. 20).

21. *Ittai answered*] A noble answer of genuine loyalty. Compare the reply of the Moabitish stranger Ruth to her mother-in-law of Bethlehem (Ruth i. 16, 17) ; and of Simon Peter to Christ, " Lord, to whom shall we go ? Thou hast the words of eternal life " (John vi. 68).

22. *Go and pass over*] the brook Kidron (v. 23).

— *the little ones*] His family : see Exod. xii. 37. Such was his trust in David and in his fortunes.

23. *brook Kidron*] Kidron, *dark* ; probably so called from *kadar*, to be dark (*Gesen.* 724) ; perhaps from the colour of its water, or of its bed in the rocky gorge of the Valley of Jehoshaphat, between Jerusalem and the Mount of Olives, and having Gethsemane on its eastern bank (*Robinson*, i. 343. 402). The word has been grecized into *Kedron* by the *Sept.*, and in this form it appears in many MSS. of St. John xviii. 1 : see note there. To us the most interesting feature in its history is, that it was crossed by King David and his faithful followers in a time of deep distress, when he retired from Jerusalem, and that it was afterwards passed over by the Son of David, the King of Israel, on the night of His Agony, when He was rejected by Jerusalem, and was about to be crucified there.

24. *Zadok—and Abiathar*] Zadok is placed before Abiathar by the historian (cp. v. 29), although Abiathar was the High Priest ; either because Zadok, as the younger man, took the lead in bearing the Ark, or perhaps because Abiathar was already beginning to show some signs of lukewarmness and dissatisfaction toward David and his cause. The writer composed the history at a time when it was a well-known fact that Abiathar was deposed by Solomon for disloyalty, and Zadok was placed in his room : see below, 1 Kings i. 7 ; ii. 35.

25. *Carry back the ark*] An instance of David's clear faith in the omnipresence of God, and of his spiritual elevation from the outward symbols of the Sanctuary, to the Divine Essence that was symbolized by them. Observe also here his disinterested self-sacrifice for the good of the people. He would not punish his subjects for his son's sins. If the Ark followed him from Jerusalem, his People would be deprived of the hallowing influences of its presence.

It must not however be imagined that David depreciated outward forms, because he beheld with the eye of faith the Divine Spirit which was enshrined in them. The Psalm, which he composed at this time, when he was separated from the services of the Sanctuary, and when the bitterest ingredient in his cup of sorrow was, that he was deprived of access to the Lord in the ministries of His Courts at Jerusalem, and when he expresses his intense longing to be restored to them (" My soul thirsteth for God " see xlii. 2—4 ; xliii. 3), sufficiently prove, that he not only knew that " God is a Spirit, and is to be worshipped in spirit and in truth " (John iv. 24), but that he felt that the best helps to spiritual worship are to be found in those religious ordinances which God Himself has appointed for the maintenance of His own Worship.

habitation : ²⁶ But if he thus say, I have no ^b delight in thee ; behold, *here am I*,
 'let him do to me as seemeth good unto him. ²⁷ The king said also unto Zadok
 the priest, *Art not thou a* ^d *seer ?* return into the city in peace, and 'your two
 sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. ²⁸ See,
 'I will tarry in the plain of the wilderness, until there come word from you to
 certify me. ²⁹ Zadok therefore and Abiathar carried the ark of God again to
 Jerusalem : and they tarried there.

b Num. 14. 8.
 ch. 22. 20.
 1 Kings 10. 9.
 2 Chron. 9. 8.
 Isa. 62. 4.
 c 1 Sam. 3. 18.
 d 1 Sam. 9. 9.
 e See ch. 17. 17.
 f ch. 17. 16.

³⁰ And David went up by the ascent of *mount Olivet*, † and wept as he went
 up, and 'had his head covered, and he went ^h barefoot : and all the people that
 was with him ⁱ covered every man his head, and they went up, ^k weeping as
 they went up. ³¹ And *one* told David, saying, 'Ahitophel is among the
 conspirators with Absalom. And David said, O LORD, I pray thee, ^m turn the
 counsel of Ahithophel into foolishness.

† Heb. going up,
 and weeping.
 g ch. 19. 4.
 Esth. 6. 12.
 h Isa. 20. 2, 4.
 i Jer. 14. 3, 4.
 k Ps. 126. 6.
 l Ps. 3. 1, 2.
 & 55. 12, &c.
 m ch. 16. 23.
 & 17. 14, 23.

³² And it came to pass, that *when* David was come to the top of *the mount*,
 where he worshipped God, behold, Hushai the ⁿ Archite came to meet him
 ° with his coat rent, and earth upon his head : ³³ Unto whom David said, If
 thou passest on with me, then thou shalt be ^p a burden unto me : ³⁴ But if thou
 return to the city, and say unto Absalom, 'I will be thy servant, O king ; *as I*
have been thy father's servant hitherto, so *will* I now also *be* thy servant : then
 mayest thou for me defeat the counsel of Ahithophel. ³⁵ And *hast thou* not
 there with thee Zadok and Abiathar the priests ? therefore it shall be, *that*
 what thing soever thou shalt hear out of the king's house, 'thou shalt tell it
 to Zadok and Abiathar the priests. ³⁶ Behold, *they have* there 'with them their
 two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son ; and by them ye
 shall send unto me every thing that ye can hear. ³⁷ So Hushai 'David's
 friend came into the city, "and Absalom came into Jerusalem.

n Josh. 16. 2.
 o ch. 1. 2.
 p ch. 19. 35.
 q ch. 16. 19.
 r ch. 17. 15, 16.
 s ver. 27.
 t ch. 16. 16.
 1 Chron. 27. 33.
 u ch. 16. 15.

²⁷. Art not thou a seer? or, O thou seer. Fulg., Jerome, Luther, Keil. Since thou art a prophet, return to Jerusalem, which is the proper place for thee ; for the Ark will be there, and do thou give me counsel and information therefrom. Perhaps also there was something of remonstrance in this address ; *Thou, a seer !* Thou, as such, mightest know that I would not deprive God and His people of thy service, and of the Ark's presence at Jerusalem, for my own personal benefit.

²⁸. the plain] Rather, the passage leading to the ford, by which the Jordan might be passed over (Josh. ii. 7. Judg. iii. 28. Cp. xvii. 16).

²⁹. Zadok—and Abiathar] Here, and in v. 24, and v. 27, and v. 35, Zadok appears to occupy the principal place, although Abiathar was the High Priest (cp. on v. 24). Some circumstances unknown to us would doubtless explain this. Perhaps David had already some reason to place less trust in Abiathar, and this preference of Zadok may have been an occasion for Abiathar's subsequent defection.

³⁰. And David went up by the ascent of mount Olivet, and wept] In the habit of a mourner (Esth. vi. 12. Jer. xiv. 3). David wept on Mount Olivet ; Christ wept on Mount Olivet (Luke xix. 41). Both wept for the ingratitude of those whom they loved, and who were their own subjects and children. Christ saw the future, and wept for it. Was David enabled to see beyond the present sorrow, and to behold, in the Spirit, Christ revealed to his eyes and weeping over the same city ?

³¹. And one told David] As to the construction, see Gesen. 530. Some of David's Psalms, especially Ps. lv., lxix., cix., seem to express his feelings at the tidings of the treachery of Ahithophel.

— into foolishness] Did David allude to the meaning of the name Ahithophel (brother of a fool) ? Cp. Gesen. 871.

³². When David was come to the top of the mount, where he worshipped God] The conjunction *when* is not in the original, and would be better omitted. The fact recorded is, that David came to the top, or head (Heb. *rosh*, which has been preserved in the Sept.) of Olivet, and there bowed down before God.

After that he has received the tidings of the treachery of Ahithophel—the type of Judas—he mounts the hill, and there, on the top of Olivet, he falls down and worships God.

Surely it was not without a providential coincidence that he did this on the very spot where afterwards the Son of David, when He had been betrayed by Judas, and rejected by Jerusalem, went up on the clouds in the sight of His faithful disciples into heaven itself, and sat down on the right hand of God (see the note below, on Acts i. 10, On the place of the ASCENSION). David worshipped God there. Did God reveal to him there the glories which David himself had celebrated in the twenty-fourth Psalm ? "Who shall ascend unto the hill of the Lord ? Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of Glory shall come in" (Ps. xxiv. 3, 7).

— Hushai] David's friend (v. 37), xvi. 16. 1 Chron. xxvii. 33.

— Archite] Perhaps of the family which had possessions on the southern boundary of Ephraim, between Bethel and Ataroth : cp. Josh. xvi. 2.

— coat] Tunic, or long inner garment, with sleeves ; Heb. *cutôneth* : Gesen. 420.

³⁴. as I have been thy father's servant] The words *as* and *have been* are not in the original, and had better be omitted : *Thy father's servant hitherto, and now I am thy servant*. There is mental reserve here, but in a certain sense the words were true. Hushai would best serve Absalom by serving his father, by infatuating the counsel of his godless counsellor Ahithophel.

David in his distress was driven to stratagems and artifices. In this respect we have a contrast with the Divine Antitype, the Son of David, who in all His sorrows and sufferings retained His holiness, purity, and truth, unsullied and undefiled.

David's feelings of sorrow at this time were expressed in his Psalms, especially such as Ps. iii. and cxlii.

³⁷. Hushai David's friend came into the city] David's faithful friend Hushai went back to Jerusalem, being sent thither by David from the top of the Mount of Olives. Hushai's counsel prevailed over that of Ahithophel.

Our Lord's faithful Apostles went back from the same place to Jerusalem by His command, and tarried there till they were endued with Divine wisdom, by the gift of the Holy Ghost (Luke xxiv. 49. Acts i. 4. 12), and thus the counsel of those who had conspired against the Son of David was brought to nought, being confounded by their preaching.

a ch. 15. 30, 32.
b ch. 9. 2.

c ch. 15. 23.
& 17. 29.
d ch. 19. 27.

e Prov. 18. 13.

† Heb. *I do
obedience.*

f ch. 19. 16.
1 Kings 2. 8, 44.
|| Or, *he still came
forth and cursed.*

† Heb. *man of
blood.*
g Deut. 13. 13.
h Judg. 9. 24,
56, 57.
i 1 Kings 2. 32, 33.
1 See ch. 1. 16.
& 3. 28, 29.
& 4. 11, 12.
† Heb. *behold
thee in thy evil.*
k 1 Sam. 24. 14.
ch. 9. 8.
l Ex. 22. 28.

m ch. 19. 22.
1 Pet. 2. 23.
n See 2 Kings 18.
25.
Lam. 3. 38.
o Rom. 9. 20.

p ch. 12. 11.
q Gen. 15. 4.

XVI. ¹ And ^a when David was a little past the top of the hill, behold, ^b Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. ² And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, ^c that such as be faint in the wilderness may drink. ³ And the king said, And where is thy master's son? ^d And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father. ⁴ ^e Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, [†] I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

⁵ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was ^f Shimei, the son of Gera: || he came forth, and cursed still as he came. ⁶ And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. ⁷ And thus said Shimei when he cursed, Come out, come out, thou [†] bloody man, and thou ^g man of Belial: ⁸ The LORD hath ^h returned upon thee all ⁱ the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, [†] behold, thou art taken in thy mischief, because thou art a bloody man. ⁹ Then said Abishai the son of Zeruiah unto the king, Why should this ^k dead dog ^l curse my lord the king? let me go over, I pray thee, and take off his head. ¹⁰ And the king said, ^m What have I to do with you, ye sons of Zeruiah? so let him curse, because ⁿ the LORD hath said unto him, Curse David. ^o Who shall then say, Wherefore hast thou done so? ¹¹ And David said to Abishai, and to all his servants, Behold, ^p my son, which ^q came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him. ¹² It may be that the LORD will look on mine

CH. XVI. 1. *bunches of raisins*] Rather, masses of raisins pressed together like cheeses.

— *summer fruits*] Rather, perhaps, cakes made of dates pressed together: see *Sept.* These are still used as provisions for caravans (*Burckh. in Winer*, R. W. B. i. 253).

— *a bottle*] A large skin (*Josh. ix. 4. Matt. ix. 17*).

³ *he said, To day shall the house of Israel restore*] For a refutation of this calumny see xix. 27. Ziba is contrasted with Mephibosheth: Ziba loved David for the sake of the land, Mephibosheth loved David for David's own sake: see xix. 30. Here we may see a figure of the two kinds of love for Christ—the Divine David. The latter only is true love, the former is love of self.

⁴ *Then said the king to Ziba*] Here is another instance of the weakness into which David was betrayed in his distress. How natural was it, however, that when his own son Absalom was rebelling against him, David should suppose that he had no faithful friend left. Contrast with this human infirmity of David the thoughtfulness of Christ for others, in the garden, in the way to Calvary, and on the Cross (*John xviii. 8. Luke xxiii. 28. John xix. 27*).

⁵ *Bahurim*] In the tribe of Benjamin, on the eastern slope of the Mount of Olives (iii. 16), not far from the site of Bethany.

⁷ *Come out*] From the kingdom which thou hast usurped.

⁹ *Abishai*] Who had asked David's permission to slay Saul when in the trench at the hill of Hachilah (1 Sam. xxvi. 8), but had been restrained by David from doing so. That disinterested and compassionate act of David was a sufficient refutation of Shimei's slander against him; but David was silent, and restrained Abishai from revenge; thus David prefigured Christ, who said in the garden to Peter, "Put up thy sword into the

sheath: the cup which My Father hath given Me, shall I not drink it?" (*John xviii. 11*;) and who prayed for those who railed upon Him at Calvary (*Luke xxiii. 34*).

^{10, 11} *What have I to do with you, ye sons of Zeruiah?*] So our Lord seems, as it were, to say, "What have I to do with you, ye sons of Zebedee?" when they would have stimulated Him to destroy those who would not receive Him: see *Luke ix. 55*.

— *the LORD hath said unto him, Curse David—the LORD hath bidden him*] By allowing him to do so. Since nothing happens against, or without, the will of Him who is Omnipresent, Omniscient, and Omnipotent, all things, which God does not prevent, may be said, in a certain sense, to be done by Him (*S. Augustine de Libero Arbitrio*). God willed that David should be chastened for his sins, but He did not will the evil means by which the chastisement was inflicted. God willed the salvation of the world, but He did not will the wickedness of those who crucified Christ: see below, on Acts ii. 23, and *Pfeiffer*, *Dubia*, p. 211; and above, xii. 11, 12. "Non accusat David Dominum, quasi auctorem peccati; sed magis laudat, quod patiatnr nos minora perpeti, ut majorum veniam peccatorum adipiscamur" (*S. Ambrose*, *Apol. David*, c. 6). "Deus voluntatem Shimei, vitio suo malam, in hoc peccatum maledicendi Davidi inclinavit (*S. Augustine de Gratia*, c. 20).

Compare the parallel cases in 1 Kings xxii. 22. 2 Kings ii. 7. *Matt. viii. 32*. These cases are important, as shedding light on the question of Pharaoh's obduracy. As *Augustine* says (*ibid.* c. 23), God hardens those evil men whom He allows to be hardened; but, to speak strictly, their own free will hardens itself. "Deus obdurat, id est, obdurari permittit Pharaonem, similesque reprobos; sed propriè liberum eorum arbitrium seipsum obdurat?" cp. *A Lapide* here.

|| † affliction, and that the LORD will ' requite me good for his cursing this day.
 13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and † cast dust. 14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

|| Or, *tears*.
 † Heb. *eye*.
 Gen. 29. 32.
 1 Sam. 1. 11.
 Ps. 25. 18.
 r Rom. 8. 28.
 † Heb. *dusted him with dust*.

15 And ^s Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. 16 And it came to pass, when Hushai the Archite, ' David's friend, was come unto Absalom, that Hushai said unto Absalom, † God save the king, God save the king. 17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? "why wentest thou not with thy friend?" 18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. 19 And again, * whom should I serve? *should I not serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

s ch. 15. 37.

t ch. 15. 37.

† Heb. *Let the king live*.
 u ch. 19. 25.
 Prov. 17. 17.

x ch. 15. 34.

20 Then said Absalom to Ahithophel, Give counsel among you what we shall do. 21 And Ahithophel said unto Absalom, Go in unto thy father's ^y concubines, which he hath left to keep the house; and all Israel shall hear that thou ^z art abhorred of thy father: then shall ^a the hands of all that *are* with thee be strong. 22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines ^b in the sight of all Israel. 23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the † oracle of God: so *was* all the counsel of Ahithophel ' both with David and with Absalom.

y ch. 15. 16.
 & 20. 3.
 z Gen. 34. 30.
 1 Sam. 13. 4.
 a ch. 2. 7.
 Zech. 8. 13.

b ch. 12. 11, 12.

† Heb. *word*.

c ch. 15. 12.

XVII. 1 Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: 2 And I will come upon him while he is ^a weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will ^b smite the king only: 3 And I will bring back all the people unto thee: the

a See Deut. 25. 18.
 ch. 16. 14.

b Zech. 13. 7.

12. the LORD will requite me good for his cursing] Let them curse, but bless Thou! (Ps. cix. 26—28.) *S. Augustine* says well (de Gratia, c. 20), "Deus utitur cordibus malorum ad laudem atque adiumentum bonorum. Sic usus est Judæis tradente Christum; sic usus est Judæis crucifigentibus Christum. Et quanta inde bona præstitit populis credituris! Quin et ipso Diabolo utitur pessimo, sed optimè, ad exercendam et probandam fidem et pietatem bonorum."

God willed David's chastisement, but hated Shimei's wickedness; whose lewd tongue, moved by God, moved lewdly from Satan (*Bp. Hall*).

For some excellent remarks derived from David's example here, on the benefits to be elicited from injuries, see *S. Ambrose* de Officiis, i. 6. *S. Chrysost.* in Ps. xxxviii., and *Theodoret* here. *S. Gregory*, Moral. xxi. 17, who observes that David was thus brought to a deeper sense of his own sins, and was exercised in true repentance, and so found cause to be thankful for these indignities, which made him nearer and dearer to God, "Sicque fit, ut contumeliis gratia magis quam ira debeatur." It was a wise saying of *S. Chrysostom*, that "no man is ever really hurt by any one but by himself." And on account of the benefits to be derived from injuries, and from not being overcome of evil, but from overcoming evil by good, even the heathen poet could bless heaven for injuries, and say,

"Miserrima est fortuna, quæ inimico caret."

14. refreshed themselves there] At Bahurim; so Jesus Christ, in His Passion Week, retired from Jerusalem, in the evenings, to the village of Bethany, on those eastern slopes of the Mount of Olives, and refreshed Himself there in the house of Martha, Mary, and Lazarus, whom He loved (Matt. xxi. 17. Mark xi. 1. 11. Luke xxi. 37. John xi. 1. 5).

21. Go in—concubines] This will be a public declaration that thou claimst thy father's throne (ep. iii. 7; xii. 8. 1 Kings ii. 22),

and that the breach between thee and him is irreparable. Though this was a capital crime (Lev. xx. 11; ep. 1 Cor. v. 1), and Reuben had lost his birthright by it, and incurred his father's curse (Gen. xlix. 3—5), yet Ahithophel, in his worldly policy, did not scruple to recommend it; and Absalom complied with the advice, and "declared his sin, as Sodom."

Perhaps (as *A Lapidè* and others suppose) Ahithophel was influenced by feelings of private revenge against David for his conduct to Bathsheba, who was the daughter of Eliam (xi. 3), the son of Ahithophel (xxiii. 34).

Observe here the bitter fruits of David's own example in the violations of God's laws, by Polygamy and Adultery. Those sins recoiled on himself. But Absalom imitated David in sin, not in repentance.

Observe also the end of Ahithophel's counsel. He armed the son, Absalom, against his own father, David; and at last he armed his own hands against his own life (*Theodoret*).

22. So they spread] And thus even by their sin they proved God's truth, who had foretold this by Nathan (xii. 11, 12). Thus also they gave additional evidence that the prediction made to David by means of the same prophet, of Divine punishment to David's children if they sinned (vii. 14), and of the perpetual establishment of his kingdom in the Divine Son of David, Jesus Christ, would be fulfilled also (vii. 16).

This "roof of the house" was probably the same scene in which that evil desire was conceived by David, which brought all this misery on him and his family (see xi. 2). "David walked on the roof of the king's house." It was like a Naboth's vineyard to him. His sin and punishment met together there; so Gibeon was the scene of Joab's sin and punishment: see below, xx. 8.

Chr. XVII. 3. I will bring back all the people unto thee] Ahithophel, David's counsellor, and traitor, treats Absalom as king, and he treats David as the rebel against him! He pro-

man whom thou seekest is as if all returned: so all the people shall be in peace. ⁴ And the saying † pleased Absalom well, and all the elders of Israel. ⁵ Then said Absalom, Call now Hushai the Archite also, and let us hear like-
† Heb. *was right in the eyes of, &c.* 1 Sam. 18. 20.
† Heb. *what is in his mouth.*
⁶ And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his † saying? if not; speak thou. ⁷ And Hushai said unto Absalom, The counsel that Ahithophel hath † given is not good at this time. ⁸ For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* † chafed in their minds, as ^c a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people. ⁹ Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be † overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. ¹⁰ And he also *that is* valiant, whose heart is as the heart of a lion, shall utterly ^d melt: for all Israel knoweth that thy father is a mighty man, and *they* which *be* with him *are* valiant men. ¹¹ Therefore I counsel that all Israel be generally gathered unto thee, ^e from Dan even to Beer-sheba, ^f as the sand that is by the sea for multitude; and † that thou go to battle in thine own person. ¹² So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one. ¹³ Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. ¹⁴ And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For ^g the Lord had † appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom. ¹⁵ ^h Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. ¹⁶ Now therefore send quickly, and tell David, saying, Lodge not this night ⁱ in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him. ¹⁷ ^k Now Jonathan and Ahimaaz ^l stayed by ^m En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. ¹⁸ Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house ⁿ in Bahurim,

misses to bring back to Jerusalem all the people who have gone forth from it with David. Here was a foreshadowing of the traitorous act of Judas. Here was a foreshadowing of the anti-christian policy of the Ahithophels of this world, who conspire with rebellious Absaloms against the Divine David. But their end will be like that of Ahithophel: they will perish by their own devices.

— *the man whom thou seekest*] The capture of David is tantamount to the return of all the people to thee.

9. *he is hid now in some pit*] or cave, as he used to be when Saul was pursuing him, and was not able to catch him.

— *some of them*] of Absalom's forces, then at Jerusalem.

11. *in thine own person*] Hushai insinuates that Ahithophel by his counsel had been indulging in an egotistical vaunting. Ahithophel had said (v. 1—3), “I will arise: I will come upon him: I will smite him: I will bring back the people;” and he insinuates also that Ahithophel had been desirous of robbing Absalom of the glory of the victory over David, and of assuming it to himself. And thus Hushai practises on Absalom's vanity and self-love, and excites him against Ahithophel.

13. *we will draw it into the river*] Hushai says *we*, not *I*, as Ahithophel had done. He offers to be of the expedition, which

was to be led by Absalom himself, and thus persuades Absalom, as well as by the greatness of the adventure, which was very flattering to Absalom's vain-glory. “*We will draw the town into the river.*” “Nihil est quod credere de se Non possit, cum laudatur Dis æqua potestas.” He takes advantage of the weakness and self-conceit of Absalom. Hushai gained his end, and overthrew Absalom by flattering his vanity: see above, xiv. 25.

16. *plains*] Rather, the passages: see xv. 28.

— *pass over*] Jordan.

17. *En-rogel*] or “fuller's fountain,” at the s.e. of Jerusalem (Josh. xv. 7; xviii. 16); now called “Well of Joab,” or more probably, “Spring of the Virgin.”

— *a wench*] Literally, *the maiden*; one of the *maidens* of the High Priest, who was entrusted with this confidential service of being a means of communication between the High Priest and David (*Keil*): ἡ παῖδισκην (*Sept.*). She came to the well, as if to draw water or to wash clothes there. It may not be unworthy of notice, that “a maid of the High Priest” is mentioned, though in a different capacity, in the history of David's sufferings and of those of Christ (Matt. xxvi. 69. Mark xiv. 69. Luke xxii. 56. John xviii. 17).

which had a well in his court; whither they went down. ¹⁹ And ° the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. ²⁰ And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And ° the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem. ²¹ And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, ° Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you. ²² Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

²³ And when Ahithophel saw that his counsel was not † followed, he saddled his ass, and arose, and gat him home to his house, to ° his city, and † put his household in order, and ° hanged himself, and died, and was buried in the sepulchre of his father.

²⁴ Then David came to ° Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. ²⁵ And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was || Ithra an Israelite, that went in to ° † Abigail the daughter of || Nahash, sister to Zeruiah Joab's mother. ²⁶ So Israel and Absalom pitched in the land of Gilead.

²⁷ And it came to pass, when David was come to Mahanaim, that ° Shobi the son of Nahash of Rabbah of the children of Ammon, and ° Machir the son of Ammiel of Lo-debar, and ° Barzillai the Gileadite of Rogelim, ²⁸ Brought beds, and || basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, ²⁹ And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were

6 See Josh. 2. 7.
p See Ex. 1. 19.
Josh. 2. 4, 5.

q ver. 15, 16.

† Heb. done.

r ch. 15. 12.
† Heb. gave charge
concerning his
house,
2 Kings 20. 1.
s Matt. 27. 5.

t Gen. 32. 2.
Josh. 13. 26.
ch. 2. 8.

|| Or, Jether an
Ishmaelite,
u 1 Chron. 2. 16,
17.

† Heb. Abigail.
|| Or, Jesse.
See 1 Chron. 2.
13, 16.

x See ch. 10. 1.
& 12. 29.

y ch. 9. 4.

z ch. 19. 31, 32.
1 Kings 2. 7.

|| Or, cups.

13. a well] A cistern, then empty. It seems to have been summer time.

19. ground corn] meal (Prov. xxvii. 27), as if she wished to dry it (Gesen. 768).

21. the water] The Jordan.

22. David arose—and they passed over Jordan] Perhaps David then composed Psalms xlii. and xliii., where he looks back upon Jerusalem "from the land of Jordan" (xlii. 6). Some connect the 3rd and 4th Psalms with these days of trial. See also below, *prelim. notes* to Psalms 55, 61, 63, 64, 65, 84, 85, which seem to belong to this time.

23. Ahithophel—hanged himself] He strangled himself (Gesen. 293), as Judas the traitor did. The Sept. here uses the word ἀπῆγγετο, and this word is adopted by St. Matthew in his narrative of the death of Judas (see Matt. xxvii. 5), who thus seems to invite his readers to compare Judas and Ahithophel.

Ahithophel put his house in order; and he did the deed deliberately. Josephus says that he foresaw that David's cause would succeed, and that he desired to obviate his anger by this act.

Ahithophel's counsel had been formerly regarded as an oracle by the world (xvi. 23); and he now killed himself from vexation that his counsel was rejected. With desperate premeditation and impious recklessness, having settled his household affairs with coolness, he rushed boldly into the presence of his Judge, his hands stained with his own blood, and with his sins unrepented on his head—wise for this world, but a madman for Eternity. Thus he displayed the miserable infatuation of worldly policy. By his deadly revenge on himself, he incurred eternal shame and misery, in order to escape the contempt of godless men. Such is political wisdom! "The wicked is snared in the work of his own hands" (Ps. vii. 15).

A wise man, whose wisdom is from God, lives happily under the world's contempt; but "worldly wisdom is no protection from shame and ruin; Ahithophel cared for the world, cared

for his house, but cared not for his own soul. How foolish is it to be wise, if we are not wise in God!" (Bp. Hall.)

24. Mahanaim] A fortified Levitical city on the east of Jordan in the tribe of Gad, near the ford of Jabbok, and celebrated in the history of Jacob (Gen. xxxii. 2) and of Ishbosheth, who had there been made king of Gilead: see ii. 8, 9.

25. Amasa] A nephew of David, and cousin of Joab and Absalom: see 1 Chron. ii. 16, 17.

— Ithra an Israelite] Called Jether the Ishmaelite in 1 Chron. ii. 17. Perhaps he was a proselyte from Ishmael (Vatablus). Compare Josephus, vii. 10. 1. Or Israelite may mean that he was not of the tribe of Judah, as might have been expected from his marriage with Abigail, David's sister; he was an Ishmaelite by descent, and not an inhabitant of Judah, but of some other tribe.

— Nahash] Supposed by Kimchi and others to be another name of Jesse; but this is doubtful; and others think that he was the king of the Ammonites (x. 2).

27. Shobi] Whom David perhaps had put into Hanun's place (cp. xii. 26). David had received benefits from Nahash, and had shown kindness to Hanun which was ill requited by him (x. 2), but not forgotten by Shobi.

— Machir] Who had brought up Mephibosheth, and knew David's kindness to him (ix. 5).

— Barzillai] contrasted with Ahithophel and with Absalom. See on v. 29, and xix. 31.

28. beds] mattresses.

— basons] caldrons, or kettles.

29. cheese of kine] from buttermilk (Burckh., Keil).

David was received with kindness in the land of Gilead, on the east of Jordan, at a time when he was driven by his own son out of his own capital, Jerusalem, in his own tribe. The Jews rejected Christ, but the Gospel was gladly received by Samaritans (Acts viii. 4—6) and by the Gentiles (Acts xiii. 46—48; xxviii. 28).

a ch. 16. 2.

with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, ^a in the wilderness.

a ch. 15. 19.

b ch. 21. 17.

† Heb. *set their heart on us.*† Heb. *as ten thousand of us.*† Heb. *be to succour.*

XVIII. ¹ And David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them. ² And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, ^a and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. ³ ^b But the people answered, Thou shalt not go forth: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now *thou art* † worth ten thousand of us: therefore now *it is* better that thou † succour us out of the city. ⁴ And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

c ver. 12.

⁵ And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. ^c And all the people heard when the king gave all the captains charge concerning Absalom.

d Josh. 17. 15, 18.

† Heb. *multiplied to devour.*

⁶ So the people went out into the field against Israel: and the battle was in the ^d wood of Ephraim; ⁷ Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*. ⁸ For the battle was there scattered over the face of all the country: and the wood † devoured more people that day than the sword devoured. ⁹ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

CH. XVIII. 3. *but now thou art*] Instead of the Hebrew *attah* (with initial *ayin*), signifying *now*, some would read *attah* (with initial *aleph*) *thou*; and this seems probable, though not necessary; and the former word appears to have been read here by the Chaldee Paraphrast.

6. *wood of Ephraim*] where was this "wood of Ephraim?"

It seems evident, that it could not have been in the tribe of Ephraim, on the west of Jordan (as is supposed by some, *Winer, Keil*), because the people say to David, who remained in Mahanaim, that he should succour them out of the city (v. 3); therefore it was not far from Mahanaim, and therefore on the east of Jordan.

Also in xvii. 26 it is said that "Israel and Absalom pitched in the land of Gilead," that is, on the east side of Jordan. And there is no mention of any crossing of the Jordan by David's army, after the battle, in order to *come back to him at Mahanaim*.

This opinion, which is that of the ancient expositors, is maintained by *Ewald, Thenius*, and others.

Why the wood or forest bore the name of Ephraim is uncertain. Some (with *Grotius* and *Prof. Blunt*) have supposed that it was so called from the slaughter of the Ephraimites by Jephthah in that neighbourhood (Judg. xii. 1—3).

Others think that it derived its name from this very battle between David's army and Absalom's, which is called the army of "Israel" (see xvii.; 24. 26; xviii. 6, 7), and in which probably the tribe of Ephraim took the lead.

But the more probable opinion is, that there was a settlement of Ephraim there, in connexion with the neighbouring brother-tribe of Manasseh (*Bp. Cotton, Stanley*).

For a remarkable parallel to this supposed geographical anomaly see above, on Judg. vii. 3.

8. *the wood devoured*] In swamps, morasses, and pits (see v. 17): and because, being entangled in the forest, they could not escape from their enemies: cp. below on 1's. lxiii. 10.

DEATH OF ABSALOM—THE KING'S MULE.

9. *Absalom met the servants of David*] Who would not attack him, on account of the king's commandment (v. 5 and 12); but though they let him go, God met him, and put a stop to his flight (*Bp. Patrick*).

Absalom, by the counsel of Ahithophel, had perpetrated

that other crime by which he declared in the sight of all Israel that he had usurped his father's throne (see above, xvi. 21—23), and now, in the sight also of the people, he *rides upon the king's mule*. Compare the incident mentioned in Esth. vi. 8, "Let the horse that the king *rideth upon*, be brought for the man whom the king delighteth to honour;" and Henry IV. (Bolingbroke) riding on King Richard II.'s "Roan Barbary" (Act v. Sc. v.). David, we are told, as if in reference to this act, had walked up Mount Olivet *barefoot* (xv. 30); not on his mule. He had left that behind him. Absalom, as if he were king, mounts his father's mule, and rides upon it; but, as we shall see, this act of usurpation was the cause of his death.

— *Absalom rode upon a mule*] Lit., upon the mule; *Josephus* (vii. 9. 2) says that it was "the king's mule." Compare 1 Kings i. 33. 38. 44, where the riding on the king's mule (see above, xiii. 29) is represented as an act of royal authority, which Absalom claimed, and which David afterwards gave to Solomon. This circumstance makes the manner of Absalom's death more remarkable. He was caught by his hair, in which he gloried (xiv. 25, 26). The justice of God plaited a halter with that in which he sinned by pride; and he was left hung up in the tree by the mule which he had usurped; a fit punishment for a rebel son and a traitor. Ahithophel, his counsellor, and Absalom, both perished by the death which was accounted accursed by the Hebrews, that of hanging (cp. v. 10. Deut. xxi. 23. Cp. *Bp. Pearson*, Art. iv. p. 207 note).

— *of a great oak*] Lit., of the great *terebinth*; probably it remained to after-ages, and was pointed out as the tree in which Absalom had been caught; like the oak in which a lawful English monarch escaped, when his throne had been usurped.

— *his head caught hold of the oak*] Probably (as *Josephus* says, vii. 10. 2) his hair was caught in the thick boughs and twigs, and then his head was wedged in by his neck in a forked bough, while his mule ran swiftly from under him.

— *between the heaven and the earth*] Absalom was rejected, as a traitor, by both heaven and earth (*S. Chrys.*).

The mule, on which he rode, as if it were weary to bear so unnatural a burden, resigned its load to the tree of justice. Absalom, Ahithophel, Judas, all lifted up their hand against God's Anointed, and all died the same death (*Bp. Hall*). Δ warning to all conspirators and regicides.

¹⁰ And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. ¹¹ And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground ? and I would have given thee ten *shekels* of silver, and a girdle. ¹² And the man said unto Joab, Though I should † receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son : * for in our hearing the king charged thee and Abishai and Ittai, saying, † Beware that none touch the young man Absalom. ¹³ Otherwise I should have wrought falsehood against mine own life : for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. ¹⁴ Then said Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the † midst of the oak. ¹⁵ And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

† Heb. weigh upon mine hand.
e ver. 5.

† Heb. Beware whosoever ye be of, &c.

† Heb. before thee.
† Heb. heart.

¹⁶ And Joab blew the trumpet, and the people returned from pursuing after Israel : for Joab held back the people. ¹⁷ And they took Absalom, and cast him into a great pit in the wood, and † laid a very great heap of stones upon him : and all Israel fled every one to his tent. ¹⁸ Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in * the king's dale : for he said, † I have no son to keep my name in remembrance : and he called the pillar after his own name : and it is called unto this day, Absalom's place.

f Josh. 7. 26.

g Gen. 14. 17.

h See ch. 14. 27.

¹⁹ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged him of his enemies. ²⁰ And Joab said unto him, Thou shalt not † bear tidings this day, but thou shalt bear tidings another day : but this day thou shalt bear no tidings, because the king's son is dead. ²¹ Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran. ²² Then said Ahimaaz the son of Zadok yet again to Joab, But † howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings || ready ? ²³ But howsoever, said he, let me run. And he said || Or, convenient. unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.

† Heb. judged him from the hand, &c.
† Heb. be a man of tidings.

† Heb. be what may.

|| Or, convenient.

11. *Joab said*] Joab, whose conduct was swayed by regard to his own interest, rather than by love to David, knew that if Absalom succeeded, he himself would be superseded in the chief command by Amasa (xvii. 25).

We see here the same man, acting on the same motives as the murderer of Abner (iii. 23—30). This is evident from Joab's subsequent treachery and murder of Amasa (xx. 9, 10).

— *a girdle*] A captain's commission, which perhaps was signified by the delivery of a girdle : see Isa. xxii. 21 (*M. Henry*).

13. *I should have wrought falsehood*] I should have been untrue to myself, as well as to the King and the King's son.

14. *three darts*] Literally, three rods, which is supposed by some to be the meaning here (*Keil*). And in the more than one hundred places where it occurs, this is the only one where the original word (*shebet*) is rendered in our Version by *dart* : a rendering however which is supported by *Sept.*, *Vulg.*, *Syriac*, and *Targum*.

16. *blew the trumpet*] Sounded a retreat ; for, with the death of Absalom, the victory was won.

17. *cast him into a great pit*] They spared David the sorrow of seeing his son's mangled body.

— *laid a very great heap of stones*] And thus Absalom, as a rebel against his father, was in a manner punished according to the Law of God with the penalty prescribed for a son's rebellion—stoning (*Deut.* xxi. 20, 21).

18. *Now Absalom in his lifetime—pillar*] The Sacred Historian, having described the heap of stones, which was the monument of Absalom's sin and shame—like the heap of stones

which commemorated the sin of Achan (*Josh.* vii. 26), and like the heap of stones raised over the body of the King of Ai, who had been hanged (*Josh.* viii. 29. Cp. *Josh.* x. 27)—now proceeds to speak, by way of contrast, of the monument which Absalom had *designed for himself*. His real monument was a solitary cairn in the wild forest, instead of a lordly pillar in the "King's dale" near the capital city, to be admired by passing crowds in future ages. Such was the result of his hopes.

By his unnatural rebellion his glory was turned into shame. "But the memory of the just is blessed ;" and though in this world he may have no monument, Christ will make him to be "a pillar in the house of his God" (*Rev.* iii. 12).

— *a pillar, which is in the king's dale*] About a quarter of a mile to the east of Jerusalem, in the valley of Jehoshaphat, near the brook Kedron. Cp. *Josephus*, vii. 10. 3 ; and above, *Gen.* xiv. 17.

— *I have no son*] The three sons mentioned in xiv. 27 were either born after the erection of the pillar, or (as *Kimchi* and other Hebrew writers and *Theodoret* suppose) had died before it. Absalom, a rebellious son, was punished by leaving no son behind him.

— *Absalom's place*] Literally, *Absalom's hand*, or monument, that which pointed to him (cp. the word *monumentum*, from *mones*). Cp. 1 Sam. xv. 12. Isa. lvi. 5. *Gesen.* 332. And perhaps also, as being his *handiwork*, cp. Ps. xix. 1. The pillar, which was designed by Absalom for his own glory, only remained as a memorial of his shame.

21. *Cushi*] or an *Ethiopian*.

i 2 Kings 9. 17.

²⁴ And David sat between the two gates: and ⁱ the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. ²⁵ And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near. ²⁶ And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings. ²⁷ And the watchman said, † Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

† Heb. *I see the running.*

‖ Or, *Peace be to thee.*
† Heb. *Peace.*

† Heb. *shut up.*† Heb. *Is there peace?*† Heb. *Tidings is brought.*

k 2b. 19. 4.

²⁸ And Ahimaaz called, and said unto the king, ‖ † All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath † delivered up the men that lifted up their hand against my lord the king. ²⁹ And the king said, † Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*. ³⁰ And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still. ³¹ And, behold, Cushy came; and Cushy said, † Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee. ³² And the king said unto Cushy, *Is* the young man Absalom safe? And Cushy answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*. ³³ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, ^k O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

† Heb. *salvation, or, deliverance.*

a ver. 32.

b ch. 15. 30.

c ch. 18. 33.

XIX. ¹ And it was told Joab, Behold, the king weepeth and mourneth for Absalom. ² And the † victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son. ³ And the people gat them by stealth that day ^a into the city, as people being ashamed steal away when they flee in battle. ⁴ But the king ^b covered his face, and the king cried with a loud voice, ^c O my son Absalom, O Absalom, my son, my son!

† Heb. *By loving, &c.*† Heb. *that princes or servants are not to thee.*

⁵ And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; ⁶ † In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, † that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. ⁷ Now therefore arise,

24. *the two gates*] The inner and outer gate of the city.26. *unto the porter*] or, *to within the gate* where the king was.29. *Is the young man Absalom safe?*] Lit., *is there shalom* (peace) *to Absalom?*32. *And Cushy answered—young man is*] See Bp. Andrewes, v. 3—23, for a sermon on this text.

DAVID MOURNING FOR ABSALOM.

33. *would God I had died for thee*] Lit., *who will grant me to die for thee?* Was not this done by David, in type of the true King and Redeemer of Israel? (Bp. Hall.)

David had not mourned after the death of his infant child, but had said, "Can I bring him back again? I shall go to him, but he shall not return to me" (xii. 23). Why then this mourning for Absalom? Why so intense a sorrow for it? (see xix. 4.) It was because David believed in the Resurrection, and in the

Judgment to come, and in a future state of Rewards and Punishments. It was because (as *Theodore* suggests) his son Absalom had been cut off in an act of sin: the wages of which are the second death, and because by Absalom's death the door of repentance and pardon was shut upon him.

David did not weep because he had lost a son, but because he well knew into what punishments that son's guilty soul (tam impiè parricidalis et adultera) was carried away by death. S. Augustine (de Doct. Christ. iii. 21. Cp. e. Faust. xxii. 66).

CH. XIX. 3. *by stealth*] Not through the gate where David sat (xviii. 33).4. *covered his face*] as in mourning (xv. 30).5. *Joab came*] Thinking it best to assume a haughty tone, and to proceed with a high hand, as if David was in the wrong, and not Joab himself, who had disobeyed the king's orders and slain his son.

go forth, and speak † comfortably unto thy servants: for I swear by the LORD, † Heb. *to the heart of thy servants*, Gen. 34. 3.
if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. ⁸ Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

⁹ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is ^d fled out of the land for Absalom. ^d ch. 15. 14.
¹⁰ And Absalom, whom we anointed over us, is dead in battle. Now therefore why † speak ye not a word of bringing the king back? † Heb. *are ye silent?*

¹¹ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house. ¹² Ye *are* my brethren, ye *are* ^e my bones and my flesh: wherefore then ^e ch. 5. 1
are ye the last to bring back the king? ¹³ ^f And say ye to Amasa, *Art* thou not ^f ch. 17. 25.
of my bone, and of my flesh? ^g God do so to me, and more also, if thou be not ^g Ruth 1. 17.
captain of the host before me continually in the room of Joab. ¹⁴ And he bowed the heart of all the men of Judah, ^h even as *the heart of one man*; ^h Judg. 20. 1.
so that they sent *this word* unto the king, Return thou, and all thy servants.
¹⁵ So the king returned, and came to Jordan. And Judah came to ⁱ Gilgal, to ⁱ Josh. 5. 9.
go to meet the king, to conduct the king over Jordan.

¹⁶ And ^k Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted ^k ch. 16. 5.
and came down with the men of Judah to meet king David. ¹⁷ And *there were* ^l Kings 2. 8.
a thousand men of Benjamin with him, and ¹ Ziba the servant of the house of ^l ch. 9. 2, 10.
Saul, and his fifteen sons and his twenty servants with him; and they went ¹⁶ 1, 2.
over Jordan before the king. ¹⁸ And there went over a ferry boat to carry over the king's household, and to do † what he thought good. And Shimei [†] Heb. *the good in his eyes*.
the son of Gera fell down before the king, as he was come over Jordan; ¹⁹ And said unto the king, ^m Let not my lord impute iniquity unto me, neither do thou ^m 1 Sam. 22. 15.
remember ⁿ that which thy servant did perversely the day that my lord the ⁿ ch. 16. 5, 6, &c.
king went out of Jerusalem, that the king should ^o take it to his heart. ²⁰ For ^o ch. 13. 33.
thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all ^p the house of Joseph to go down to meet my lord the ^p See ch. 16. 5.
king. ²¹ But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he ^q cursed the LORD's anointed? ²² And ^q Ex. 22. 28.

8. *Israel had fled*] Absalom's forces (called *Israel*, xvi. 24. 26; xviii. 6, 7) had dispersed themselves to their own homes.

13. *say ye to Amasa*] Let him not fear or resist me, because he was Absalom's general: see xvii. 25.

— *Art thou not of my bone?*] My nephew: see xvii. 25.

— *in the room of Joab*] the murderer of my son, thy cousin. This announcement stirred the envy and jealousy of Joab, and was the occasion of Amasa's death (xx. 10).

14. *he bowed the heart of all the men of Judah—Return thou, and all thy servants*] So it will one day be with the Jewish nation, which is now serving an Absalom of their own will, but will then greet the return of their true King, and say, "Blessed be the kingdom of our father David that cometh in the name of the Lord—Hosanna in the highest" (Mark xi. 9, 10).

15. *Judah came to Gilgal—to meet the king*] This turning "of the heart of all the men of Judah" to David, whom they had rejected at Jerusalem, and this bringing of him back from Gilgal to his own city, was a foreshadowing of the future conversion of the Jews to their true King, Jesus Christ, whom they have crucified, and whom they will hereafter hail with joy as their King: see Matt. xxiii. 9. Rom. xi. 25, 26. 2 Cor. iii. 16.

— *Gilgal*] The place consecrated by the historical associations of Joshua and of Sammel (Josh. v. 9; ix. 6; x. 6. 1 Sam. vii. 16; xv. 33). Gilgal was a type of Golgotha: see on Josh. v. 9. Is that without a meaning here? See the foregoing note.

16. *Shimei the son of Gera*] Who had cursed David when going over Olivet, in his flight from Jerusalem in sorrow, but now desires pardon from him, because David is returning in power. The Shimeis of this world, who slight the Son of David in His sufferings, will endeavour to make peace with Him when He comes again in glory.

17. *they went over Jordan before the king*] This passage of Jordan was the most memorable one since the days of Joshua and the Ark; and like that, ought to be associated in our minds with the history of the Divine David, Who by His baptism in that river brought back His people to God.

20. *of Joseph*] Not of the tribe of Benjamin only, my own tribe; but before any others, except thy own tribe, Judah. *Joseph* comprehends all Israel (cp. Josh. xvi. 1). *Keil*. Shimei avoids the mention of Benjamin, the tribe of Saul.

21. *Abishai*] Again eager to revenge David (see 1 Sam. xxvi. 8. 2 Sam. xvi. 9), and again restrained by him.

David said, 'What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? 'shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel? Therefore 'the king said unto Shimei, Thou shalt not die. And the king swore unto him.

And ^u Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. ²⁵ And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, *Wherefore wentest not thou with me, Mephibosheth? ²⁶ And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame. ²⁷ And ^v he hath slandered thy servant unto my lord the king; *but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes. ²⁸ For all *of* my father's house were but † dead men before my lord the king: *yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? ²⁹ And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. ³⁰ And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

And ^b Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. ³² Now Barzillai was a very aged man, *even* fourscore years old: and *he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man. ³³ And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. ³⁴ And Barzillai said unto the king, † How long have I to live, that I should go up with the king unto Jerusalem? ³⁵ I *am* this day ^d fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet

22. *What have I to do with you—that ye should—be adversaries unto me?*] Literally, *that ye should be an adversary (Heb. a Satan) to me*. The *Vulgate* here has "in Satan." So our Lord says to Peter, when dissuading Him from suffering, "Get thee behind Me, *Satan*," (Matt. xvi. 23).

MEPHIBOSHETH MEETS DAVID.

24. *Mephibosheth?*] This other Benjamite contrasted with the traitor Shimei, and with Ziba, in his loyalty to David: he is a type of the faithful among the Jews in love and devotion to the true David, Jesus Christ: see above, note on ix. 6. Such "Israelites indeed" are grieved in all the sorrows, and rejoice in all the joys, of Christ and his Church (see v. 24), and love Him, not for temporal respects, but for His own sake (v. 30), and are content to endure slander from their friends and servants—the Zibas of this world—if only they can see His glory.

— *he neither dressed his feet—clothes*] In token of sorrow: cheered however by faith and hope, for he could not have intended or expected that such a condition of attire and person should be other than of short duration. It was like the fasting of the children of the bride-chamber, looking and praying for the bridegroom's return (Matt. ix. 15).

29. *Why speakest thou any more?*] Why dost thou labour to defend thyself? I am fully persuaded of thy innocence.

— *I have said, Thou and Ziba divide the land*] That is, I before declared (ix. 10) that Ziba should labour in tilling it, and should render to thee a part of the produce. This is what I first commanded; and I now reinstate thee in thy possessions,

according to my original grant, and I revoke the concession to Ziba, which he obtained from me by misrepresentation. See xvi. 4, where David said to Ziba, "Thine are all that pertained unto Mephibosheth."

Why, it may be asked, did not David punish Ziba for his slander of his master by dispossessing him altogether of the land? Probably for the same reason as that for which he had spared Shimei; because this was a day for joy (v. 22).

30. *And Mephibosheth said—Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house*] A beautiful contrast, not only to Ziba, but to Joab, Abiathophel, and Absalom. Mephibosheth, the heir of Saul, did not envy David, whose family had superseded his own in the throne of Israel; but he loved David, as Jonathan his father had done, and he loved David for David's own sake. Others loved themselves when they professed love to the king. They were *self-seekers*; and if they did any thing for David, it was not for David's sake, but for their own. In Mephibosheth we see the picture of the true Christian soul, which loves Christ for Christ's sake. "Minus Te amat" (says *S. Augustine*), "Domine, qui Tecum aliquid amat quod non propter Te amat. Beatus qui amat Te, et amicum in Te, et inimicum propter Te." "Rectum cor cum Deo est, cum Deus quaeritur propter Deum."

31. *Barzillai*] The Simeon of the Old Testament, who now sees David in peace, and says, "Nunc dimittis" (v. 37. Luke ii. 29). Compare *prelim. note* to Ps. lxxxv.

— *Rogelim*] On the high lands east of Jordan.

35. *singing men and singing women*] Had Solomon in his

a burden unto my lord the king? ³⁶ Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? ³⁷ Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant ^eChimham; let him go over with my lord the king; and do to him what shall seem good unto thee. ³⁸ And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt ^frequire of me, *that* will I do for thee. ³⁹ And all the people went over Jordan. And when the king was come over, the king ^fkissed Barzillai, and blessed him; and he returned unto his own place. ⁴⁰ Then the king went on to Gilgal, and ^fChimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

^e 1 Kings 2. 7.
Jer. 41. 17.

^f Heb. *choose*.

^f Gen. 31. 55.

^f Heb. *Chimhan*.

⁴¹ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and ^ghave brought the king, and his household, and all David's men with him, over Jordan? ⁴² And all the men of Judah answered the men of Israel, Because the king *is* ^hnear of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift? ⁴³ And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye ^fdespise us, that our advice should not be first had in bringing back our king? And ⁱthe words of the men of Judah were fiercer than the words of the men of Israel.

^g ver. 15.

^h ver. 12.

^f Heb. *set us at light*.
ⁱ See Judg. 8. 1 & 12. 1.

XX. ¹ And there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, ^a We have no part in David, neither have we inheritance in the son of Jesse: ^bevery man to his tents, O Israel. ² So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

^a ch. 19. 43.

^b 1 Kings 12. 16.
2 Chron. 10. 16.

³ And David came to his house at Jerusalem; and the king took the ten women *his* ^cconcubines, whom he had left to keep the house, and put them in ^fward, and fed them, but went not in unto them. So they were ^fshut up unto the day of their death, ^fliving in widowhood.

^c ch. 15. 18 & 16. 21, 22.
^f Heb. *an house of ward*.
^f Heb. *bound*.
^f Heb. *in widowhood of life*.
^d ch. 19. 13.
^f Heb. *Call*.

⁴ Then said the king to Amasa, ^d^fAssemble me the men of Judah within three days, and be thou here present. ⁵ So Amasa went to assemble *the men* of Judah: but he tarried longer than the set time which he had appointed him.

memory this speech of the aged Barzillai to his father when he wrote in his own old age the words of Ecclesiastes xii. 4, 5? "The daughters of music shall be brought low—the grasshopper shall be a burden, because man goeth to his long home."

³⁷. *thy servant Chimham*] Barzillai's son: cp. 1 Kings ii. 7, and Josephus vii. 11. 4.

— *let him go over*] Chimham seems to have received an inheritance from David in his own city, Bethlehem (see Jer. xli. 17), or from Solomon, to whom David gave charge to show kindness unto the sons of Barzillai the Gileadite (1 Kings ii. 7).

⁴⁰. *Gilgal*] Whither Judah had come to meet David (v. 15).

⁴³. *ten parts*] As against Judah. Ephraim and Manasseh are counted as one: the Levites are not reckoned.

— *were fiercer*] and thus gave occasion to the contention which followed. They had right on their side, but they did wrong, and caused evil, by urging their right with fierceness.

CH. XX. 1. *a man of Belial*] a worthless man: Deut. xiii. 13. — *to his tents, O Israel*] This national proverbial expression, used in Israel long after they had settled habitations (see 1 Kings xii. 16. 2 Chron. x. 16), is an evidence that there had been a time when they had *no houses*, but dwelt *in tents*; and confirms the Mosaic history of their long wanderings in the desert: cp. Dr. Thomson, Land and Book, p. 296.

³. *the ten women his concubines—widowhood*] being polluted by Absalom's sin; and they were shut up in privacy, lest their appearance in public might be an occasion to others to speak of it; and they were punished for consenting to it as an example and warning to others. Here is another bitter fruit of David's sin in multiplying wives to himself, against the law of God (Deut. xvii. 17). The punishment of these concubines may be regarded as a warning to unfaithful Churches.

⁴. *Amasa*] Whom he had appointed in Joab's place (xix. 13).

ech. 11. 11.
Kings 1. 33.
† Heb. deliver
himself from our
eyes.
f ch. 8. 18.
1 Kings 1. 38.

⁶ And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou ^ethy lord's servants, and pursue after him, lest he get him fenced cities, and † escape us. ⁷ And there went out after him Joab's men, and the ^fCherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

g Matt. 26. 49.
Luke 22. 47.

h 1 Kings 2. 5.
i ch. 2. 23.
† Heb. doubled
not his stroke.

⁸ When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. ⁹ And Joab said to Amasa, *Art* thou in health, my brother? ⁹ And Joab took Amasa by the beard with the right hand to kiss him. ¹⁰ But Amasa took no heed to the sword that *was* in Joab's hand: so ^hhe smote him therewith ⁱin the fifth *rib*, and shed out his bowels to the ground, and † struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. ¹¹ And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab. ¹² And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. ¹³ When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

k 2 Kings 15. 29.
2 Chron. 16. 4.

l 2 Kings 19. 32.
|| Or, it stood
against the
outmost wall.
† Heb. marred to
throw down.

|| Or, They
plainly spoke
in the beginning,
saying, Surely
they will ask of
Abel, and so make
an end:
see Deut. 20. 11.

¹⁴ And he went through all the tribes of Israel unto ^kAbel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him. ¹⁵ And they came and besieged him in Abel of Beth-maachah, and they ^lcast up a bank against the city, and || it stood in the trench: and all the people that *were* with Joab † battered the wall, to throw it down. ¹⁶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee. ¹⁷ And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, *I am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. ¹⁸ Then she spake, saying, || They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*. ¹⁹ *I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up*

6. to Abishai] Not to Joab: here was a second slight upon Joab.

7. Cherethites] See viii. 18.

— the mighty men] Probably, the 600 veterans of David: see xv. 18.

8. Gibeon] now called *El-Jib*, about five or six miles N.W. of Jerusalem; celebrated in the history of Joshua: see above, Josh. ix. 3; x. 2. 4. 12.

The Tabernacle was there at this time, and it is remarkable that Gibeon, the scene of the treacherous and evil act of Joab here described (vv. 8—10), was the scene also of his death: 1 Kings ii. 28, 29. Cp. 1 Chron. xvi. 39: above, note on xvii. 22.

— Joab's garment] How came Joab to be here? Probably he had heard that the rendezvous of the troops was to be at Gibeon: chosen perhaps by David for that purpose, because the tabernacle was there, in order that the expedition might be inaugurated by sacrifice and prayer.

— a sword—it fell out] of the sheath. Joab seems to have chosen a small sword for the purpose. It fell out of the sheath, as if by accident; but, in reality, this was so contrived by Joab, in order that he might use it against Amasa, without putting him on his guard by drawing it from the scabbard.

9. my brother] cousin.

— took Amasa by the beard—to kiss him] An usual oriental salutation (*Harmer, Thevenot, D'Arvieux*).

10. he smote him—and struck him not again] The first wound was so violent as to be deadly. This was the third murder committed by Joab (the two others were those of Abner and Absalom) from motives of jealousy and ambition, and for the sake of his own pre-eminence and supremacy. But these murders recoiled eventually upon himself (1 Kings ii. 5. 34), and he was slain by Benaiah at Gibeon, where he had slain Amasa.

14. Abel] now called *Abel-el-Kaneh*, on the east side of the stream *Dedara*, in the north of Palestine, above the waters of Merom.

— Beth-maachah] near Abel, so as sometimes to be considered as one place with it (1 Kings xv. 20. 2 Kings xv. 29), called from its neighbouring waters *Abel-Bethmaim* (2 Chron. xvi. 4).

— the Berites] Probably the inhabitants of that district. There is no need for the change (proposed by *Ewald* and others) into *Bahurim*, i.e. *young men*.

18. at Abel] which was of old time famous for its wisdom. She reproves Joab for not first inquiring whether the men of Abel were ready to make peace.

"the inheritance of the LORD? ²⁰ And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. ²¹ The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri † by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. ²² Then the woman went unto all the people "in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they † retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

m 1 Sam. 26. 19.
ch. 21. 3.

† Heb. by his
name.

n Eccles. 9. 14,
15.

† Heb. were
scattered.

²³ Now ° Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites: ²⁴ And Adoram was ° over the tribute: and ° Jehoshaphat the son of Ahilud was || recorder: ²⁵ And Sheva was scribe: and ° Zadok and Abiathar were the priests: ²⁶ And Ira also the Jairite was || a chief ruler about David.

p 1 Kings 4. 6.
q ch. 8. 16.

1 Kings 4. 3.

|| Or, remem-
brancer.

r ch. 8. 17.

1 Kings 4. 4.

s ch. 23. 38.

|| Or, a prince,
Gen. 41. 45.

Ez. 2. 16.

See Num. 27. 21.

XXI. ¹ Then there was a famine in the days of David three years, year after year; and David † enquired of the LORD. And the LORD answered, *It is for*

ch. 8. 18.

† Heb. sought the face, &c.

²² in her wisdom] with her wise counsel. Does Solomon refer to this act in Eccles. ix. 14, 15, when he describes the siege of a city, the bulwarks built against it, and the deliverance of it by a single citizen? A good deal of mischief would be prevented, if contending parties would endeavour to understand one another, before they rush into the conflict. Joab furiously attacks the city (v. 15). The citizens prepare to encounter violence with violence. The wise woman mediates between them. She devises and proposes terms of agreement, which are accepted by both the belligerent parties; and so the city is saved and the civil war is ended. This is the office of Christian teachers and of the Christian Church,—to allay strife and to promote peace by bringing men to a mutual understanding with each other.

²³ Joab was over all the host] Joab prospered in this world, even after his sin. God gave him time for repentance, but he hardened his heart by sin, and in the end he was cut off (see on v. 10).

— Benaiah] See viii. 18; xxiii. 20. He was afterwards employed by Solomon to execute judgment on Joab (1 Kings ii. 34), whom he succeeded as "over the host" (1 Kings iv. 3; ii. 35).

²⁴ Adoram] Probably the same as Adoniram (1 Kings iv. 6). — over the tribute] the exchequer and its revenues, arising from taxation: see Sept., Vulg., Syr., Arabic, Targum. Others suppose that tribute means the levy of forced service (ἀγγαρία): see Matt. v. 41; xxvii. 32; and Gesen., p. 488; and Keil (1 Kings v. 13, p. 47).

²⁵ Sheva was scribe] Cp. viii. 17.

²⁶ Ira—chief ruler] or cohen. See viii. 18.

— Jairite] from Gilead (Num. xxxii. 41).

THE THREE YEARS' FAMINE IN DAVID'S TIME FOR THE SLAUGHTER OF THE GIBEONITES BY SAUL.

NATIONAL JUDGMENTS FOR NATIONAL SINS.

CH. XXI. 1. *Then there was a famine*] Rather, *and*, or *now*, *there was a famine*. The conjunction *then* is not in the original. The famine here described may have been before the revolt of Absalom (Abarbanel, Keil, Stanley).

— David enquired of the LORD] A worldly-minded ruler would have ascribed the famine to natural causes merely, such as drought; and perhaps he would have imputed that drought to the influence of heavenly bodies; but David knew that he must look above the clouds and beyond the stars, and he inquires of the Lord the cause of the famine; and the Lord gives him an answer. Compare the case of the Pestilence, below, chap. xxiv.

Here is a rebuke to those who ascribe such visitations as famines, murrains, and pestilences to secondary causes alone, and do not regard them as Divine punishments for man's sins, and as Divine calls to repentance. But how different is the view which was taken of them by holy men of old: see the words of S. Cyprian; speaking of the plague at Carthage (de Mortalitate, p. 274), he says, "Plagues to us are not funerals of terror, but exercises of holiness: we understand their meaning: they are messages sent to us by God to explore our hearts, to sound the depth of our love to man, and to fathom our faith in God."

In proportion as the World draws nearer to its end, we may expect that national sins will be visited more closely by national judgments; because Nations, as Nations, will have no existence in another world, and therefore they must look for retribution in this world: see Ezek. xiv. 13—21, and the remarks in the Editor's Occasional Sermons, No. xxxiv., on this subject.

— *It is for Saul, and for his bloody house, because he slew the Gibeonites*] Perhaps, when Saul slew the priests at Nob (1 Sam. xxii. 18), he slew also the Gibeonites, who were their servants, "the hewers of wood and drawers of water" for the Tabernacle (Josh. ix. 21. 27).

The slaying of the Gibeonites was a heinous offence, because they were God's ministers; and because the obligation of Israel to protect them had been shown by the history of Joshua (see above, Josh. x.), who hastened from Gilgal to rescue them from their enemies.

It has been alleged, that it could not be consistent with divine justice to visit Israel with a famine of three years, at the end of David's reign (which lasted forty years), for a sin committed by his predecessor Saul and his house.

To this it may be replied with Dr. Waterland (Scrip. Vind., p. 147),—"It ought not to be said, because it cannot be proved, that the Israelites of that time were punished for crimes that they were no way guilty of. We know not how many, or who, were confederate with Saul in murdering the Gibeonites, or guilty in not hindering it. We know not how many, or who, made the crime their own, by approving it afterwards. We know not what share of guilt might be derived upon the whole nation for suffering so much innocent blood to be shed, against a national contract; or for not expressing their horror and detestation of it by some public act. Further, we know not what other sins (which had no relation to that) the people might be guilty of, to deserve a famine; which sins, though God would have remitted or passed by at another time, He would not remit then, when the sins of their fathers, added to theirs, called for an act of discipline. We know not, how far such an act of discipline at that time might be necessary to prevent the like murders for the time to come, or to preserve the whole nation of the Gibeonites from rudeness and insult; or to raise in the minds of the Israelites a proper regard and respect for them. We know not, how much the sacredness and validity of national oaths or contracts might be concerned in that matter. In a word, we know not the depths of the divine counsels, nor a hundredth part of the reasons which an all-wise God might have; and therefore it behoves us, in such cases, to be modest and reserved in our censures, remembering that God is in heaven, and that we dwell in dust, and that He knows all things, and we nothing in comparison."

"Forty years and more are past between the sin and the reckoning for it. It is a vain hope that is raised from the delay of God's judgments. No time can be any prejudice to the Ancient of days" (Bp. Hall). Cp. 2 Pet. iii. 4—12.

Nearly forty years passed between the Crucifixion and its punishment,—the destruction of Jerusalem.

a Josh. 9. 3, 15,
16, 17.

b ch. 20. 19.

|| Or, It is not
silver nor gold
that we have to do
with Saul or his
house, neither per-
tains it to us to
kill, &c.
|| Or, cut us off.

c 1 Sam. 10. 26.
& 11. 4.
d 1 Sam. 10. 24.
|| Or, chosen of
the LORD.

e 1 Sam. 18. 3.
& 20. 8, 15, 42.
& 23. 18.
f ch. 3. 7.

|| Or, Michal's
sister.

† Heb. bare to Adriel, 1 Sam. 18. 19.

Saul, and for his bloody house, because he slew the Gibeonites. ²And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but ^a of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) ³Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless ^b the inheritance of the LORD? ⁴And the Gibeonites said unto him, || We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. ⁵And they answered the king, The man that consumed us, and that || devised against us that we should be destroyed from remaining in any of the coasts of Israel, ⁶Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD ^c in Gibeah of Saul, ^d || whom the LORD did choose. And the king said, I will give them.

⁷But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of ^e the LORD's oath that was between them, between David and Jonathan the son of Saul. ⁸But the king took the two sons of ^f Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of || Michal the daughter of Saul, whom she † brought up for

It is also evident from Holy Scripture, and from the world's history, that Almighty God regards kings as representatives of nations; and that as the piety of princes brings blessings on their people, so their sins are causes of national misery. "Rex est publica persona, et rempublicam representat: ideo publicum regis peccatum publicâ fame castigavit Deus" (*A Lapide*). Here is a lesson to rulers, that they should take heed to their own conduct, not only for their own sake, but for that of the community.

2. *Amorites*] The common designation of the Canaanites (Gen. x. 16; xv. 16). They are called "Hivites" Josh. ix. 7.

This history has been rightly regarded as one of the many internal evidences of the truth and inspiration of this portion of Holy Scripture. In this narrative, seven princely Israelites are represented as given up to death at the request of the Gibeonites, who were of the seed of Canaan, which was under a divine curse; and as a compensation for injury done to them. Would the Jews ever have accepted such a history as this as part of the sacred canon, unless they had been convinced by irresistible arguments of its truth and inspiration?

— had sworn unto them] Josh. ix. 15. 19.

— in his zeal] Zeal without knowledge (Rom. x. 2); the zeal of a Saul persecuting the Church of God (Phil. iii. 6: contrast Gal. iv. 18). Here is another proof in the history of Saul (see above, 1 Sam. xv. 21, 22), that good intentions are not sufficient to constitute a good action; and that a person, who intends well, may still be an object of God's displeasure, and subject to punishment from Him; and that if we desire to please Him, we must not only make His glory our aim, but must walk in the way of His commandments, in order to attain that end.

4. *We will have*] Literally, *I will have*: they answer as one man.

6. *we will hang them up*] Not while alive, but after they had been executed: see on Num. xxv. 4. Deut. xxi. 22.

— unto the LORD] To satisfy His justice, because the Gibeonites were ministers of the Lord, and their safety had been guaranteed by an oath before the Lord, and because the violation of an oath is a sin against God, and He demands reparation for it.

Here is a warning to some Christian Churches and States which countenance the opinion, that "faith is not to be kept with heretics."

This was also done to satisfy the justice of God, whose ministers the Gibeonites were, and whose honour was outraged by their murder; and who has declared in the Law that blood defileth the land, and can only be expiated by blood (Num. xxxv. 33).

It is true that God had also said that the children should not be put to death for the parents (Deut. xxiv. 16. Cp. Ezek. xviii. 20); but this law, while it controlled the action of the

magistrate, did not restrain God, who required and accepted the expiation (v. 14. Cp. Exod. xx. 5).

Josephus affirms (vii. 12. 1) that David inquired of the prophets, and that they answered that God would have the Gibeonites avenged, and that He would be entreated for the land, when the Gibeonites had been consulted, and when their demands had been complied with. David did what he did, not as a private man, or even as a magistrate, but in obedience to an oracle from God (*Tirinus, Estius, A Lapide, Wouwers*). God seems to have prompted the Gibeonites to make the demand, and to have authorized David to comply with it, for reasons which we cannot fully ascertain: see above, on v. 1.

Certain it is, that God thus has made a solemn declaration to the world, that no one should presume that sins will not be punished hereafter, because they are not punished immediately; and that parents should be deterred from sin, by a consideration of the sufferings they may entail on their children by sin; and that it is not suffering which is a sign of God's anger, but rather it may be a salutary dispensation; and that in this world it often happens, that one man sins, and others suffer for his sins, and therefore this present world is not every thing, but there is a future state, in which every man will bear the burden of his own sin: see *Bp. Sanderson's* three excellent sermons on 1 Kings xxi. 29, vol. iii. pp. 2—87.

The Gibeonites were among the lowest and meanest of the ministers of God's sanctuary, yet the shedding of their blood was not overlooked by Him. The sin of their murder was visited by a three years' famine on the whole nation, and by the execution of the three sons of the king who had committed the crime.

Here is a warning to kings and nations that they will incur God's wrath if they sin against the humblest ministers of Him who said, "Take heed that ye despise not one of these little ones. Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. xviii. 6, 10); and "He that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me" (Luke x. 16).

If God thus avenged the sin of Saul against the Gibeonites, who were the meanest ministers of his sanctuary, can we suppose that He will spare those who are guilty of sins of sacrilege, and who injure the ministers of the Christian Church, the spouse of Christ, for which He shed His blood?

Let those who would despoil churches—for instance, the Church in Ireland—of revenues dedicated to God, meditate on this lesson of Holy Scripture.

— in Gibeah of Saul] 1 Sam. x. 26; xi. 4: that the warning might be more solemn, the sin was brought home to his house, and the punishment was executed at his door.

7. *Mephibosheth*] ix. 3—6.

8. *Michal the daughter of Saul, whom she brought up—the*

Adriel the son of Barzillai the Meholathite : ⁹And he delivered them into the hands of the Gibeonites, and they hanged them in the hill ^g before the LORD : ^g ch. 6. 17. and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest. ¹⁰And ^h Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, ⁱ from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. ^h ve.. 8. ch. 3. 7. ⁱ see Deut. 21. 23.

¹¹And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. ¹²And David went and took the bones of Saul and the bones of Jonathan his son from the men of ^k Jabesh-gilead, which had stolen them from the street of Beth-shan, where the ^l Philistines had hanged them, when the Philistines had slain Saul in Gilboa : ¹³And he brought up from thence the bones of Saul and the bones of Jonathan his son ; and they gathered the bones of them that were hanged. ¹⁴And the bones of Saul and Jonathan his son buried they in the country of Benjamin in ^m Zelah, in the sepulchre of Kish his father : and they performed all that the king commanded. And after that ⁿ God was intreated for the land. ^k 1 Sam. 31. 11, 12, 13. ^l 1 Sam. 31. 10. ^m Josh. 18. 28.

¹⁵Moreover the Philistines had yet war again with Israel ; and David went down, and his servants with him, and fought against the Philistines : and David waxed faint. ¹⁶And Ishbi-benob, which *was* of the sons of || the giant, the weight of whose [†] spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David. ¹⁷But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swear unto him, saying, ^o Thou shalt go no more out with us to battle, that thou quench not the ^p [†] light of Israel. ⁿ So Josh. 7. 26. ch. 24. 25. ^o ch. 18. 3. ^p 1 Kings 11. 36. & 15. 4. ^q Ps. 132. 17. [†] Heb. *the staff, or, the head.* ^q 1 Chron. 20. 4. [†] Or, *Sippai.*

¹⁸And it came to pass after this, that there was again a battle with the Philistines at Gob : then ^r Sibbechai the Hushathite slew || Saph, which *was* ^r 1 Chron. 11. 29.

Meholathite] The Hebrew text has, *whom she bare*. Heb. *galedah*, and so *Sept.* and *Vulg.* In 1 Sam. xviii. 19, it is said that the wife of Adriel was *Merab*. The *Chaldee Targum* has the name of Merab here ; but it adds, whom Michal the daughter of Saul had brought up ; and the *Syriac* and *Arabic* have *Nadab*.

The rendering, *brought up*, in our Authorized Version was suggested by the Hebrew expositors (e. g. *Kimchi*—who cites Ruth iv. 17—so *Jeromaster*, *A Lapide*, and *Selden*).

Two of *Kennicott's* MSS. have *Merad* here, and perhaps when more MSS. have been collated the name *Merab* may be found in some of them. *Josephus* (vii. 4. 3) asserts that Michal had four children ; cp. on 1 Chron. iii. 3. Some recent critics say that there is an error in the MSS., and that for Michal we ought to read Merab here (*Keil*, *Archdeacon Browne*, *Grove*, in B. D., under the words Adriel, Merab, and Michal).

It seems not improbable that the Sacred Historian wrote “the five sons of the daughter of Saul,” and that some of the copyists first placed the name of *Michal* in the margin, and that thence it first found its way into the text.

9. *in the beginning of barley harvest*] At the Passover. See Lev. xxiii. 11. 15. Deut. xvi. 9. Ruth ii. 23. The beginning of harvest was a critical time, and the expiation was to be effected then, lest there should be a fourth year of famine.

10. *until water dropped upon them out of heaven*] If this were the “former rain,” it would be about the end of October. See on Lev. xxvi. 4. If this was the case (as some of the Hebrew expositors suppose, and so *Stanley*, *Lectures*, xxi. p. 34), the affectionate and faithful woman watched the bodies for half a year, i. e. from Passover to October.

But it seems more probable, that God sent rain in moderation (“the water dropped from heaven”) soon after the beginning of the barley harvest ; and this would be very opportune, after the long drought, and would make the grain to swell, and

would produce an abundant wheat harvest, and would be a sign that “God was entreated for the land” (v. 14), and then the bodies would be taken down and buried. The law (Deut. xxi. 22), which did not allow dead bodies to remain all night on a tree, did not apply to such a case as this (*Keil*).

11, 12. *it was told David—And David went*] David heard what Rizpah had done, and he was pleased with her tenderness, and was excited by her example to do honour to the bodies of Saul and Jonathan, and thus showed that he did not war with the dead, and that his recent act, in delivering up Saul's sons, was not one of personal revenge, but of public justice.

—*from the men of Jabesh-gilead*] who had buried them (1 Sam. xxxi. 13).

—*the street*] Heb. *rechab*, the market-place, not in the middle of the city, but near the gate (cp. 2 Chron. xxxii. 6. Neh. viii. 1. 3. 16), and therefore the bodies are said to have been fastened by the Philistines on the *wall* of Beth-shan (1 Sam. xxxi. 10).

14. *Zelah*] Probably the birth-place of Kish and his family ; it is mentioned as in the allotment of Benjamin, in Josh. xviii. 28 : perhaps it was the residence also of Saul himself before he became king.

15. *Moreover*] This brief specimen of some of David's deliverances is introduced here as a prelude to his hymn of thanksgiving (ch. xxii.).

16. *Ishbi-benob*] i. e. *whose dwelling is at Nob* (*Gesen*. 372), or on a high place.

—*three hundred shekels*] Half the weight of Goliath's (1 Sam. xvii. 7).

17. *swear unto him*] This, therefore, seems to have happened after the rebellion of Absalom.

18. *Gob*] The same as *Gezer*, or near it (1 Chron. xx. 4) ; near the modern site of *El-Kubab*, about four miles east of Joppa. Cp. Josh. x. 33.

¶ Or, *Rapha*. of the sons of ¶ the giant. ¹⁹And there was again a battle in Gob with the Philistines, where Elhanan the son of ¶ Jaare-oregim, a Beth-lehemite, slew ²⁰the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. ²⁰And ²¹there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to ¶ the giant. ²¹And when he ¶ defied Israel, Jonathan the son of "Shimeah the brother of David slew him. ²²* These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

XXII. ¹And David ^aspake unto the LORD the words of this song in the day that the LORD had ^bdelivered him out of the hand of all his enemies, and out of the hand of Saul: ²And he said,

^cThe LORD is my rock, and my fortress,

c Deut. 32. 4.
Ps. 18. 2, &c.
& 31. 3. & 71. 3. & 91. 2. & 144. 2.

19. *Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam*] The words, *the brother of*, are not in the original. In 1 Chron. xx. 5, we read, "*Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.*"

Many expositors suppose that the text in our passage is corrupt, and ought to be assimilated to the parallel passage in Chronicles: see *Movers, Keil, Grove*.

None of the ancient versions authorize the insertion of the words *the brother of* in our passage.

The *Targum* supposes Elhanan (which means "given by God's grace," and is rendered "Adeodatus" by *Vulg.*) to be no other than David himself; and so *Jeromias* (in *Quæst. Hebr.*).

It seems not improbable that (as is suggested by *A Lapidè*) Goliath was a generic name given to the family of giants, which is mentioned in v. 22, "These four were born to the giant (*ha-raphah*) in Gath."

Goliath means simply a *stranger*, an *exile* (*Gesen.* 172), and may be compared with the word *Philistine*, which signifies a *wanderer* and *emigrant*, rendered in Greek by ἀλλόφυλος (one of a different or foreign tribe), and an "alien" (cp. Heb. xi. 34); and the name *Goliath*, therefore, may describe any one of the family of the giants of Gath, the Anakim, or sons of Anak, the Philistine Titans; as Hamor was the name of the chiefs of Shechem; Abimelech, of Gerah; Pharaoh and Ptolemy of those of Egypt; Cæsar, of Rome; and the members of the giant-family of the Cyclops are all called Cyclopes by Homer and other poets; and many other parallel cases might be cited.

The historian in the passages before us says that Elhanan slew *Goliath*, i. e. one of the family of the giants. In the Chronicles we have the special name *Lahmi*, by which he was distinguished from other Goliaths.

In the passage before us, Elhanan is called the son of "Jaare-oregim;" in the Chronicles he is called the son of "Jair." The original word *oregim* means "of weavers" (*Gesen.* 76), and occurs at the end of the verse here: "The staff of his spear was like a *weaver's* beam." May not the word "oregim" have been added to his name in honour of his son's exploit?

21. *Shimeah the brother of David*] xiii. 3.

22. *to the giant*] to the *Rapha* (Heb.). Hence *Milton* has taken his character of *Ha-rapha*, in *Samson Agonistes*.

— *by the hand of David*] None of them was slain by David personally; but David, as king and leader, is said to do, or co-operate in doing, whatever is done by his servants.

This suggests the consideration, that, as David himself, fighting with the first Goliath of Gath who is mentioned in Scripture, and overcoming him, was, as we have seen, a signal type of Christ, our Divine David, conquering the champion of the enemies of the spiritual Israel (see above, on 1 Sam. xvii.), so doubtless these conflicts of David's servants are typical of the spiritual combats of Christ's soldiers with the family of the Evil One. The mention of the four heroes of David who overcame the "sons of the giant" invites a comparison of the spiritual victories achieved by the Four Evangelists, and by all Evangelical champions who fight the good fight of faith preached in the Four Gospels, and thus overcome the world, the flesh, and the devil. Whatever victory is gained by them, is not due to themselves, but it is achieved by the co-operation of Christ working in them and by them: and so the enemies of the

Christian Church fall by the hand of the Divine "David, and by the hand of his servants:" cp. 1 Chron. xx. 8.

PRELIMINARY NOTE TO CH. XXII.—THE SONG OF DAVID.

The Books of Samuel begin and end with a Song of praise for God's mercies (see 1 Sam. ii. 1—10). So Moses had begun and ended the Wanderings in the wilderness with a Song of thanksgiving (Exod. xv. Deut. xxxii.).

These songs are connected together by means of the titles of honour given to God, especially by that of the ROCK: see Deut. xxxii. 4, and *passim*; 1 Sam. ii. 2; and here v. 2. Compare below, on v. 32; and the beginning of the Song of Moses (Exod. xv.).

The present song appears with some modifications in the body of the Psalms, as Ps. xviii., where the title has "to the chief musician," or "precentor." The variations are probably to be accounted for from the circumstance that in the present chapter the song appears as used by David originally in his own private devotions; and in the 18th Psalm it exhibits the form in which he delivered it for the general liturgical use of the Hebrew Church: cp. below, on 1 Chron. xvi. 7.

Moses in his song, and Hannah in her song (as we have already seen: cp. above, on Deut. xxxii. and on 1 Sam. ii.), rise from a consideration of God's mercies to *themselves* personally, and ascend by a lofty flight of inspiration to a contemplation of God's goodness to *all nations* in CHRIST, the Seed of Abraham, the King of Israel, the Anointed One of God.

The present Song is composed in the same spirit: David speaks first of mercies to himself, but his heart is more and more warmed with divine fervour; he rises to loftier heights; his field of view expands and enlarges, till its horizon embraces all mankind, in all generations, looking with faith and love to one divine central form—that of CHRIST. In the glorious altitude to which he is raised by the Holy Ghost, he looks backward on God's mercies to Israel in the Exodus, and in the passage of the Red Sea (see on vv. 8—18); and then he casts his view forward, and beholds the glorious Antitype of all Israel's deliverances, and he sums up all by an ascription of praise, uttered in the name of all nations, both Jew and Gentile (as the Holy Spirit, speaking by St. Paul, has taught us: see below, on vv. 50, 51), and magnifies and blesses God for His goodness in CHRIST to "David and his seed for evermore."

"The grace which the Lord has shown to David is so great, that his praise for it cannot be limited to the narrow range of Israel. Together with the dominion of David over the nations, the knowledge of the Lord and the praise of His name, who had given him the victory, extended themselves. Rightly has St. Paul (Rom. xv. 9) adduced v. 50 of the present chapter, together with Deut. xxxii. 43, and Ps. cxvii. 1, as an evidence that the salvation of God was designed also for the heathen" (*Keil*).

The king, for whom God is a tower of salvation (v. 51), is not merely David as an individual, but "David and his seed for evermore," and the royal race of David, which culminates in CHRIST. David's joys and hopes terminate, as ours ought to do, in Christ (*Bp. Patrick, M. Henry*).

A critical comparison of the text of this chapter with that of Psalm xviii. may be seen in *Dr. Kennicott's* Dissertation, Oxf., 1753, vol. i. pp. 464—472, and vol. ii. 565—570.

2, 3. *my rock*] or *my cliff*, or *crag*. In the English Version the word *rock* appears twice, here and v. 3, but the original

And my deliverer ; ³ the God of my rock ;

^d In him will I trust :

He is my ^e shield, and the ^f horn of my salvation,

My high ^g tower, and my ^h refuge,

My saviour ; thou savest me from violence.

⁴ I will call on the LORD, *who* is worthy to be praised

So shall I be saved from mine enemies.

⁵ When the || waves of death compassed me,

The floods of † ungodly men made me afraid ;

⁶ The || ⁱ sorrows of hell compassed me about ;

The snares of death prevented me ;

⁷ In my distress ^k I called upon the LORD,

And cried to my God :

And he did ^l hear my voice out of his temple,

And my cry *did enter* into his ears.

⁸ Then ^m the earth shook and trembled,

ⁿ The foundations of heaven moved and shook,

Because he was wroth ;

⁹ There went up a smoke † out of his nostrils,

And ^o fire out of his mouth devoured :

Coals were kindled by it ;

¹⁰ He ^p bowed the heavens also, and came down ;

And ^q darkness *was* under his feet ;

¹¹ And he rode upon a cherub, and did fly :

And he was seen ^r upon the wings of the wind ;

d Heb. 2. 13.

e Gen. 15. 1.
f Luke 1. 69.
g Prov. 18. 10.
h Ps. 9. 9.
& 14. 6.
& 59. 16.
& 71. 7.
Jer. 16. 19.

|| Or, *pangs*.

† Heb. *Belial*.

|| Or, *cords*.
i Ps. 116. 3.

k Ps. 116. 4.
& 120. 1.
Jonah 2. 2.

l Ex. 3. 7.
Ps. 34. 6, 15, 17.

m Judg. 5. 4.
Ps. 77. 18.
& 97. 4.
n Job 26. 11.

† Heb. *by*.

o Ps. 97. 3.
Hab. 3. 5.
Heb. 12. 29.

p Ps. 144. 5.
Isa. 64. 1.

q Ex. 20. 21.
1 Kings 8. 12.
Ps. 97. 2.

r Ps. 104. 3.

conveys two distinct ideas. David first speaks of God as a high *cliff* (*sela*), a steep lofty place to which he resorted for *refuge* (cp. Ps. xviii. 3 ; xxxi. 4 ; xlii. 10 ; lxi. 4), as he had done to the steep cliffs of Palestine, as a refuge from Saul : see 1 Sam. xxii. 5 ; xxiv. 5.

This is the first passage in the Old Testament where God is called a *sela*. It is observable, that it is first used by David, who had often found refuge on a *sela* in his persecutions, and it is used more frequently by him than by all the writers of Scripture ; indeed, it is only once used by any other writer in the Old Testament, in a figurative sense—viz. Isaiah (xxii. 2), and there the metaphor is derived from the *shadow*, and not from the *height*, of the rock.

But the word rendered *rock* in v. 3 (viz. *tsur*) conveys a different idea.

It signifies what is solid, firm, compact, and unmoveable : cp. Deut. xxxii. 4.

Thus these two words (*sela* and *tsur*) intimate that God is a *sure refuge* at all times to the faithful.

3. *shield*] A figure borrowed from God's own language to Abraham (Gen. xv. 1), and from the words of Moses speaking of God (Deut. xxxiii. 29).

— *horn*] The figure is from animals, whose strength is in their horns. This figure appears first in the song of Hannah (1 Sam. ii. 1. 10), and like the other figure here, *the rock* (see vv. 2, 3), serves to connect this song of David with that of Hannah ; and this figure is adopted in the Gospel and applied to Christ in the Song of Zacharias (Luke i. 69), who says He has "raised to us a *horn* of salvation in the house of His servant David."

5. *the waves*] In the parallel place in the Psalm, xviii. 4, 5, we have the word *cords* twice (*sorrows* in the English Version), where the figure is from a hunter taking a wild beast in the coils of a net : cp. Ps. cxvi. 3.

Here David may seem to compare himself to Israel of old, delivered from the waves of the sea, which overwhelmed their enemies (cp. Isa. li. 9, 10. 15), and to foreshadow the Divine Son of David, delivered from the waterfloods of Death and the Grave, and rising by a glorious resurrection to life everlasting.

Accordingly, St. Peter seems to refer to these words when

speaking of the Resurrection of Christ (Acts ii. 24). See *Bp. Pearson*, Art. v., p. 243, note.

— *of ungodly men*] Literally, *of Belial*, who is spoken of as a person by St. Paul (2 Cor. vi. 15). See above, on Judg. xix. 22 ; xx. 13. 1 Sam. i. 16 ; ii. 12 ; x. 27.

7. *of his temple*] Heaven itself.

8. *Then the earth shook*] David here again seems to compare himself to Israel, delivered, amid storm and darkness, by God's power, from the depths of the Red Sea, in which their enemies were overwhelmed (see especially vv. 16, 17) ; and so he foreshadowed the true David, whose Death and Resurrection were prefigured by that glorious deliverance, and who by that Death and Resurrection redeemed all true Israelites, all the genuine seed of David, and overcame their enemies thereby. See above, the *Preliminary Note* to Exod. xiv.

The intention of the Holy Spirit, speaking by David, to associate his deliverance with the Exodus of Israel, and with the passage through the Red Sea, and with the future Exodus of all true Israelites, from a spiritual Egypt, in CHRIST ;—so that David in his Divine Son is, as it were, a connecting link between the Ancient Hebrew Church coming out of Egypt, and the Church of Christ Universal, delivered by the Divine David from the Egypt of Sin and Satan, and brought through the Red Sea of His Passion, into "the glorious liberty of the children of God" (Rom. viii. 21) ;—will be evident to those who compare the descriptions here of David's deliverances, with the description of the deliverance of Israel. Compare with v. 16 here the language of Moses (Exod. xv. 8), David's own words referring to Israel's deliverance (Ps. cvi. 7 ; cxiv. 5), and Habakkuk's magnificent description (iii. 3—15).

11. *a cherub*] Another reference to the scenery of the Exodus from Egypt and the Wanderings in the Sinaitic wilderness, where God vouchsafed to appear enthroned on the Cherubim over the Ark (see Exod. xxv. 20 : cp. note on Gen. iii. 22) ; and, inasmuch as the Ark was carried through the wilderness, the Mercy Seat became, as it were, God's Triumphal Chariot, as well as His Royal Throne ; whence the imagery in Ezekiel (x. 2—22 : cp. i. 4—28), and in the Apocalypse (Rev. iv. 7).

— *he was seen*] Manifested Himself in His glory. In Ps. xviii. 10 it is, He came flying as an eagle. Cp. Deut. xxviii. 49.

s ver. 10.
Ps. 97. 2.
† Heb. *binding of waters*.

t ver. 9.

u Judg. 5. 20.
l Sam. 2. 10.
& 7. 10.
Ps. 29. 3.
Isa. 30. 30.
x Deut. 32. 23
Ps. 7. 13.
& 77. 17.
& 144. 6.
Hab. 3. 11.

y Ex. 15. 8.
Ps. 106. 9.
Nah. 1. 4.
Matt. 8. 26.
|| Or, *anger*,
Ps. 74. 1.
z Ps. 144. 7.
|| Or, *great*.

a ver. 1.

b Ps. 31. 8.
& 118. 5.
c ch. 15. 26.
Ps. 22. 8.
d ver. 25.
l Sam. 26. 23.
l Kings 8. 32.
Ps. 7. 8.
e Ps. 24. 4.
f Gen. 18. 19.
Ps. 119. 3.
& 128. 1.
Prov. 8. 32.
g Deut. 7. 12.
Ps. 119. 30, 102.

h Gen. 6. 9.
& 17. 1.
Job 1. 1.
† Heb. *to him*.
i ver. 21.

† Heb. *before his eyes*.
k Matt. 5. 7.

l Lev. 26. 23,
24, 27, 28.
|| Or, *wrestle*,
Ps. 18. 26.
m Ex. 3. 7, 8.
Ps. 72. 12, 13.
n Job 40. 11, 12.
Isa. 2. 11, 12,
17, & 5. 15.
Dan. 4. 37.
|| Or, *candle*,
Job 29. 3.
Ps. 27. 1.
|| Or, *broken a troop*.
o Deut. 32. 4.
Dan. 4. 37.
Rev. 15. 3.
p Ps. 12. 6, & 119.
140. Prov. 30. 5.

- 12 And he made ^s darkness pavilions round about him,
† Dark waters, *and* thick clouds of the skies ;
13 Through the brightness before him
Were ^t coals of fire kindled.
14 The LORD ^u thundered from heaven,
And the most High uttered his voice ;
15 And he sent out ^x arrows, and scattered them ;
Lightning, and discomfited them ;
16 And the channels of the sea appeared,
The foundations of the world were discovered,
At the ^y rebuking of the LORD,
At the blast of the breath of his || nostrils.
17 ^z He sent from above, he took me ;
He drew me out of || many waters ;
18 ^a He delivered me from my strong enemy,
And from them that hated me :
For they were too strong for me.
19 They prevented me in the day of my calamity :
But the LORD was my stay ;
20 ^b He brought me forth also into a large place :
He delivered me, because he ^c delighted in me.
21 ^d The LORD rewarded me according to my righteousness :
According to the ^e cleanness of my hands hath he recompensed me ;
22 For I have ^f kept the ways of the LORD,
And have not wickedly departed from my God ;
23 For all his ^g judgments *were* before me :
And *as for* his statutes, I did not depart from them ;
24 I was also ^h upright † before him,
And have kept myself from mine iniquity.
25 Therefore ⁱ the LORD hath recompensed me according to my righteousness ;
According to my cleanness † in his eye sight.
26 With ^k the merciful thou wilt shew thyself merciful,
And with the upright man thou wilt shew thyself upright ;
27 With the pure thou wilt shew thyself pure ;
And ^l with the froward thou wilt || shew thyself unsavoury ;
28 And the ^m afflicted people thou wilt save :
But thine eyes *are* upon ⁿ the haughty, *that* thou mayest bring *them* down.
29 For thou *art* my || lamp, O LORD :
And the LORD will lighten my darkness ;
30 For by thee I have || run through a troop :
By my God have I leaped over a wall.
31 *As for* God, ^o his way *is* perfect ;
^p The word of the LORD *is* || tried :
|| Or, *refined*.

15. *discomfited them*] Another reference to the Exodus: see Exod. xiv. 24 (*Kay*).

17. *He drew me out*] Another reference to the Exodus. The original word here is *mashah*, which occurs only here and in Exod. ii. 10, with reference to the deliverance of *Moses* (*Luther, Kay, Keil*).

27. *with the froward thou wilt shew thyself unsavoury*] 124

μετὰ στρεβλοῦ στρεβλωθήσῃ (*Sept.*); "cum perverso perversiter" (*Vulg.*). These two verses embody the all-important truth, that God deals with every man according to his disposition. Cp. above, on the history of Balaam, Num. xxii. 20; and below, on Rom. i. 28, and on Rev. xxii. 11.

30. *have I leaped over a wall*] I have sprung over the battlements of the enemy. David and his men sprung over the wall of Zion, and took the fortress of the enemy (vii. 8).

- He is a buckler to all them that trust in him.
- 32 For ^a who is God, save the LORD ?
And who is a rock, save our God ?
- 33 God is my ^r strength and power :
And he [†] maketh my way ^t perfect.
- 34 He [†] maketh my feet ^u like hinds' feet :
And ^{*} setteth me upon my high places.
- 35 ^y He teacheth my hands [†] to war ;
So that a bow of steel is broken by mine arms.
- 36 Thou hast also given me the shield of thy salvation :
And thy gentleness hath [†] made me great.
- 37 Thou hast ^z enlarged my steps under me ;
So that my [†] feet did not slip.
- 38 I have pursued mine enemies, and destroyed them ;
And turned not again until I had consumed them.
- 39 And I have consumed them, and wounded them, that they could not arise :
Yea, they are fallen ^a under my feet.
- 40 For thou hast ^b girded me with strength to battle :
^c Them that rose up against me hast thou [†] subdued under me.
- 41 Thou hast also given me the ^d necks of mine enemies,
That I might destroy them that hate me.
- 42 They looked, but *there was* none to save ;
Even ^e unto the LORD, but he answered them not.
- 43 Then did I beat them as small ^f as the dust of the earth,
I did stamp them ^g as the mire of the street,
And did spread them abroad.
- 44 ^h Thou also hast delivered me from the strivings of my people,
Thou hast kept me *to be* ⁱ head of the heathen :
^k A people *which* I knew not shall serve me.
- 45 [†] Strangers shall ^{||} [†] submit themselves unto me :
As soon as they hear, they shall be obedient unto me.
- 46 Strangers shall fade away,
And they shall be afraid ^l out of their close places.

q 1 Sam. 2. 2.
Isa. 45. 5, 6.

r Ex. 15. 2.
Ps. 27. 1.
& 28. 7, 8.
& 31. 4.
Isa. 12. 2.
† Heb. *riddeth*,
or, *looseth*.
s Heb. 13. 21.
t Deut. 18. 13.
Job 22. 3.
Ps. 101. 2, 6.
& 119. 1.
† Heb. *equalleth*.
u ch. 2. 18.
Hab. 3. 19.
x Deut. 32. 13.
Isa. 33. 16.
& 58. 14.
y Ps. 144. 1.
† Heb. *for the war*.
† Heb.
multiplied me.
z Prov. 4. 12.
† Heb. *ankles*.

a Mal. 4. 3.

b Ps. 18. 32, 39.

c Ps. 44. 5.
† Heb. *caused to bow*.
d Gen. 49. 8.
Ex. 23. 27.
Josh. 10. 24.

e Job 27. 9.
Prov. 1. 28.
Isa. 1. 15.
Mic. 3. 4.
f 2 Kings 13. 7.
Ps. 35. 5.
Dan. 2. 35.
g Isa. 10. 6.
Mic. 7. 10.
Zecl. 10. 5.
h ch. 3. 1.
& 5. 1.
& 19. 9, 14.
& 20. 1, 2, 22.
i Deut. 28. 13.
ch. 8. 1—14.
Ps. 2. 8.
k Isa. 55. 5.
† Heb. *Sons of the stranger*.
|| Or, *yield*.
feigned obedience.
† Heb. *lie* :
see Deut. 33. 29.
1 Mic. 7. 17.

Ps. 66. 3. & 81. 15.

32. *who is God, save the LORD ? And who is a rock, save our God ?*] He adopts the language of Moses in his song, Deut. xxxii. 4. 15. 18. 30, 31, in all which places the word *tsur*, rock, is applied to God ; and that is the first passage in the Bible, and the only chapter in the Pentateuch, where that figure is used ; and it is next adopted in 1 Sam. ii. 2, "There is none holy as the Lord ; for there is none beside Thee, neither is there any Rock like our God." In the present chapter the figure is used four times, vv. 3. 32. 47 twice, and below, xxiii. 3. These are the only places up to this point in the Hebrew Bible where the word *tsur* is thus used, and they serve to mark the connexion between the hymns of Moses, of Hannah, and of David.

34. *like hinds' feet*] Like the feet of a gazelle. "The sacred writers (says Dr. Thomson) frequently mention gazelles under the various names of harts, roes, and hinds. They are celebrated for their activity. Thus Jacob says of Naphtali, 'he is a hind let loose' (Gen. xlix. 21) ; and his mountains abound in gazelles to this day. Asahel was light of foot like a wild roe (2 Sam. ii. 18) ; and David says, 'He maketh my feet like hinds' feet, and setteth me upon my high places.' I have often stopped to admire the grace, ease, and fearless security with which these pretty creatures bound along the high places of the mountains" (Dr. Thomson, The Land and Book, p. 172).

— *setteth me upon my high places*] So God exalts believers in Christ, even to heavenly places, and makes them to sit there together with Him, Eph. ii. 6.

35. *He teacheth my hands to war*] Compare the language of the Apostle, speaking of himself, 2 Cor. x. 4, 5.

36. *thy gentleness*] Thy gracious condescension to my prayer for help.

41. *Thou hast also given me the necks of mine enemies*] See above, Josh. x. 24, where is also a figure of Christ's victory, and of the victory of all Christians in Him. 1 Cor. xv. 25—28. 57.

44. *Thou also hast delivered me—A people which I knew not shall serve me*] This and the two following verses, fulfilled in part in David, will be accomplished completely in Christ : cp. Isa. lv. 5 ; lxx. 1. Rev. vi. 15, 16 ; xix. 16.

45. *Strangers shall submit themselves unto me*] *shall lie to me* ; play the hypocrites ; render me homage in an obsequious and servile manner ; there is a reference here to the words of Moses, Deut. xxxiii. 29.

— *As soon as they hear*] Literally, *at the hearing of the ear*.

46. *shall fade away*] Shall wither, as if scorched up by my power.

— *shall be afraid*] Literally, *they shall gird themselves and come out*, if the reading be correct (see Gesen. 261) ; or, if the reading in the parallel place in the Psalm (Ps. xviii. 46) be adopted, they shall come forth trembling from their hiding-places : cp. Micah vii. 16, 17. Hos. xi. 11.

- 47 The LORD liveth ; and blessed *be* my rock ;
And exalted be the God of the ^m rock of my salvation.
- m Ps. 89. 26.
- † Heb. *giveth*
avengement for
me,
1 Sam. 25. 39.
ch. 18. 19, 31.
n Ps. 144. 2.
- 48 It is God that † avengeth me,
And that ⁿ bringeth down the people under me,
- 49 And that bringeth me forth from mine enemies :
Thou also hast lifted me up on high above them that rose up against me :
Thou hast delivered me from the ^o violent man.
- o Ps. 140. 1.
- p Rom. 15. 9.
- 50 Therefore I will give thanks unto thee, O LORD, among ^p the heathen,
And I will sing praises unto thy name.
- q Ps. 144. 10.
- r Ps. 89. 20.
- s ch. 7. 12, 13.
Ps. 89. 29.
- 51 ^q *He is* the tower of salvation for his king :
And sheweth mercy to his ^r anointed,
Unto David, and ^s to his seed for evermore.

XXIII. ¹ Now these *be* the last words of David.

David the son of Jesse said,

- a ch. 7. 8, 9.
Ps. 78. 70, 71.
& 89. 27.
b 1 Sam. 16. 12,
13.
Ps. 89. 20.
- c 2 Pet. 1. 21.
- a And the man *who was* raised up on high,
b The anointed of the God of Jacob,
And the sweet psalmist of Israel, said ;
2^c The Spirit of the LORD spake by me,
And his word *was* in my tongue.
3 The God of Israel said,
d The Rock of Israel spake to me ;
|| He that ruleth over men *must be* just,

d Deut. 32. 4, 31.
ch. 22. 2, 32.
|| Or, *Be thou*
ruler, &c.
Ps. 110. 2.

50, 51. *Therefore I will give thanks unto thee—Unto David, and to his seed for evermore*] The Holy Ghost, speaking by St. Paul (Rom. xv. 9), teaches us that here is a Divine prophecy of the union of the Gentiles with the Jews, in one universal Church, and in a song of thankfulness to God for His mercies, not only to David personally, but to David in *his seed for evermore*, that is, to the blessed company of all faithful people of every age and nation, united together in heavenly glory in Christ. See above, on vii. 13—16, where God makes this promise of perpetuity of duration and of dominion to David's seed in Christ.

Here also the Holy Spirit, speaking by David, uses the same language as He had uttered before by Moses (see on Deut. xxxii. 43), and by Hannah (1 Sam. ii. 10). And St. Paul, by joining the last utterances of Moses with the last utterance of David, and by combining them together in two consecutive verses in his Epistle to the Romans (Rom. xv. 9, 10, 12), and by adding thereto the words of the evangelical prophet Isaiah, "There shall be a *root of Jesse*, and He that shall rise to reign over the *Gentiles*, in Him shall the *Gentiles* trust" (Isa. xi. 1, 10), instructs us that the consummation, to which Moses in the Law, and David in the Psalms, and the Holy Prophets looked, was one and the same—the UNION of all nations in CHRIST and His Church.

PRELIMINARY NOTE TO CHAP. XXIII.

THE LAST WORDS OF DAVID.

These "*last words of David*" are not to be considered as the last which he spoke as a *man* in his personal capacity (for later sayings of his are found in 1 Kings i. and ii.), but they are his "*novissima verba*," his farewell utterances, as a divinely inspired *Prophet of God*. All his hopes and desires are summed up in them. They are like the seal, which God the Holy Ghost, Who spake by him, sets to the whole history of his life ; and in them he leaves a last testimony to the world, of his faith in the promise of perpetuity, which he had received through Nathan the prophet from God : see above, vii. 12—17.

It is to this faith, in which David spake, and in which he fell asleep ; it is to this blessed hope, and to its farewell utterances, that St. Peter refers when he says, "The *patriarch David*, being a *prophet*, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh *He would raise up CHRIST to sit on his throne*—he, seeing *this before*, spake of the resurrection of CHRIST : " see Acts ii. 29—31. Cp. Acts xiii. 33—37.

The Jews themselves acknowledge these words to be the

profession of faith, which David, the King, the Psalmist, and the Prophet, delivered as his final utterance to the world : cp. *Luther's Works*, xxxvii. p. 1. *Calovius*, *Bibl. Illust.* p. 778. *Hengstenberg*, *Christologie*, i. 169.

1. *David the son of Jesse said*] Literally, the saying or utterance of *David the son of Jesse*. The word here used and rendered, *said*, is properly the passive participle *naïm*, from *naam*, to speak by Divine Inspiration (see *Gesen.* 525).

By means of this solemn word, this prophecy of David is linked on to that of Balaam concerning the Messiah, which is introduced in the same way : see Num. xxiv. 3, 4, 15, 16.

But there is this difference between the *naïm*, *effatum*, or prophetic utterance of Balaam and David, that one is the utterance of a man falling into a trance, the other is that of one lifted up on high, and greatly favoured by God (*Keil*).

— *raised up on high, the anointed of the God of Jacob*] Raised from the low estate of a shepherd to the throne of Israel (see Ps. lxxviii. 72), and anointed by God Himself. This is the correct interpretation ; the other, which is found in the *Vulgate*, "*cui constitutum est de Christo*," and is adopted by *Luther*, *Pfeiffer* (*Dubia*, p. 211, "David confirmatus est de Messia"), and others, cannot be maintained on grammatical grounds.

— *the sweet psalmist of Israel*] Literally, who is *acceptable* (to God) in the *psalms* (in hymns of praise to God) of *Israel*. David here speaks by inspiration, concerning what the Holy Ghost had uttered by his means (see v. 2). This is not *self-praise*, any more than the words of Moses, "the man Moses was very meek," are : see above, on Num. xii. 3, and the words of Samuel, 1 Sam. xii. 11.

2. *The Spirit of the LORD spake by me*] As Christ Himself bears witness : Matt. xxii. 43. Cp. Acts ii. 30 ; iv. 25 : cp. *Bp. Pearson*, Art. i. p. 8. David says of himself, "My tongue is the pen of a ready writer" (Ps. xlv. 2) ; it was God's secretary.

It is not without reason that many expositors have seen here a prophetic revelation of the Three Persons of the Blessed Trinity, speaking to David ;

(1) The Spirit of the Lord, God the Holy Ghost.

(2) The God of Israel, God the Father.

(3) The Rock of Israel, God the Son : see *Luther*, l. c., and *Calovius*, *Bibl. Ill.* p. 778.

3. *The Rock of Israel*] See above, on xxii. 2, 3. The original word here is *tsur*. "Tribuit Scriptura Christo peculiariter nomen Petræ" (*Calovius*). Cp. below, on Matt. xvi. 18.

3, 4, 5. *He that ruleth over men must be just—rain*] The

Ruling * in the fear of God.

4 And *he shall be as the light of the morning, when the sun riseth,
Even a morning without clouds ;
As the tender grass springing out of the earth by clear shining after rain.*

5 Although my house *be* not so with God ;

6 Yet he hath made with me an everlasting covenant,
Ordered in all *things*, and sure :
For *this is* all my salvation, and all my desire,
Although he make *it* not to grow.

6 But the sons of Belial shall be all of them as thorns thrust away,
Because they cannot be taken with hands :

7 But the man *that* shall touch them
Must be † fenced with iron and the staff of a spear ;
And they shall be utterly burned with fire in the *same* place.

e Ex. 18. 21.
2 Chron. 19. 7, 9.
f Judg. 5. 31.
Ps. 89. 36.
Prov. 4. 18.
Hos. 6. 5.
See Ps. 110. 3.

g ch. 7. 15, 16.
Ps. 89. 29.
Isa. 55. 3.

† Heb. filled.

words inserted in italics in the Authorized Version in these three verses would be better omitted. These verses contain the sum of David's utterances, the substance of David's faith and hope, the kernel of all the Messianic Psalms ;

David has a vision of Christ, and he thus describes what he sees. In his spiritual ecstasy and rapture he pours forth his utterances with vehemence and brevity, and with characteristic abruptness he omits verbs, and in the vigorous language of nouns he declares the character of the Divine Person Whom he beholds. He takes as it were the trumpet of prophecy in his hands, and lifts up his voice, as a herald of the Messiah, and proclaims the attributes and prerogatives of the Judge and King, Whose Coming he beholds ;

These verses may thus be translated :—

*A Ruler over men, Righteous ;
One who ruleth in the fear of God.*

The best comment on them is Jeremiah xxiii. 5, 6 :—

Behold, the days come, saith the Lord,
That I will raise unto David a righteous Branch,
And a King shall reign and prosper,
And shall execute judgment and justice in the earth.
And this is His name whereby He shall be called, "THE
LORD OUR RIGHTEOUSNESS."

Compare Ps. lxii. 2. Isa. xi. 1—4, and Zech. ix. 9.

Next follows a description of the blessed effects of Christ's kingdom, in dispelling the darkness and in diffusing light over the world ; *And as light of the morning the Sun shall arise ; as morning, and no clouds.*

Christ is the Sun of Righteousness (Mal. iv. 2), and He shall arise as the Dayspring from on high (Luke i. 78) ; and no clouds shall be seen, for they shall be dispersed by the brightness of His rising.

From His brightness and rain, the greenness from the earth (sprouts forth).

David is here describing the consequences of Christ's Birth and of His Resurrection, and of the light, and dews, and showers of the Holy Spirit, making the earth to flourish ; as the Psalmist himself says (Ps. lxxii. 6), "He shall come down, like rain upon the mown grass, as showers that water the earth." And again (Ps. lxxviii. 9), "Thou sentest a gracious rain on Thine inheritance, and refreshedst it when it was weary." cp. Deut. xxxii. 2. Isa. xlv. 3, 4, "I will pour water upon him that is thirsty, and floods upon the dry ground : and they shall spring up among the grass, as willows by the water courses" (lv. 10, 11).

The Birth of Christ was from the gracious dews of the Holy Spirit, as the Angel said to the Blessed Virgin, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke i. 35) ; and the Incarnation of Christ is the origin of all spiritual grace to mankind. As an ancient writer expounds the words, "Ecclesia, oriente Sole, Christo resurgente, absque nubibus rutilat. Pluvia, evangelica prædicatione. Herba credentem significat populum" (*Angelomus*).

For is not so my house with God ? Is it not thus blessed by Him ? Certainly it is ; as to the construction, cp. Hos. xi. 5. Mal. ii. 15 (*Ewald*, § 324. *Keil*).

Because He has established with me an everlasting covenant. As had been declared by Nathan to David (see vii. 12—17). Compare paraphrase here in the *Chaldee Targum*.

Ordered in all and guarded. He compares the covenant to a strong fortress or city wall, ordered, and furnished, and safely guarded, so as to be impregnable : cp. *Gesen.* 654 and 837 for an explanation of the original words here used.

For all my salvation, and all my desire, will He not make it grow ? Will not God make my salvation and my desire to spring forth and flourish in His own appointed season ? Assuredly He will. David here looks forward to the coming forth of Christ with all His blessed influences, as a branch from the stem of his own family, of which the Prophets speak, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots" (Isa. xi. 1), which St. Paul applies to Christ (Rom. xv. 12).

But Belial (i.e. worthlessness and wickedness : see Deut. xiii. 13 ; xv. 9. Judg. xix. 22 ; xx. 13. 1 Sam. i. 16. 2 Sam. xx. 1). *All of them are thorns cast away.* They are thorns which are uprooted from the field in order to be burned. Such are the wicked rooted out of the field of God's Church : cp. Matt. xiii. 30.

For men will not gather them in their hand. They are not like good wheat, which men gather into sheaves. "With them the mower filleth not his hand," as David says, "neither he that bindeth up the sheaves his bosom" (Ps. cxxix. 7).

He who grapples with them will provide himself with iron, and spear, and staff ; and they shall utterly be burned with fire in their own place. David is here speaking, as the Jews themselves confess, of the future judgment to be executed by the Son of David, the Messiah, at the Great Day : see the *Chaldee Targum* here. Cp. Luke xix. 27. Heb. vi. 8.

DAVID'S WORTHIES.

After the foregoing final prophecy of David, concerning the Coming of Christ, and its blessed spiritual consequences to the World, even to the end of time, the Sacred Historian inserts a Catalogue of David's mighty men—his heroes or worthies.

In their names and deeds we may see a foreshadowing of the noble acts effected by the Apostles, and others in succession after them, in the Christian Church, its Martyrs, Confessors, and other champions of the Cross, animated by the Spirit, Whom Christ sent to enable them to overcome the enemies of the Faith. Thus the acts of these mighty men are exemplary to the soldiers of Christ.

David's worthies are divided into three classes :—

(1) Consisting of the three (8—12).

(2) Of two (18—23).

(3) Of 32 (24—39) ; v. 34 contains three names.

Twelve of these, viz. the five of the first two classes, and seven of the third, were chiefs for a month respectively of a body of 24,000 apiece (see 1 Chron. xxvii. 1—15). Joab is not mentioned in this catalogue. Cp. v. 23.

Many critics have endeavoured to force the two accounts, here and in 1 Chron. xxvii. 1—15, into verbal identity ; and a great many constrained conjectural emendations have been proposed by them for this purpose. It seems more reasonable to suppose that the two writers are giving various details concerning David's worthies, and, sometimes, concerning different periods of David's history, and that the latter writer is not a mere copyist of the former.

|| Or, *Joshobassebet the Tachmonite, head of the three.*

|| See 1 Chron. 11. 11. & 27. 2.

† Heb. *stain*.

h 1 Chron. 11. 12. & 27. 4.

⁸ These *be* the names of the mighty men whom David had : || The Tachmonite that sat in the seat, chief among the captains ; the same *was* Adino the Eznite : || *he lift up his spear* against eight hundred, † whom he slew at one time. ⁹ And after him *was* ^h Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away : ¹⁰ He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword : and the Lord wrought a great victory that day ; and the people returned after him only to spoil.

i 1 Chron. 11. 27.

k See 1 Chron.

11. 13, 14.

|| Or, *for foraging*.

¹¹ And after him *was* ⁱ Shammah the son of Agee the Hararite. ^k And the Philistines were gathered together || into a troop, where was a piece of ground full of lentiles : and the people fled from the Philistines. ¹² But he stood in the midst of the ground, and defended it, and slew the Philistines : and the Lord wrought a great victory.

i 1 Chron. 11. 15.

|| Or, *the three*

captains over the

thirty.

m 1 Sam. 22. 1.

n ch. 5. 18.

o 1 Sam. 22. 4, 5.

¹³ And ^l || three of the thirty chief went down, and came to David in the harvest time unto ^m the cave of Adullam : and the troop of the Philistines pitched in ⁿ the valley of Rephaim. ¹⁴ And David *was* then in ^o an hold, and the garrison of the Philistines *was* then in Beth-lehem. ¹⁵ And David longed,

An elaborate essay on the catalogue in this chapter, as compared with the catalogue of worthies in 1 Chron. xi., may be seen in *Dr. Kennicott's* Dissertations, Oxford, 1753, vol. i. 15—518. The learned author of that essay seems to have been biassed by a theory that the two catalogues were originally almost identical, and ought to be brought into coincidence with one another.

8. *The Tachmonite that sat in the seat*] or, *Jashobeam the son of Hachmoni*: see 1 Chron. xi. 11; and compare v. 9 here, where the son of *Achochi* is the same person with the *Achochite*.

The reading in the extant MSS. here is supposed by some to have arisen from the occurrence of the words *bashshebeth, in the seat*, in the previous verse (*Dr. Kennicott*, who enlarges at much length on the words of the text here, as compared with 1 Chron. xi. 11: see his Dissertations, vol. i. pp. 64—128).

If the words in the MSS. here are genuine, they mean *sitting in the seat* (*Gesen.* 372). This reading is confirmed by the *Targum* here, and by *Syriac*, and *Arabic*, and *Fulg.*, and is not hastily to be abandoned. The name *Jashobeam*, in *Chronicles*, means to whom the people turn. Cp. *Fuerst*, p. 616.

— *the captains*] So *Gesen.*, p. 828; or, rather, adjutants of the king (*Keil*, p. 356).

— *the same was Adino the Eznite*] The Hebrew words here (*hu adino ha-etseno*) are supposed by some to be equivalent to those in the parallel place of *Chronicles* (*hu orer eth chonitho*), *he lifted up his spear*. But it is not easy to see how they could have been formed from them. It is conjectured by *Simonis* and *Gesenius*, pp. 608, 648, that the sense is *he* (fought with) *the wielding* (or vibration) *of his spear against* —. Cp. *Grove* and *Bullock* in B. D. i. 604. 934; and below, on 1 Chron. xi. 11.

The *Sept.* has, “Adino the Ezrite, he drew his sword;” and the *Targum* has, “hurling with his spear;” and the *Syriac* has the name “Gedchu.” *Abarbanel* thinks that his second name was *Adino ha-ezri*. Adina occurs as a name 1 Chron. xi. 42. The words, *he lift up his spear*, might be omitted without detriment to the sense “he stood alone against;” and the difference of numbers (see next note) seems to suggest as probable that the battle here spoken of is a different one from that in the *Chronicles*; and that it is not reasonable to attempt to force the two accounts into verbal identity.

The opinion of *Pfeiffer* (*Dubia*, p. 213) deserves attention. The words *Josheb bashshebeth* here, and *Jashobeam* in *Chronicles*, contain two descriptions of the same person; and the words *Tachmonite* and *son of Hachmoni* represent reciprocally the cognomen of the person and the name of his father; *Adino ha-etsino* is another name of the same hero, with the addition of the name of his birth-place; this is omitted in the *Chronicles*, and it is there added that “he brandished his spear,” and routed the enemy therewith. “Binomines Hebræi erant, nec opus ut omnia simul et semel in uno loco referantur.” So *Pagninus*, *Vatablus*, and *Calovius*, p. 784. We shall see numerous in-

stances of double names borne by the same person among David's worthies: see below, vv. 25, 27, 28. Why should we be surprised at this, any more than at the different names borne by the same Apostles of Christ? see on Matt. x. 3, 4.

— *eight hundred—at one time*] In the extant MSS. of the *Chronicles* the number is *three hundred*: cp. v. 18. But (as *Kimchi* supposes) the two writers are probably speaking of two different battles: see the foregoing note; and this is the reason why each of the two writers adds “at one time,” suggesting that other feats were done at another time (*Pfeiffer*).

9. *Eleazar the son of Dodo*] or, of *Dodai*: see 1 Chron. xxvii. 4.

— *the Ahohite*] Literally, *the son of Achochi*; in the *Chronicles* he is called an *Achochite*; the patronymic.

— *with David*] The *Chronicles* here adds the place, “at Pas-dammim” (1 Chron. xi. 13); probably Ephes-dammim (1 Sam. xvii. 1).

— *when they defied the Philistines*] In answer to the former proud boast of Goliath, who had defied the armies of the Living God in the same place (1 Sam. xvii. 10, 36).

This incident, recorded here, is not mentioned in the *Chronicles*; here is one of the numerous evidences that the two catalogues are supplementary to each other, and ought to be treated as such, and not to be forced (as they are by some critics) into identity by violent conjectural alterations. This has been attempted, in part, by *Kennicott*, pp. 128—144.

11. *Hararite*] Perhaps the mountaineer (*Syriac*, *Arabic*, *Gesen.*).

— *a troop*] The original word, signifying a *heap*, is explained in the *Chronicles* (1 Chron. xi. 13, 15).

— *lentiles*] In the *Chronicles* it is added that there was *barley* there (1 Chron. xi. 13). Doubtless the field (a large plain) was sown with both; the independence of the two writers is thus shown; and the latter intended that his own account should be supplementary to the former: see the notes there.

13. *three of the thirty*] Their names are not mentioned. God knows them, as He knows the noble acts of all His Saints and Martyrs, and will reward them at the Great Day, although, like the far greater part of the actions and sufferings of the holy Apostles themselves, they are not written in any earthly histories. Their names are “in the book of life” (Phil. iv. 3), and their acts, unknown to men, are registered in God's Martyrology.

— *harvest time*] When thirst would be most intense. In the *Chronicles* it is added that they came “to the rock.”

— *cave of Adullam*] Where David hid himself, when persecuted by Saul (see 1 Sam. xxii. 1), and where he was fortifying himself against the Philistines when they came against him, as described above (v. 17, 18), as appears probable from the mention of “the valley of Rephaim.” Cp. *Josephus*, vii. 12. 4.

14. *an hold*] A fortress.

and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate! ¹⁶ And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. ¹⁷ And he said, Be it far from me, O LORD, that I should do this: *is not this* ^p the blood of the men that went ^{p Lev. 17. 16.} in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

¹⁸ And ^q Abishai, the brother of Joab, the son of Zeruiah, was chief among ^{q 1 Chron. 11 20.} three. And he lifted up his spear against three hundred, [†] and slew them, and ^{† Heb. slain.} had the name among three. ¹⁹ Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

²⁰ And Benaiah the son of Jehoiada, the son of a valiant man, of ^r Kabzeel, ^{r Josh. 15. 21.}

15. *Oh that one would give me drink of the water of the well of Beth-lehem*] His own birth-place; water which he knew to be refreshing, especially at that sultry time of harvest. But it was then possessed by the Philistines, the enemies of Israel and of God.

Bethlehem itself is now ill supplied with water (*Thomson*, p. 647), and no Well has been found within the city or near the gate (*Robinson*, ii. 158). There is a cistern of clear cool water about half a mile N.E. of the town (*Ritter, Tobler*), and it is called "the Well of David" (*Robinson*); near it, according to tradition, was "Jesse's house" (*Keil*). *Josephus* says (vii. 12. 4) that the Well was near the gate.

DAVID AND THE WATER OF THE WELL AT BETHLEHEM.

16. *he would not drink thereof, but poured it out unto the LORD*] As a drink-offering. He gives the reason: that he looked upon it, not as water, but blood (v. 17), being procured at the hazard of their lives; and he knew that it was forbidden by the Law to drink of blood (Lev. xvii. 11, 12); as is related in 1 Chron. xi. 18, 19, he said, "Shall I drink the blood of these men that have put their lives in jeopardy?" Therefore he would not drink it, but poured it out to the Lord. *Josephus* adds (vii. 12. 4) that he gave thanks to God for the preservation of their lives.

(1) There is a moral lesson in this history, as an example of resistance to, and sacrifice of, the fleshly appetite. Examples of this kind are cited from profane history; viz. of Alexander the Great, in his Indian campaign, refusing a proffered draught of water, when he was parched with thirst, saying, "Nec solus, inquit, bibere sustineo; nec tam exiguum omnibus dividere possum" (*Quint. Curt.* vii. 5); and of Cato Uticensis,

"— Somni parcissimus ipse est;
Ultimus haustus aquæ; quum tandem fonte reperto
Indiga conatur latices potare juventus,
Stat dum lixa bibat"

(*Lucan*, ix. 590). In the words of *Bp. Sanderson* (i. 107), slightly modified: When thou observest thy will eagerly bent upon some one thing, deny thyself: curb thy desires, though they be somewhat importunate, and thou shalt find incredible benefit by it. This is one of the best uses of fasting; to cross the appetite and pull down the will. Cp. Solomon's words, "Put a knife to thy throat" (Prov. xxiii. 2), and "Buffet thy body" (1 Cor. ix. 27). Exercise rule over thy will (1 Cor. vii. 37). David would not taste a drop of the water of the well by the gate of Bethlehem, but in condemnation of his appetite, which had exposed such worthy persons to the hazard of their lives, poured it out before the Lord. What a mass of sin and misery would he have escaped, if he had so denied himself in the matter of Uriah! Verily, there is no conquest like this, for a man to conquer himself.

"Fortior est, qui se quàm qui fortissima vincit
Oppida—"

"Est virtus licitis abstinnisse bonis."

And to adopt also the words of *S. Ambrose* (Apol. David i.), "David overcame nature by not drinking when he thirsted: and he thus taught his army by his example to endure thirst, and showed them that he would not expose his soldiers to danger in order to gratify any ambitious desires of his own. To him the water would have no sweetness, being tainted with the taste of the death of his friends."

(2) Some of the Fathers suppose that this incident is related in order to show that David, who had not been content with his

own wives, nor to drink "water out of his own cistern" (Prov. v. 15), but had coveted his neighbour's wife, and had been guilty of adultery with her, had now mastered his passions: see *Chrys.* in Ps. 1., and *S. Ambrose* de Jacob i. 1: "Humanum passus est David ut concupisceret, sed concupiscentiam rationabiliter parato fraudavit remedio." Cp. *S. Gregor.* in Registro ix. 39: "Licet ei bibere, si voluisset; sed quia illicita se fecisse meminerat, laudabiliter a licitis abstinebat."

David, who before had yielded to his carnal appetite in a lawless lust, in his palace at Jerusalem, in the cool eventide (see xi. 2), now triumphs over the natural appetite of thirst in a scorching summer's day. He who before had shed the blood of his faithful soldier Uriah, now shrinks from drinking the water because it seemed to be purchased by those who willingly hazarded their lives; and he poured out the water on the ground.

It is well said by an ancient expositor: "In sacrificium Domini effusa aqua conversa est, quia culpam concupiscentiæ mactavit per penitentiam. Qui quondam concupiscere alienam uxorem non timuit, post etiam quia concupierat expavit. Quia illicita perpetrâsse meminerat, contra seipsum jam rigidus etiam a licitis abstinebat." "Quod aquam bibere noluit, sed eam Domino libavit, exemplum præbuit militibus suis. Vicit naturam, ut suo exemplo omnis exercitus vincere sitim disceret" (*Angelomus*).

(3) Yet further, as some of the Christian Fathers suggest, the incident here recorded by the Holy Ghost has not only a moral, but also a spiritual, prophetic, and typical meaning (see *S. Ambrose*, Apol. Dav. i. 7). David was a prophet: he spake by the Spirit; he foreknew that CHRIST would spring from his own loins (Acts ii. 30). He prophesied by this action; though we are not bound to suppose that he himself understood its meaning, any more than we are to suppose that he, or any other prophet, understood the full meaning of what they uttered in words. The events of the Gospel have explained to us the meaning of many acts and utterances of Patriarchs and Prophets, which were not significant to themselves. Christ is the true Well-spring of Bethlehem, gushing forth with living waters of salvation. David thirsted for the water which would spring from that divine well. But he did not drink of it, and he was overruled by a divine instinct to pour it out, as blood, before the Lord. David represents the faithful souls of the Patriarchs thirsting for Christ (Ps. xlii. 1).

(4) The Well of Bethlehem was in the hands of the Philistines, and David's three valiant men broke through the host of the enemy and drew water from it at the risk of their lives, and gave it to David, who poured it out, as blood, before the Lord. The water is called their blood. They represent Christ's self-sacrifice for us, and our own duty. To win Christ requires a spirit of martyrdom; and when He is gained, and when the soul receives Him who was pierced on the Cross, and who is the "true fountain opened to the house of David for sin and for uncleanness" (Zech. xiii. 1), and from whom "came forth blood and water" (John xix. 34. 1 John v. 6) to save, cleanse, and refresh us, then we are not to look for carnal delights, but for something far higher, nobler, and sweeter than all earthly pleasure; we are to find our joy in Him, and in sacrificing ourselves for Him; then He becomes our all-sufficient Sacrifice before the Lord, and we are accepted thereby: cp. *Methodius* in Hypapante; *Eucherius*, *Bede*, *Angelomus* here.

18. *Abishai*] See 1 Sam. xxvi. 6. 1 Chron. xi. 20.

— *three*] Three with whom he was classed, not the first three.

20. *Benaiah the son of Jehoiada*] The priest: 1 Chron.

† Heb. *great of acts*,
s Ex. 15. 15.
1 Chron. 11. 22.
† Heb. *lions of God*,
† Heb. *a man of countenance*, or,
sight: called,
1 Chron. 11. 23,
a man of great stature.

‖ Or, *honourable among the thirty*.

t ch. 8. 18.
& 20. 23.

‖ Or, *council*.

† Heb. *at his command*,

1 Sam. 22. 14.

u ch. 2. 18.

x See 1 Chron. 11. 27.

‖ Or, *valleys*,
Deut. 1. 24.
y Judg. 2. 9.

z ch. 20. 26.

a ch. 11. 3, 6.

a ch. 21. 1.

‖ *Satan*.
See 1 Chron. 21. 1.
James 1. 13, 14.

b 1 Chron. 27. 23, 24.

† who had done many acts, * he slew two † lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: ²¹ And he slew an Egyptian, † a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. ²² These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

²³ He was ‖ more honourable than the thirty, but he attained not to the first three. And David set him 'over his ‖ † guard.

²⁴ * Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem, ²⁵ * Shammah the Harodite, Elikah the Harodite, ²⁶ Helez the Paltite, Ira the son of Ikkesh the Tekoite, ²⁷ Abiezer the Anethothite, Mebunnai the Hushathite, ²⁸ Zalmon the Ahohite, Maharai the Netophathite, ²⁹ Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, ³⁰ Benaiah the Pirathonite, Hiddai of the ‖ brooks of * Gaash, ³¹ Abi-albon the Arbathite, Azmaveth the Barhumite, ³² Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, ³³ Shammah the Hararite, Ahiam the son of Sharar the Hararite, ³⁴ Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, ³⁵ Hezrai the Carmelite, Paarai the Arbite, ³⁶ Igal the son of Nathan of Zobah, Bani the Gadite, ³⁷ Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah, ³⁸ * Ira an Ithrite, Gareb an Ithrite, ³⁹ * Uriah the Hittite: thirty and seven in all.

XXIV. ¹ And * again the anger of the LORD was kindled against Israel, and ‖ he moved David against them to say, ^b Go, number Israel and Judah. ² For

xxvii. 5: cp. 1 Chron. xii. 27. Benaiah was the captain of the Cherethites: viii. 18; xx. 23.

— *the son*] And therefore renowned, through his grandfather as well as his father, in war. So *Targum* and *Vulg.*

— *valiant*] Literally, of life and valour (*Gesen.* 273).

— *of Kabzeel*] In the south of Judah (Josh. xv. 21). He was a Levite by descent, but an inhabitant of Judah.

— *two lionlike men*] Literally, two *ariels*, or *lions of God*; a name given to valiant men (like "Cœur de Lion") by the Arabs and others (*Bochart*). He slew two lionlike men, and a lion also.

— *of a pit*] or cistern, where he had taken refuge. Benaiah leapt into it and grappled with the lion there, in a snowy day, which is apt to benumb man's strength and to cool the courage, and when beasts of prey are most fierce and ravenous from hunger. The pit was probably near a house, and the lion was lying in wait for his prey.

²¹. *a goodly man*] A prodigious man, a man to be gazed at with wonder, for his size; he was five cubits high: see 1 Chron. xi. 23.

²³. *his guard*] His body-guard (viii. 18; xx. 23). Who the third was, is not mentioned. Could it be Joab? Was he degraded, and is his name omitted, on account of his crimes? Both his brothers, Abishai (v. 18) and Asahel (v. 24), occur in the list. His armour-bearer is mentioned (v. 37). Thus there are "some first that shall be last, and the last first."

Joab's provess is described in the first place in the catalogue in 1 Chron. xi., and though his name is not expressly mentioned in this list, it being well known, yet it is supposed here in order to complete the number, 37 (*Kennicott*, p. 15).

²⁵. *Shammah*] Called Shammoth, 1 Chron. xi. 27.

— *Harodite*] See Judg. vii. 1.

²⁶. *Paltite*] Pelonite, 1 Chron. xi. 27.

²⁷. *Mebunnai*] Called perhaps Sibbecai, 1 Chron. xi. 29.

²⁸. *Zalmon*] Called also perhaps Itai, 1 Chron. xi. 29.

²⁹. *Heleb*] Called also Heled, 1 Chron. xi. 30.

³⁰. *Pirathonite*] Of the tribe of Ephraim, s.w. of *Nablus*, Judg. xii. 13.

— *Hiddai*] Called also Hurai, 1 Chron. xi. 32.

— *Gaash*] in Ephraim, Josh. xxiv. 30.

³¹. *Abi-albon*] Called also Abiel 1 Chron. xi. 32.

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— *Arbathite*] From Arabah, in the wilderness of Judah (Josh. xv. 61; xviii. 18. 21).

— *Barhumite*] Of Bahurim, xvi. 5.

³². *of the sons of Jashen*] The two following were his offspring—Jonathan and Shammah.

³³. *Sharar*] Called also Sacar, 1 Chron. xi. 35.

³⁴. *Eliam*] The father of Bathsheba (xi. 3, and 1 Chron. iii. 5).

If this is correct, then we see both the father and husband of Bathsheba (v. 39) were among David's worthies.

³⁵. *Carmelite*] Of Judah, 1 Sam. xxv. 2.

³⁸. *Ithrite*] Of Kirjath-jearim, 1 Chron. ii. 53.

³⁹. *Uriah*] See v. 34. The names of the principal heroes and worthies of David are recorded here and in the Book of Chronicles; and the names of all the faithful soldiers and servants of the true David, whether they be men, women, or children, are "written in the Book of Life" (Phil. iv. 3).

Cn. XXIV. 1. *And again*] That is, after the three years' famine recorded in xxi. 1.

— *the anger of the LORD was kindled against Israel*] Probably for their sins in joining in the rebellion of Absalom against David: see xv. 13, "The hearts of the men of Israel are after Absalom;" and xviii. 7, and for their participation also in the rebellion of Sheba the son of Bichri: see xx. 2, "Every man of Israel went up from after David, and followed Sheba;" and for other transgressions.

DAVID NUMBERING ISRAEL.

— *and he moved David against them to say, Go, number Israel and Judah*] In 1 Chron. xxi. 1, it is said, *Satan* stood up against Israel, and provoked David to number Israel.

How is this to be explained?

(1) It is replied by some, that "he moved David" is to be translated here *impersonally*, according to a common Hebrew usage, and that it signifies "*one moved David*," and is equivalent to the passive, *David was moved*; *Castalio*, *Gataker*, *Le Clerc*; and so *Dr. Waterland*, *Scr. Vind.*, p. 150: cp. the learned remarks of the *Rev. S. C. Malan*, "Philosophy and Truth," p. 159, who would supply the nominative *Satan*, as in our margin.

the king said to Joab the captain of the host, which *was* with him, || Go now || Or, *Compass*. through all the tribes of Israel, ^c from Dan even to Beer-sheba, and number ye ^e Judg. 20. 1. the people, that ^d I may know the number of the people. ³ And Joab said ^d Jer. 17. 5. unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? ⁴ Notwithstanding the king's word prevailed against Joab, and against the captains of the host.

And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. ⁵ And they passed over Jordan, and pitched in ^e Aroer, on the right side of the city that *lieth* in the midst of the || river of Gad, and toward ^f Jazer: ⁶ Then they came to Gilead, and to the || land of Tahtim-hodshi; and they came to ^g Dan-jaan, and about to ^h Zidon, ⁷ And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba. ⁸ So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. ⁹ And Joab gave up the sum of

^e Deut. 2. 36.
^f Josh. 13. 9, 16.
^g || Or, *valley*.
^h Num. 32. 1, 3.
ⁱ || Or, *nether land newly inhabited*.
^j Josh. 19. 47.
^k Judg. 18. 29.
^l Josh. 19. 28.
^m Judg. 18. 28.

(2) But it seems better to refer the pronoun *he* to the Lord; and this is quite consistent with what is said in the passage in Chronicles, which throws additional light on the history.

God is not the author of any sin; but nothing can happen without His permission. And (as *Augustine* and *Theodore* observe) He is often said in Scripture to do what He *permits* to be done, when that which is done is ordered to some end which conduces to the manifestation of His justice in punishing sin, or of His glory in promoting holiness.

Thus, in the Books of Samuel, David himself supposes that God may have stirred up Saul against him for some fault of his (1 Sam. xxvi. 19); and in 2 Sam. xii. 11, Nathan says to David in God's name, "I will raise up evil against thee out of thine own house, and I will take thy wives, and give them unto thy neighbour," &c. And David says of Shimei, "Let him curse, because the Lord hath said unto him, Curse David . . . the Lord hath bidden him" (xvi. 10, 11).

In all these cases, the sin itself was from Satan, and from man's corrupt heart, and was forbidden and hated by God. But God used the sin well. He ordered it to the manifestation of His own power and justice, and the punishment of sin. It is in the moral world as it is in the natural. The filth of the dark sewer is from corruption; but (to adopt a modern term) God "utilizes the sewage" of that corruption, and makes it fertilize the soil, and bring forth fair fruits of piety and virtue. As is well said by *A Lapide*, "God moved David, not by direct suggestion, but by permitting Satan to stir up David to do what he did; and God is said to move David, because nothing can be done without God's permission, and because it was of God's righteous retribution that the people were punished for their sins, in consequence of David's act;" and so *Bp. Hall*, "Both God and Satan had their hand in this work. God by permission, Satan by suggestion. God as a judge, Satan as an enemy. God as in a just punishment for sin, Satan as in an act of sin. God in a wise ordination of it to good, Satan in a malicious intent of confusion. Thus God moved, and Satan moved. Neither is it any excuse to Satan or David, that God moved. Neither is it any blemish to God, that Satan moved." On the contrary, it redounds to the honour of God, that He used Satan himself, and controlled and ordered his movements, for the manifestation of His own power and justice. Cp. *Pfeiffer*, *Dubia*, p. 215.

This history shows that the acts and fortunes of rulers and people are closely connected together; and that the sins and virtues of the one exercise great influence on the happiness of the other (*S. Gregory*, *Moral*. xxix. 14).

2. that I may know the number of the people] Where was the sin of this? God had twice ordered the people to be numbered in the wilderness, at Sinai at the beginning of their march (Num. i. 2), and in the plains of Moab at the end (Num. xxvi.); and it is observable that the chapter immediately preceding the present concludes with an *enumeration* of David's worthies. It has been supposed by some, that David desired to know the number of the people, and ordered this census to be made, with a view of ascertaining the amount of taxes and imposts which he

designed to levy upon them. But this is altogether a groundless conjecture. The nature of David's sin is declared by the sacred Writer, saying that it was prompted by Satan, the author of pride and unbelief; and it may be inferred from Joab's answer (v. 3), and from the mode in which it was punished by God: see *August.* c. Faust. xxii. 66,—"*Populo numerato, peccatum elationis ejus sic punire placuit Deo, ut eundem numerum minueret morte multorum, ejus multitudinem cor regis fuerat superbia pertentatum: in quo occulto judicio Deus, apud quem non est iniquitas, quos noverat indignos hæc vitâ subtraxit huic vitæ.*"

It was the sin of lack of faith in God, and in His protection; it was the sin of self-confidence, vain-glory, and reliance on an arm of flesh. "Let him that glorieth, glory in the Lord" (2 Cor. x. 17). David says himself, "Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God" (Ps. xx. 7). "No king can be saved by the multitude of an host . . . but the Lord is our help and our shield" (Ps. xxxiii. 15, 19).

5. *Aroer*] In the east of Jordan, in the tribe of Gad, before Rabba, in *Wady-Nahr-Anmân* (Num. xxxii. 34. Josh. xiii. 25. Judg. xi. 33), to be distinguished from the other Aroer in Reuben, on the bank of the river Arnon (Deut. ii. 36. Josh. xiii. 9).

— *Jazer*] See Num. xxxii. 3. Perhaps on the site of *Es-Szir*, about nine miles w. of *Anmân* (*Seetzen*, cp. B. D. i. 909).

6. *Tahtim-hodshi*] The site of which is uncertain. The etymology of this word seems to tend to the translation, the *lower parts* (see *Gesen.* 862) of the *new moon* (*Gesen.* 263). But what the meaning of this is, can only be conjectured. Some have supposed that the sea of Galilee may sometimes have been called the crescent moon (*Böttcher*), and that this phrase means the lower parts of Gennesaret.

Is it not possible that *Hodshi* (new moon) may be one of the many names in Palestine (like Jericho, Beth-shemesh, &c.), which preserve a tradition of the old Canaanitish worship of the heavenly bodies, and that this word, *Tahtim-hodshi*, signifies the *lower parts* of that region which was formerly celebrated for the worship of the *new moon*?

— *Dan-jaan*] It is doubtful whether this is the Dan which was originally called *Laish* (Josh. xix. 47. Judg. xviii. 29): see *Keil* here, and above, on Gen. xiv. 14. It seems however to be specified as the northern limit of David's kingdom; and as the census was to be taken of the people from "Dan to Beer-sheba" (v. 2), that is an argument for their identity.

7. *Hivites, and of the Canaanites*] In Naphtali and Zebulun (Judg. i. 30. 33).

8. at the end of nine months and twenty days] This period of time, nine months and twenty days, and the mention of it by the sacred Writer, are remarkable. It seems to be equal to the interval which elapsed between the commission of David's great sin with Bathsheba and the birth of the child, after which Nathan was sent to him by God (ch. xii.). On that occasion it needed the stern denunciation of the Prophet to arouse David from his spiritual lethargy; but now David is a Nathan to himself: see v. 11.

i See 1 Chron.
21. 5.

the number of the people unto the king: ¹and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

k 1 Sam. 24. 5.

¹⁰ And ^kDavid's heart smote him after that he had numbered the people. And

l ch. 12. 13.

David said unto the LORD, 'I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have

m 1 Sam. 13. 13.

^mdone very foolishly. ¹¹ For when David was up in the morning, the word of the LORD came unto the prophet ⁿGad, David's ^oseer, saying, ¹² Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee. ¹³ So Gad came to David, and told him,

n 1 Sam. 22. 5.
o 1 Sam. 9. 9.
1 Chron. 29. 29.

and said unto him, Shall ^pseven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. ¹⁴ And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; ^qfor his mercies are ^rgreat: and ^rlet me not fall into the hand of man.

q Ps. 103. 8, 13,
14.
& 119. 156.
r Or, many.
s See Isa. 47. 6.
Zech. 1. 15.
1 Chron. 21. 14.
s 27. 24.

¹⁵ So ^sthe LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. ¹⁶ And when the angel stretched out his hand upon Jerusalem to destroy it, ^tthe LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the

t Ex. 12. 23.
1 Chron. 21. 15.
u Gen. 6. 6.
1 Sam. 15. 11.
Joel 2. 13, 14.

angel of the LORD was by the threshingplace of ^xAraunah the Jebusite. ¹⁷ And

x 1 Chron. 21. 15.
Ornan:
see ver. 18. 2 Chron. 3. 1.

9. in Israel eight hundred thousand valiant men] In 1 Chron. xxi. 5, the number is stated 1,100,000 men. In the former muster it is probable the standing army of David (1 Chron. xxvii.), which had before been numbered, is not reckoned, but it is inserted in the latter. This standing army consisted of $12 \times 24,000 = 288,000$ men, who, with their chiliarchs and twelve generals, will make 300,000; and if these are added to the 800,000 mentioned here, the numbers in both places would coincide (Tremell., Junius., Grot., Walther, Pfeiffer).

— Judah—five hundred thousand] In 1 Chron. xxi. 5 the number of Judah is 470,000 men. Perhaps David had 30,000 stationed with him at Jerusalem, and the other 470,000 were mustered by Joab, who "went out from the presence of the king" (v. 4) unto other cities of Judah.

11. For when David was up] Rather, and David arose. The conjunction *for* in our Version leads to an impression that David's confession was produced by Gad's visit. This is a mistake. David had made spiritual progress since the time when it required the parable of Nathan and the prophetic announcement "*Thou art the man*" to awaken him from his spiritual slumber (see above, xii. 7). At this period of his life, he examined himself, and weighed his own actions in private, especially at night time, and no sooner was the census of the men of war reported to him, than, instead of being elated with self-confidence, and puffed up with vain-glory, his heart smote him, and he confessed his sin (cp. 1 Chron. xxi. 7—9), and God, who heard his confession, sent Gad to him with a message.

— David's seer] See 1 Sam. ix. 9. 1 Chron. xxix. 29.

12. I offer thee three things] God remitted the future punishment in another world, in consequence of David's confession; but He punished him with temporal chastisements, as in the case of his former sin (see above, xii. 13, 14). Spiritual pride, and reliance on human strength, are therefore heinous sins in God's sight, as well as adultery and murder. And God punished Israel also for their sin (v. 1).

13. Shall seven years of famine come?] In 1 Chron. xxi. 10, 11, it is, "Choose thee either three years' famine." And the Sept. has three years; but Vulg., Syriac, Arabic, Chaldee, and Josephus confirm the reading of the text. It has been supposed by some expositors, that in the Chronicles the Author calls the years *three*, because three successive years of famine to come were offered; and that here they are called *seven*, because, together with the three former years of famine (see xxi. 1), and with the year then in course, they would make *seven* (Kimchi, Junius, Calovius, Pfeiffer).

14. let us fall now into the hand of the LORD] War and famine would not have hurt David's own person; with noble disinterestedness he chose pestilence, in which he himself would be exposed to death no less than his subjects (Theodoret).

THE PESTILENCE TILL THE TIME APPOINTED.

15. to the time appointed] or, rather, to the time of the evening sacrifice (Targum, Jeroniamster, Patrick, Keil).

It would seem that the pestilence began in the morning, and was not extended to three days, but the time was shortened by God, saying, "It is enough" (v. 16), and was not extended beyond one day (Josephus, Sept., Syriac, Arabic, Kimchi; and so Theodoret, who says that it lasted only six hours; and S. Ambrose, in Ps. xxxvii.), and seems to have stopped at the hour of evening prayer, called *eth moed*, the ninth hour (Acts iii. 1).

It is remarkable that this was the hour of Christ's death (Matt. xxvii. 45—50. Mark xv. 33—37. Luke xxiii. 44—46), by which the wrath of God against all Mankind for sin was appeased; and God said to the destroying Angel, holding his drawn sword over the World, "It is enough: stay now thine hand." The Angel Gabriel came to Daniel, at "the time of the evening oblation," and brought the message of the MESSIAH (Dan. ix. 21).

God's miraculous manifestations of mercy often take place at the stated times of public prayer, and thus He shows His approval of such appointments, and His gracious acceptance of united prayer in His house: cp. 1 Kings xviii. 29. 2 Kings iii. 20. Acts x. 3. 30.

God stayed the Angel—who had the sword drawn in his hand—from destroying Jerusalem, in the same place where He had stayed Abraham, who had the knife in his hand, from sacrificing his son Isaac. God "spared not His own Son," but gave Him for us all, and thus He has saved us from the sword of the destroying Angel; and He raised His beloved Son to eternal glory, and has raised us up in hope with Him, that we may worship, in the everlasting Temple of the heavenly Jerusalem, Him who was prefigured by David and by Solomon, and by all the sacrifices that were offered in that Temple, which Solomon built on the place which David purchased, and where he built an altar, and offered a sacrifice of thanksgiving for the deliverance of Jerusalem, which was a figure of a far greater deliverance by Christ (S. Augustine c. Advers. Legis i. 18).

— seventy thousand] David had gloried in the number of his subjects, and had relied on their strength, and is punished in that which was the cause of his pride.

16. threshingplace] On a hill, as most threshing-floors were,

David spake unto the LORD when he saw the angel that smote the people, and said, Lo, ^y I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. y 1 Chron. 21. 17.

¹⁸ And Gad came that day to David, and said unto him, ^z Go up, rear an altar unto the LORD in the threshingfloor of [†] Araunah the Jebusite. ¹⁹ And David, according to the saying of Gad, went up as the LORD commanded. ²⁰ And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. ²¹ And Araunah said, Wherefore is my lord the king come to his servant? ^a And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that ^b the plague may be stayed from the people. ²² And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: ^c behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. ²³ All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God ^d accept thee. ²⁴ And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So ^e David bought the threshingfloor and the oxen for fifty shekels of silver. ²⁵ And David built there an altar unto the LORD, and offered burnt offerings and z 1 Chron. 21. 18, &c.
† Heb. Araniah.
a See Gen. 23. 8—16.
b Num. 16. 48, 50.
c 1 Kings 19. 21.
d Ezek. 20. 40, 41.
e See 1 Chron. 21. 24, 25.

for ventilation. It was on Mount Moriah, N.E. of Zion. See on v. 18.

It may be inferred from Araunah's employment at the time (see on v. 22), that the pestilence was in the summer heats, and its virulence was aggravated thereby.

— *Araunah*] Called also Ornan, 1 Chron. xxi. 15.

— *the Jebusite*] One of the old inhabitants of the city: see v. 6.

^{17. these sheep, what have they done? let thine hand, I pray thee, be against me}] David imitates Moses (Exod. xxxii. 32), and is a type of the Good Shepherd, who gives His life for the sheep (John x. 11. 15). "In gregem sibi commissum tanta erat Davidi dilectio pastoralis, ut pro eis ipse vellet mori" (S. Aug. c. Faust. xxii. 66. Cp. S. Ambrose, Apol. David, c. 7).

S. Ambrose (Epist. 51) courageously commends King David's example to the imitation of the Emperor Theodosius, after the massacre of Thessalonica.

— *what have they done?*] They had rebelled against David himself, and God was angry with them (see on v. 1), but David forgets their sin in his own.

THE ALTAR OF DAVID AT MORIAH ON THE THRESHING-FLOOR OF ARAUNAH THE JEBUSITE.

^{18. Go up, rear an altar—Jebusite}] On Mount MORIAH, so called from the Appearing of Jehovah; where Abraham, in will, had offered up Isaac, at God's command (see *Josephus*, Ant. vii. 13. 4; and the notes above, on Gen. xxii. 2). And there, as we read in 2 Chron. iii. 1, Solomon built the Temple: "Solomon began to build the house of the Lord at Jerusalem in *Mount Moriah*, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of *Ornan the Jebusite*;" one who was descended from the old heathen inhabitants of Jerusalem: see above, v. 6.

^{22. behold, here be oxen}] With which Araunah was then treading out the wheat on his threshing-floor. "Ornan saw the angel, and his four sons with him hid themselves. Now Ornan was threshing wheat" (1 Chron. xxi. 20). The plague had not yet reached Jerusalem (v. 16).

^{23. All these things did Araunah—king}] Rather, *all these, O king, Araunah gives to the king (Keil)*, as it is in 1 Chron. xxi. 23, "Take it to thee—I give it all."

The willingness of Araunah the *Jebusite* to give gifts to David, foreshadowed the readiness of the Gentiles to bring tribute and to do homage to Christ (Ps. lxxii. 10, 11; ex. 3). See below, on v. 24.

^{24. I will surely buy it—cost me nothing}] It is heartless piety to desire to serve God cheaply (*Bp. Hall*). Cp. Malachi i. 13, and notes below, on Mark xiv. 3, and on John xii. 3—6.

— *David bought the threshingfloor and the oxen for fifty shekels of silver*] In 1 Chron. xxi. 25, we read that David gave to Ornan six hundred shekels of gold by weight for the place. David did two things; he purchased for fifty shekels of silver the oxen and the threshing-floor for his own immediate use on that particular occasion, when he built an altar, and offered sacrifice to God, for this special mercy to himself and his;

But he did more than this; he also purchased the place, probably the area of the house and homestead of Araunah, as a site for the Temple to be built by Solomon, and for all its glorious apparatus of services in future generations.

The author of the Chronicles supposes his readers to be acquainted with the Books of Samuel, and adds fresh materials to them.

On the history of MORIAH and its religious associations from the days of Abraham to those of David, Solomon, and CHRIST, see above, notes on Gen. xxii.

In Holy Scripture the Universal Church of Christ is often compared to a *threshing-floor* (Matt. iii. 12; Luke iii. 17); compare above, on the history of Gideon (Judg. vi. 37), whose threshing-floor was always considered by ancient expositors as a figure of the Universal Church;

Boaz at Bethlehem, the lord of the harvest, sleeping on his *threshing-floor*, and finding there his bride, Ruth the Moabitess, presents another image of Christ, the Lord of the Spiritual Harvest, and the Husband of the Gentile Church: see above, on Ruth iii. 9. And as the *threshing-floor* at Jerusalem formerly belonged to *Araunah the Jebusite*—a Gentile—so the World was formerly under Heathenism. And as David would not receive it for nothing, but bought the threshing-floor at a price, so Christ has purchased the Church with His own Blood (Acts xx. 28). "Quid per Aream Araunæ Jebusæ, nisi Ecclesiam ex omnibus gentibus collectam, significat?" (*Angelomus*.)

David, offering his own life for his people (v. 17), and sacrificing on the threshing-floor of Araunah, and appeasing God's wrath, and staying the plague on Moriah, was a type of Christ offering Himself at Jerusalem as a propitiation for the sins of the world, and staying the plague of Death, which threatened to destroy them. The Altar of David, and the Temple of Solomon, erected on the threshing-floor and field of Araunah the Jebusite, the heathen lord of the soil at Moriah, where Abraham's sacrifice was offered, were a figure of the

f ch. 21. 14.
g ver. 21.

peace offerings. ^fSo the LORD was intreated for the land, and ^gthe plague was stayed from Israel.

Church Universal, built of lively stones of all true Israelites of all nations, on the foundation of the faith of Abraham (see *A Lapid*).

The purchase of the Floor was the sign of the cessation of the Pestilence; so the purchase of the Church Universal by Christ, followed on the cessation of the power of Death, and on the propitiation of God's wrath. And as the site of the floor became a Temple, builded by Solomon, the Peaceable, son of David, so our Solomon, the Prince of Peace, the Divine Son of David, has made the threshing-floor of heathendom to be an

universal Temple of God, where sacrifices of prayer and praise are ever offered to Him. And still that Temple is a threshing-floor, for, at the end of the world, the Son of Man will come with His fan in His hand, to judge, and "will thoroughly purge the Floor" of His Visible Church, "and will gather the wheat into His Garner, and burn up the chaff with unquenchable fire" (Matt. iii. 12). May God of His great mercy grant, that we may be found to be good wheat, at that Day, through JESUS CHRIST our Lord, to Whom, with the FATHER and the HOLY SPIRIT, be all honour and glory, now and for ever. AMEN.

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